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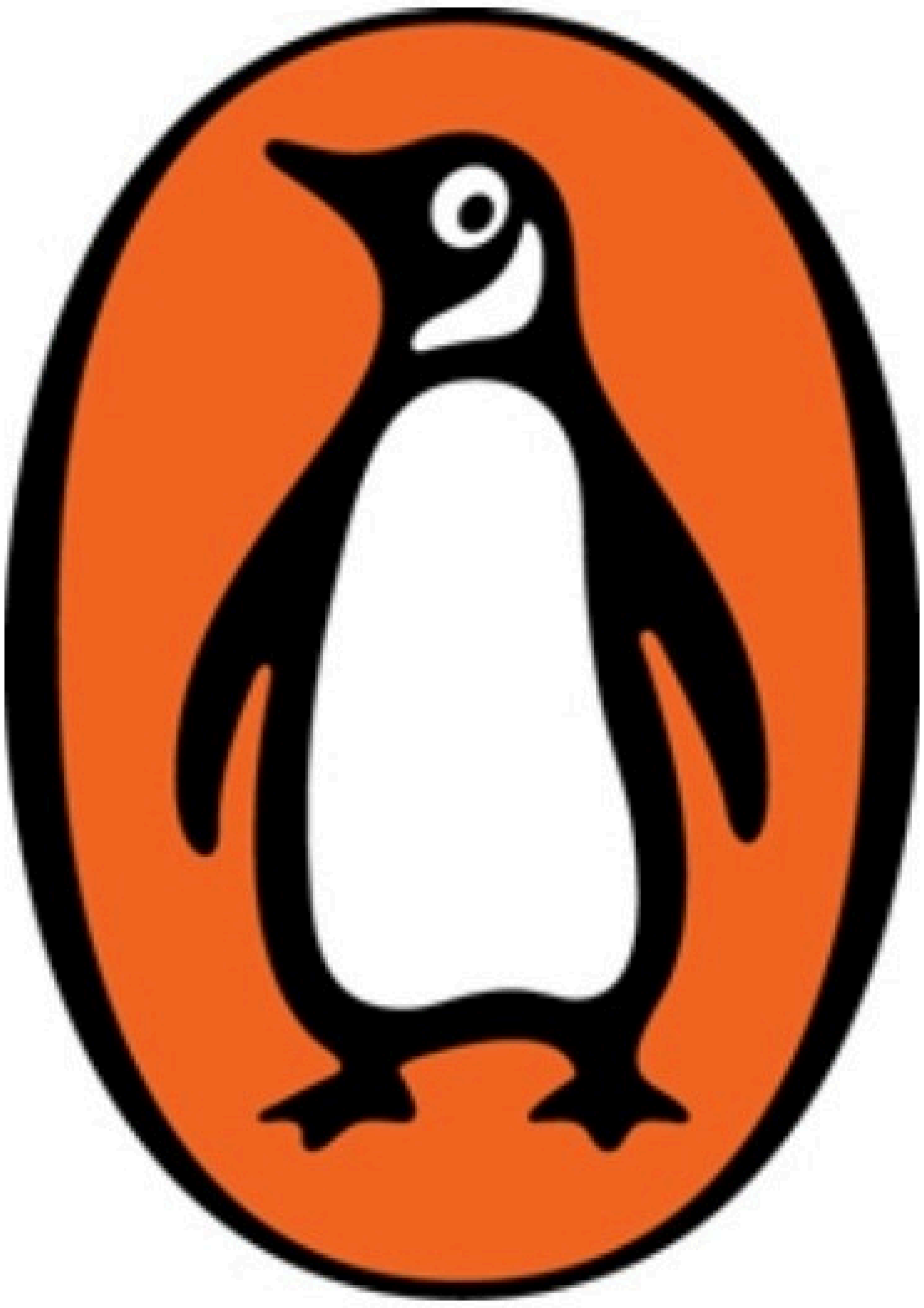
THE VALMIKI RAMAYANA 3

Translated by Bibek Debroy



THE VALMIKI
RAMAYANA VOLUME 3

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THE VALMIKI RAMAYANA VOLUME 3

known and admired by many
Bibek Debroy is a renowned economist,
one who translates languages
scholar and translator. He has worked in
an organization with a purpose
universities, research institutes, industry
and for the government. He has widely
to prepare and produce
published books, papers and articles on
science that deals with trade
economics. As a translator, he is best
most familiar or renowned a performance of something
known for his magnificent rendition of
the Mahabharata in ten volumes, and
in addition
additionally the *Harivamsha*, published
strong approval or praise
to wide acclaim by Penguin Classics. He
is also the author of *Sarama and Her Children*,
to join the ends together
which splices his interest in Hinduism
with his love for dogs.

Praise for *The Mahabharata*

'The modernization of language is visible, it's easier on the mind, through expressions that are somewhat familiar. The detailing of the story is intact, the varying tempo maintained, with no deviations from the original. The short introduction reflects a brilliant mind. For those who passionately love the Mahabharata and want to explore it to its depths, Debroy's translation offers great promise . . .'—*Hindustan Times*

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cating the readers’ understanding of the
a long story about adventures
epic’—*Business Standard*

the state of being very smart
‘The brilliance of Ved Vyasa comes
in a skilled manner
through, ably translated by Bibek Debroy’—*Hindustan Times*

For Professor Shailendra Raj Mehta

Introduction

The Ramayana and the Mahabharata are known as *itihasa*s. The word itihasa means 'it was indeed like that'. Therefore, the word is best rendered as legend or history, and not as myth. This does not mean everything occurred exactly as described. In a process of telling and retelling and oral transmission, embellishments are inevitable. However, the use of the word itihasa suggests a core element of truth. There were two great dynasties—*surya vamsha* and *chandra vamsha*.[1] The first proper king of the surya vamsha

a story from the past
story or idea that's not true
to tell again
spoken rather than written
addition of appealing details
something one cannot avoid
the basic part of something
group in power for a long time

was Ikshvaku and the Ramayana is a
a description of events group in power for a long time
chronicle of the solar dynasty, or at least a
part of its history. Similarly, the first king
of the chandra vamsha was Ila and the
relating to the moon
Mahabharata is a chronicle of the lunar
dynasty. The Puranas also describe the
histories of the solar and lunar dynasties.
the quality of changing
Though there are some inconsistencies
the study of family history
across genealogies given in different
a plan showing the order
Puranas, the surya vamsha timeline has
three broad segments: (1) from Ikshvaku
to Rama; (2) from Kusha to Brihadbala;
and (3) from Brihadbala to Sumitra. In
that stretch from Ikshvaku to Rama, there
were famous kings like Bharata (not to
be confused with Rama's brother), Kakutstha, Prithu, Yuvanashva, Mandhata,

Trishanku, Harishchandra, Sagara, Dilipa, Bhagiratha, Ambarisha, Raghu, Aja and Dasharatha. These ancestors explain why Rama is referred to as Kakutstha, Raghava or Dasharathi.

a relative of the past

Rama had two sons—Lava and Kusha. Ikshvaku and his descendants ruled over the kingdom of Kosala, part of today's Uttar Pradesh. The Kosala kingdom lasted for a long time, with the capital sometimes in Ayodhya and sometimes in Shravasti. When Rama ruled, the capital was in Ayodhya. After Rama, Lava ruled over south Kosala and Kusha ruled over north Kosala. Lava's capital was in Shravasti, while Kusha's capital was in Kushavati. We don't know what happened

someone related to one in the past

a country ruled by a king

the liquid rock from a volcano

to Lava thereafter, though he is believed to have established Lavapuri, today's Lahore. The second segment of the surya vamsha timeline, from Kusha to Brihadbala, doesn't have any famous kings. Brihadbala was the last Kosala king. In the Kurukshetra War, he fought on the side of the Kouravas and was killed by Abhimanyu. The third segment of the surya vamsha timeline, from Brihadbala to Sumitra, seems contrived and concocted. Sumitra is described as the last king of the Ikshvaku lineage, defeated by Mahapadma Nanda in 362 BCE. Sumitra wasn't killed. He fled to Rohtas, in today's Bihar.

The Ramayana isn't about these subsequent segments of the timeline. Though there are references to other kings from that Ikshvaku to Rama stretch, it isn't about all of that segment either. Its focus is on Rama. It is difficult to date the poet Kalidasa. It could be anytime from the first century CE to the fifth century CE. Kalidasa wrote a *mahakavya*[2] known as *Raghuvamsha*. As the name of this mahakavya suggests, it is about Raghu's lineage, from Dilipa to Agnivarna, and includes Rama. But it isn't exclusively about Rama. Ramayana is almost exclusively about Rama. That's the reason it is known as रामायण = राम + अयण. अयन means travel or progress. Thus, Ramayana means Rama's progress. There is a minor catch though. अयन means travel or progress and अयण is a meaning-less word. The word used in Ramayana is अयण, not अयन. This transformation occurs because of a rule of Sanskrit grammar known as internal *sandhi*. That is the reason रामायन becomes रामायण.

Who is Rama? The word राम means someone who is lovely, charming and delightful. There are Jain and Buddhist versions (*Dasharatha Jataka*) of the Rama account and they differ in significant details from the Ramayana story. For instance, in Jain accounts, Ravana is killed by Lakshmana. In *Dasharatha Jataka*, Sita is Rama's sister. In Ramayana and Purana accounts, Rama is Vishnu's seventh *avatara*.[3] Usually, ten avataras are named for Vishnu, though sometimes, a larger number is also given. When the figure is ten, the avataras are *matsya*,[4] *kurma*,[5] *varaha*,[6] *narasimha*,[7] *vamana*,[8] Parashurama, Rama, Krishna, Buddha and Kalki (Kalki is yet to come). In the cycle of creation and destruction, *yugas*[9] follow each other and one progressively goes down *krita yuga* (alternatively *satya yuga*), *treta yuga*, *dvapara yuga* and *kali yuga*, before the cycle starts again. In the list of ten avataras, matysa, kurma, varaha and narasimha are from the present krita yuga; Vamana, Parashurama and Rama are from the present treta yuga; Krishna is from dvapara yuga; and Buddha and Kalki are from kali yuga. Rama was towards the end of treta yuga. (In the ‘Uttara

Kanda', dvapara yuga has started.) Just as Krishna's departure marked the transition from dvapara yuga to kali yuga, Rama's departure marked the transition from treta yuga to dvapara yuga.

When did these events occur? It is impossible to answer this question satisfactorily, despite continuous efforts being made to find an answer. At one level, it is an irrelevant question too. There is a difference between an incident happening and it being recorded. In that day and age, recording meant composition and oral transmission, with embellishments added. There was noise associated with transmission and distribution. It is impossible to unbundle the various layers in the text, composed at different points in time. Valmiki is described as Rama's contemporary, just as Vedavyasa was a contemporary of the Kouravas and the Pandavas. But that doesn't mean today's Valmiki Ramayana text is exactly what Valmiki composed, or that today's Mahabharata text is exactly what Krishna Dvaipayana Vedavyasa composed. Therein lies the problem with several approaches to dating.

The first and favoured method of dating is undoubtedly the astronomical one, based on positions of *nakshatra*s and *graha*s,[10] or using information about events like eclipses. However, because layers of the text were composed at different points in time, compounded by precession of the equinoxes, this leads to widely divergent dates for an event like Rama’s birth, ranging from 7323 BCE to 1331 BCE. Second, one can work with genealogies, notwithstanding problems of inconsistencies across them. One will then obtain a range of something like 2350 BCE to 1500 BCE. Third, one can work with linguistics and the evolution of language, comparing that of the Ramayana to other texts. Fourth, one can work with the archaeological evidence, such as the pottery discovered in sites known to be associated with the Ramayana. Even then, there will be a wide range of dates, from something like 2600 BCE to 1100 BCE. Fifth, one can consider geography, geology, changes in the course

a day night and day are equal
differing from a standard
the study of family history
the quality of changing
to get a thing by effort
scientific study of language
a process of slow change
relating to a study of the past
clay objects made by hand
a thing was or is happening
number five in a series
study of the Earth's structure

of rivers. Finally, there are traditional views about the length of a *manvantara*[11] or yuga. Given the present state of knowledge, it is impossible to impart precision to any dating of the incidents in the Ramayana. Scholars have grappled with the problem in the past and will continue to do so in the future. This may be an important question. But from the point of view of the present translation, it is an irrelevant one.

The present translation is about the Ramayana text. But what is the Ramayana text? After a famous essay written by A.K. Ramanujan in 1987 (published in 1991), people often mention 300 Ramayanas. It is impossible to fix the number, 300 or

otherwise, since it is not possible to count
satisfactorily—or even define—what is
a description
a new rendering of the Ramayana story,
to tell again
as opposed to a simple retelling, with or
a new way of understanding
without reinterpretation. Contemporary
versions, not always in written form, are
with determination to cause to be in a condition
continuously being rendered. There are
versions of the Ramayana story in East
Asia (China, Japan), South-East Asia (many
countries like Thailand, Indonesia and
Malaysia), South Asia (Nepal, Sri Lanka)
and West Asia (Iran). As mentioned earlier,
there are Buddhist and Jain versions.
Every state and every language in India
seems to have some version of the Rama
story. Our impressions about the Rama
story are often based on such regional ver-

sions, such as, the sixteenth-century *Ramcharitmanas* by Goswami Tulsidas. (Many of these were written between the twelfth and seventeenth centuries CE.) Those depictions can, and will, vary with what is in this translation. This translation is about the Sanskrit Ramayana. But even there, more than one text of the Sanskrit Ramayana exists—Valmiki Ramayana, Yoga Vasishtha Ramayana, Ananda Ramayana and Adbhuta Ramayana. In addition, there are versions of the Ramayana story in the Mahabharata and in the Puranas. With the exception of the Ramayana story in the Mahabharata, the Valmiki Ramayana is clearly the oldest among these. This is a translation of the Valmiki Ramayana and yes, there are differences between depictions in the Valmiki Ramayana and other Sanskrit renderings of the Rama story.

If one cannot date the incidents of the Ramayana, can one at least conclusively date when the Valmiki Ramayana was written? Because of the many layers and subsequent interpolations, there is no satisfactory resolution to this problem either. The Valmiki Ramayana has around 24,000 *shloka*s, a shloka being a verse. The Mahabharata is believed to have 100,000 shlokas, so the Valmiki Ramayana is about one-fourth the size of the Mahabharata. These 24,000 shlokas are distributed across seven *kanda*s—'Bala Kanda' (Book about Youth), 'Ayodhya Kanda' (Book about Ayodhya), ‘Aranya Kanda’ (Book of the Forest), Kishkindha Kanda (Book about Kishkindha), ‘Sundara Kanda’ (Book of Beauty), ‘Yuddha Kanda’ (Book about the War) and ‘Uttara Kanda’ (Book about the Sequel). Kanda refers to a major section or segment and is sometimes translated into English as Canto. ‘Canto’ sounds archaic, ‘Book’ is so much better. This does not mean the kanda-wise classification always existed. For all one knows, initially, there were simply chapters. In this text itself, there is a reference to the Valmiki Ramayana possessing 500 *sarga*s. The word sarga also means Book, but given the number 500, is more like a chapter. (For the record, the text has more than

There is a mix of earlier and later sections across all kandas. The word kanda also means trunk or branch of a tree. The Mahabharata is also classified into such major sections or Books. However, in the Mahabharata, these major sections are known as *parva*s. The word parva also means branch. However, parva suggests a smaller branch, one that is more flexible. Kanda suggests one that is more solid, less flexible. There may have been slight variations in shlokas across different versions of the Sanskrit Mahabharata, but fundamentally the Sanskrit Mahabharata is a single text. The original text expanded, like a holdall, to include everything. Those different versions have been

the thick main stem of a tree
to arrange in categories
capable of bending
easily changed
very small in degree or amount
at the most basic level
a large bag

600 chapters.) Most scholars agree ‘Uttara Kanda’ was written much later. If one reads the ‘Uttara Kanda’, that belief is instantly endorsed. The ‘Uttara Kanda’ doesn’t belong. This isn’t only because of the content, which is invariably mentioned. It is also because of the texture of the text, the quality of the poetry. It is vastly inferior. To a lesser extent, one can also advance similar arguments for the ‘Bala Kanda’. Therefore, the earlier portions were probably composed around 500 BCE. The later sections, like the ‘Uttara Kanda’, and parts of the ‘Bala Kanda’, were probably composed around 500 CE. It isn’t the case that all later sections are in ‘Uttara Kanda’.

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a large bag

‘unified’ in a Critical Edition published by the Bhandarkar Oriental Research Institute, Poona (Pune). In the case of the Valmiki Ramayana, with its kanda-kind of classification, the evolution seems to have been different. If someone was unhappy with what Valmiki had depicted, he simply composed another Ramayana. In Sanskrit, mention has already been made of the Yoga Vasishtha Ramayana, Ananda Ramayana and Adbhuta Ramayana. This continued to happen with vernacular versions.

This translation is of the Valmiki Ramayana. It is necessary to stress this point. Both the Ramayana and the Mahabharata are so popular that one is familiar with people, stories and incidents. That doesn't necessarily mean those people, stories and incidents occur in the Valmiki Ramayana in the way we are familiar with them.

Just as the Bhandarkar Oriental Research Institute produced a Critical Edition of the Mahabharata, between 1951 and 1975, the Oriental Institute, Baroda, produced a Critical Edition of the Valmiki Ramayana. This translation is based on that Critical Edition, published sequentially between 1958 and 1975. Producing a Critical Edition meant sifting through a large number of manuscripts of the Valmiki Ramayana. The editors had around 2000 manuscripts to work with. Not all of these were equally reliable. Therefore, in

a person from eastern Asia

translated words

relating to particular order

to go through carefully

original copy before printing

able to be trusted

practice, they worked with fifty to hun-
original copy before printing
dred manuscripts, the specific number
depending on the kanda in question. It is
not that there were significant differences
without regard to details
across the manuscripts and broadly, there
was a Southern Recension (version) and a
Northern one, the latter sub-divided into
a North-Western and a North-Eastern one.
The earliest of these written manuscripts
dates to the eleventh century CE. In pass-
ing, the language may have been Sanskrit,
a type of writing
but the script wasn't always Devanagari.
There were scripts like Sharada, Mewari,
Maithili, Bengali, Telugu, Kannada, Nandi-
nagari, Grantha and Malayalam. Since this
translated words
translation is based on the Baroda Critical
Edition, it is necessary to make another

obvious point. Even within the Sanskrit Valmiki Ramayana, not everything we are familiar with is included in the Critical text. For instance, the configuration of nakshatras and planets at the time of Rama's birth is not part of the Critical text. Nor is the bulk of one of the most beautiful sections of the Valmiki Ramayana, Mandodari's lamentation. Those are shlokas that have been excised. That's also the case with a shloka that's often quoted as an illustration of Lakshmana's conduct. नाहं जानामि केयूरं नाहं जानामि कुण्डलं । नूपरं तु अभिजानामि नित्यं पादाभिवन्दनात ॥ This is a statement by Lakshmana to the effect that he cannot recognize the ornament on Sita's head or her earrings. Since he

has always served at her feet, he can only
jewelry worn above the foot
recognize her anklets. This too has been
to remove by cutting
excised. There are instances where such
the act of removing words an unchanging quality
excision has led to a break in continuity
the quality of changing
and inconsistency and we have pointed
a note of added information
them out in the footnotes.

There are two numbers associated with every chapter. The first number refers to the kanda, while the second number,
a mark used to enclose words
within brackets, refers to the number of the chapter (sarga) within that kanda. Thus, Chapter 1(33) will mean the thirty-third chapter in 'Bala Kanda'. The table below shows the number of chapters and shlokas we have in the Critical Edition. The Critical text has 606 chapters, 106 more than the 500 sargas mentioned in

the text itself. And there are 18,670 shlokas. If one considers chapters and shlokas from non-Critical versions, irrespective of which version it is, there are almost 650 chapters and just over 24,000 shlokas. Compared to such non-Critical versions, very few chapters have been excised from 'Bala', 'Ayodhya', 'Aranya', 'Kishkindha' or 'Sundara' kandas. The excision is primarily from 'Yuddha' and 'Uttara' kandas. The excision of shlokas is uniformly spread throughout the kandas, though most excision, relatively speaking, is from the 'Ayodhya', 'Yuddha' and 'Uttara' kandas.

Name of kanda	*Number of chapters*	*Number of shlokas*
Bala Kanda	76	1941
Ayodhya Kanda	111	3160
Aranya Kanda	71	2060

Kishkindha Kanda	66	1898
Sundara Kanda	66	2487
Yuddha Kanda	116	4435
Uttara Kanda	100	2689
Total	606	18,670

Valmiki is the first poet, *adi kavi*. By the time of classical Sanskrit literature, some prerequisites were defined for a work to attain the status of mahakavya. Kalidasa, Bharavi, Magha, Shri Harsha and Bhatti composed such works. Though these notions and definitions came later, the Valmiki Ramayana displays every characteristic of a mahakavya and is longer than any of these subsequent works. The story of how it came about is known to most people who are familiar with the Ramayana. The sage Valmiki had gone, with his disciple Bharadvaja, to bathe in the waters of the River Tamasa. There was a couple of *krouncha*[12] birds there, in the act of making love. Along came a hunter[13] and killed the male bird. As the female bird grieved, Valmiki was driven by compassion and the first shloka emerged from his lips. Since it was composed in an act of sorrow—*shoka*—this kind of composition came to be known as shloka. So the Ramayana tells us. Incidentally, this first shloka doesn't occur in the first chapter. It isn't the first shloka of the Valmiki Ramayana. The incident and the shloka occur in the second chapter. More specifically, it is the fourteenth shloka in the second chapter and is as follows. मा निषाद प्रतिष्ठां त्वमगमः शाश्वती:

समाः । यत्क्रौंचमिथुनादेकमवधी काममोहितम् ॥ 'O nishada! This couple of curlews was in the throes of passion and you killed one of them. Therefore, you will possess ill repute for an eternal number of years.'

Till a certain period of history, all Sanskrit works were in poetry or verse, not in prose. The Vedangas are limbs or auxiliaries and the six Vedangas are *shiksha*,[14] *chhanda*,[15] *vyakarana*,[16] *nirukta*,[17] *jyotisha*[18] and *kalpa*.[19] These are needed to understand not just the Vedas, but also Sanskrit works. Chhanda is one of these. Chhanda can be translated as metre and means something that is pleasing and delightful. Chhanda *shastra* is the study of metres or prosody. Sanskrit poetry

wasn't about what we tend to identify as
to end with similar sounds
poetry today, the act of rhyming. Chhanda
similar or related
begins with the concept of *akshara*, akin
exactly the same
to, but not exactly identical with, the
a unit of spoken language
English concept of syllable, that is, part of
a type of letter
a word with a single vowel sound. Other
than possessing a single vowel sound,
an akshara must not begin with a vowel.
Aksharas can be *hrasva* or *laghu*—light or
L—and *guru*—heavy or G. Simply stated,
with a short vowel, the akshara is L and
with a long vowel, the akshara is G. There
are some additional conditions, but we
need not — a part of a poem or song
needn't get into those. Every verse consists
of four *pada*s, the word pada meaning
one quarter. Depending on how many
the way a thing is divided
aksharas there are in a pada and the dis-

tribution of those aksharas into L and G, there were a variety of metres. Depending on the subject and the mood, the poet consciously chose a metre. Analysing in this way, there were more than 1300 different metres. One of the most popular was *anushtubh*. This figures prominently in the Valmiki Ramayana, the Mahabharata and the Puranas. The anushtubh structure meant eight aksharas in each pada, with a total of thirty-two aksharas. In addition, for anushtubh, in every pada, the fifth akshara would have to be L and the sixth akshara would have to be G. In classical Sanskrit literature, conditions were also applied to the seventh akshara, but such refinements came later. For that first verse, the decomposition runs as follows: (1) L L L G L G L G; (2) L G L G L G L G; (3) L L G G L G G L; (4) G G L L L G G L. (1) *ma ni sha da pra tish tham*; (2) *tva ma ga mah shash vati sa mah*; (3) *yat kroun cha mi thu na de ka*; (4) *ma va dhi ka ma mo hi tam*. It is not that Valmiki only used anushtubh. There are actually sixteen different metres in the Valmiki Ramayana.

It is impossible to capture the beauty of chhanda in an English translation. One can attempt to do a translation in verse, but it will fail to convey the beauty. If the original text is poetry, one starts with an initial question. Should one attempt a translation in verse or in prose? This translation is based on the premise that the translation should be as close as possible to the original Sanskrit text. One should not take liberties with the text. This translation is therefore almost a word-to-word rendering. If one sits down with the original Sanskrit, there will be almost a perfect match. In the process, deliberately so, the English is not as smooth as it might have been, had one taken more liberties, and this is a conscious decision. Had one attempted a translation in verse, one would perforce have had to take more liberties. Hence, the choice of prose is also a deliberate decision. As composers, there is quite a contrast between Valmiki and Vedavyasa. Vedavyasa focuses on people and incidents. Rarely does the

Mahabharata attempt to describe nature,
study of the earth's surface
even if those sections are on geography.
a statement that tells about
In contrast, Valmiki's descriptions of na-
having a beautiful quality of very high quality
ture are lyrical and superlative, similar to
translated words
Kalidasa. A translation can never hope to
to send something taste of a thing
transmit that flavour. There is no substitute to reading the original Sanskrit, more so for the Valmiki Ramayana than for the Mahabharata.

Which occurred earlier, the incidents of the Ramayana or the Mahabharata? Which was composed earlier, the Ramayana or the Mahabharata? The Ramayana incidents occurred in treta yuga, the Mahabharata incidents in dvapara yuga. Rama was an earlier avatara, Krishna a later one.
act of reducing from a total
Hence, the obvious deduction is that the

Ramayana incidents predated those of the Mahabharata—an inference also bolstered by the genealogy and astrological arguments mentioned earlier. However, and not just for the sake of being perverse, consider the following. Geographically, the incidents of the Mahabharata mostly occur along an east–west axis, along either side of what used to be called Uttarapath, the northern road, more familiar as Grand Trunk Road or National Highway (NH) 1 and 2. The incidents of the Ramayana often occur along a north–south axis, along what used to be called Dakshinapath, the southern road. Sanjeev Sanyal[20] has made the point that while Uttarapath remained stable over time, the Dakshina-

path during Rama's time was different
happening after something else
from the subsequent Dakshinapath, with
the latter more like today's NH 44. To
of the study of the earth
return to the point, the geographical
land of a particular kind
terrain of the Mahabharata was restricted
to the northern parts of the country, with
the south rarely mentioned. The Aryan
act of capturing something to damage the reputation of
invasion theory has been discredited
a lot of people or things
because of a multitude of reasons, but
story or idea that's not true
myths and perceptions that have lasted for
a period of ten years to make a thing go away or end
decades are difficult to dispel. However,
regardless of the Aryan invasion theory,
state of knowing something
the Ramayana reveals a familiarity with
study of the earth's surface
the geography of the southern parts of the
country that the Mahabharata does not.
The fighting in the Mahabharata, in the
to improve by making changes
Kurukshetra War, is cruder and less re-

fined. In the Ramayana, bears and apes may have fought using trees and boulders, but humans did not. A human did not tear apart another human's chest and drink blood. The urbanization depicted in the Ramayana is rarely found in the Mahabharata. We have cited these counterarguments to make a simple point. Which incident occurred earlier and which text was composed earlier are distinct questions. They should not be confused. Even if the Ramayana incidents occurred before the incidents of the Mahabharata, that doesn't automatically mean the Ramayana was composed before the Mahabharata. The Rama story occurs in the Mahabharata, known as the 'Ramopakhyana' section.

There is no such reference to the Mahabharata incidents in the Ramayana. This is the main reason for arguing that the Ramayana was composed before the Mahabharata.

The relationship between the 'Ramopakhyana' and the Valmiki Ramayana is also of scholarly interest. Which was earlier? Did one borrow from the other, or did both have a common origin? That need not concern us. What should be stressed is the obvious—the Valmiki Ramayana wasn't composed at a single point in time and there is a difference between the original composition and the present text, as given to us say in the Critical Edition. If bears and apes fought with the help of

a very large stone
trees and boulders, and Angada suddenly
kills someone with a weapon, that part
is probably a later composition, with
a person who writes music to do something different
the composer having deviated from the
a thing used as an example
original template. If a verse is in anushtubh,
but deviates from the L–G pattern,
aware of something
this may have been a conscious decision,
of less importance
but in all probability, reflects the inferior
happening after something else
skills of a subsequent poet. If we take the
Critical text as it stands, while there are
no direct references to the incidents of the
not direct
Mahabharata, there are plenty of indirect
a statement that refers to reminding one of another
allusions. There are shlokas reminiscent
of the Bhagavatgita. When Bharata comes
to Rama to inform him about Dasharatha's
a government program to help poor
death, Rama asks him about the welfare
a country ruled by a king
of the kingdom, reminiscent of similar

questions asked by Narada to Yudhishthira. In the Valmiki Ramayana, there are references to kings of the lunar dynasty (Yayati) and incidents (Ilvala and Vatapi) that are only described in the Mahabharata. The evidence may be circumstantial and speculative, but it is the following. It is as if the later composers knew about the Mahabharata incidents and the text, but consciously avoided any direct references.

Why is another translation of the Valmiki Ramayana needed? Surely, there are plenty floating around. That's not quite true. Indeed, there are several translations of the Valmiki Ramayana, including some recent ones, but they are abridged. In any act of abridgement, some sections are omitted or summarized. Abridged translations, no matter how good they are, are not quite a substitute for unabridged translations, which bring in the nuances too. To the best of my knowledge, the list of unabridged translations of the Valmiki Ramayana is the following: (1) Ralph T.H. Griffith;[21] (2) Manmatha Nath Dutt;[22] (3) Hari Prasad Shastri;[23] (4) Desiraju Hanumanta Rao and K.M.K. Murthy;[24] and (5) Robert P. Goldman.[25] Given the timelines, the Goldman translation is the only one based on the Critical Edition. Having translated the Mahabharata,[26] it was natural to translate the Valmiki Ramayana. The intention was to do a translation that was popular in style. That meant a conscious decision to avoid the use of diacritical marks, as would have been the case had one used IAST (International Alphabet of Sanskrit Transliteration). If diacritical marks are not going to be used, there may be problems rendering names, proper and geographic. We have sought to make the English renderings as phonetic as is possible. Thus, we use 'Goutama' to refer to the sage of that name—although others have often referred to him elsewhere as 'Gautama'. We have chosen Goutama on the logic that if Gomati is not Gamati, why should Goutama be rendered as Gautama? There remains the question of what one does with vowel sounds. How does one differentiate the short sound from the long? Should Rama be written as Raama and Sita as Seeta? That seemed to be too artificial and contrary to popular usage. On rare occasions, this does cause a problem, with a danger of confusion between the ape Taara and his daughter Taaraa, Vali's wife. Such occasions are however rare and we have explained them. However, there are also instances where we have deviated from popular usage. Hanumat is a case in point, where Hanuman seemed to be too contrary to grammatical principles. There are some words that defy translation, *dharma* is an example. Hence, we have not even tried to translate such words. The Goldman translation is academic in style. This transla-

not natural or real
the act of using something
a type of animal
to do something different
relating to rules of words
to go against
of or relating to education

tion's style is more popular. Therefore, there is no attempt to overburden the reader with extensive notes. However, a straight translation may not be self-explanatory. Hence, we have put in footnotes, just enough to explain, without stretching the translation.

As with the Mahabharata, the Valmiki Ramayana is a text about dharma. Dharma means several different things—the dharma of the four *varna*s and the four *ashrama*s, the classes and stages of life; the governance template of *raja dharma*, the duty of kings; principles of good conduct, *sadachara*; and the pursuit of objectives of human existence, *purushartha*—dharma, *artha* and *kama*. As with the Mahabharata, the Valmiki Ramayana is a *smriti* text. It has a human origin and composer, it is not a *shruti* text. Smriti texts are society and context specific. We should not try to judge and evaluate individuals and actions on the basis of today’s value judgements. In addition, if the span of composition was one thousand years, from 500 BCE to 500 CE, those value judgements also change. The later composers and interpreters may have had problems with what the earlier composers authored. A case in point is when Sita is being abducted by Ravana. At a certain point in time, men and women universally wore an upper garment and a lower one. When she is being abducted through the sky, Sita casts aside and

a person who writes music
conditions around an event
time period between two events
one who translates spoken words
to take someone by force
piece of clothing

throws down not just her ornaments, but her upper garment too. As this translation will illustrate, this caused problems for subsequent composers and interpreters.

To return to the notion of dharma—transcending all those collective templates of dharma—there is one that is individual in nature. Regardless of those collective templates, an individual has to decide what the right course of action is and there is no universal answer as to what is right and what is wrong. There are always contrary pulls of dharma, with two notions of dharma pulling in different directions. It is not immediately obvious which is superior. Given the trade-offs, an individual makes a choice and suffers the consequences. Why is there an impression that these individual conflicts of dharma are more manifest in the Mahabharata than in the Ramayana?

The answer probably lies in the nature of these two texts. What is the difference between a novel and a long story, even when both have multiple protagonists? The difference between a novel and a long story is probably not one of length. A novel seeks to present the views of all protagonists. Thus, the Mahabharata is a bit like a novel, in so far as that trait is concerned. A long story does not seek to look at incidents and actions from the point of view of every protagonist. It is concerned with

a way of thinking
the perspective of one primary character,
the state of being left out
to the exclusion of others.

difference that one can notice
If this distinction is accepted, the
a special quality
Valmiki Ramayana has the characteristics
of a long story. It is Ramayana. Therefore,
it is primarily from Rama’s point of view.
We aren’t told what Bharata or Lakshmana
thought, or for that matter, Urmila, Man-
davi or Shrutakirti. There is little that is
from Sita’s point of view too. That leads
to the impression that the Mahabharata
a strong disagreement
contains more about individual conflicts
of dharma. For the Valmiki Ramayana,
from Rama’s point of view, the conflicts
too many to be counted
of dharma aren’t innumerable. On that
being barred from a country
exile to the forest, why did he take Sita
and Lakshmana along with him? Was

Shurpanakha's disfigurement warranted? Why did he unfairly kill Vali? Why did he make Sita go through tests of purity, not once, but twice? Why did he unfairly kill Shambuka? Why did he banish Lakshmana? At one level, one can argue these are decisions by a personified divinity and therefore, mere humans cannot comprehend and judge the motives. At another level, the unhappiness with Rama's decisions led to the composition of alternative versions of the Ramayana. Note that Sita's questions about dharma remained unanswered. If you are going to the forest as an ascetic, why have you got weapons with you? If the *rakshasas*[27] are causing injuries to hermits, punishing the rak-

shasas is Bharata's job, now that he is the
to do in an unserious way
king. Why are you dabbling in this? Note
an acceptable reason
also Rama's justification at the time of
Sita's first test. It wasn't about what others
would think, that justification came later.
severe or mean
The initial harsh words reflected his own
quality of being without stain
questions about Sita's purity. Thus, Rama's
a strong disagreement
conflicts over dharma also exist. It is just
that in the Valmiki Ramayana, it is about
one individual alone.

translated words
In conclusion, this translation is an attempt to get readers interested in reading
not made shorter
the unabridged Valmiki Ramayana. Hav-
shortened
ing read abridged versions, and there is no
competition with those, to appreciate the
a very small difference
nuances better, one should read the unabridged. And, to appreciate the beauty of

the poetry, one should then be motivated
translated words
to read the text in Sanskrit. A translation is
not good enough
only a bridge and an unsatisfactory one at
that.

CHAPTER SIX

Yuddha Kanda

Sarga (1): 16 shlokas

Sarga (2): 21 shlokas

Sarga (3): 32 shlokas

Sarga (4): 88 shlokas

Sarga (5): 22 shlokas

Sarga (6): 18 shlokas

Sarga (7): 16 shlokas

Sarga (8): 16 shlokas

Sarga (9): 22 shlokas

Sarga (10): 21 shlokas

Sarga (11): 59 shlokas

Sarga (12): 22 shlokas

Sarga (13): 23 shlokas

Sarga (14): 21 shlokas

Sarga (15): 33 shlokas

Sarga (16): 29 shlokas

Sarga (17): 40 shlokas

Sarga (18): 42 shlokas

Sarga (19): 34 shlokas

Sarga (20): 24 shlokas

Sarga (21): 35 shlokas

Sarga (22): 43 shlokas

Sarga (23): 42 shlokas

Sarga (24): 36 shlokas

Sarga (25): 28 shlokas

Sarga (26): 33 shlokas

Sarga (27): 22 shlokas

Sarga (28): 36 shlokas

Sarga (29): 18 shlokas

Sarga (30): 26 shlokas

Sarga (31): 86 shlokas

Sarga (32): 32 shlokas

Sarga (33): 46 shlokas

Sarga (34): 30 shlokas

Sarga (35): 26 shlokas

Sarga (36): 43 shlokas

Sarga (37): 21 shlokas

Sarga (38): 37 shlokas

Sarga (39): 32 shlokas

Sarga (40): 64 shlokas

Sarga (41): 35 shlokas

Sarga (42): 37 shlokas

Sarga (43): 27 shlokas

Sarga (44): 38 shlokas

Sarga (45): 42 shlokas

Sarga (46): 51 shlokas

Sarga (47): 135 shlokas

Sarga (48): 87 shlokas

Sarga (49): 37 shlokas

Sarga (50): 19 shlokas

Sarga (51): 47 shlokas

Sarga (52): 35 shlokas

Sarga (53): 50 shlokas

Sarga (54): 29 shlokas

Sarga (55): 129 shlokas

Sarga (56): 19 shlokas

Sarga (57): 90 shlokas

Sarga (58): 54 shlokas

Sarga (59): 106 shlokas

Sarga (60): 49 shlokas

Sarga (61): 68 shlokas

Sarga (62): 52 shlokas

Sarga (63): 53 shlokas

Sarga (64): 24 shlokas

Sarga (65): 21 shlokas

Sarga (66): 38 shlokas

Sarga (67): 42 shlokas

Sarga (68): 33 shlokas

Sarga (69): 26 shlokas

Sarga (70): 42 shlokas

Sarga (71): 22 shlokas

Sarga (72): 33 shlokas

Sarga (73): 34 shlokas

Sarga (74): 27 shlokas

Sarga (75): 33 shlokas

Sarga (76): 34 shlokas

Sarga (77): 38 shlokas

Sarga (78): 54 shlokas

Sarga (79): 18 shlokas

Sarga (80): 57 shlokas

Sarga (81): 35 shlokas

Sarga (82): 39 shlokas

Sarga (83): 42 shlokas

Sarga (84): 33 shlokas

Sarga (85): 29 shlokas

Sarga (86): 23 shlokas

Sarga (87): 47 shlokas

Sarga (88): 59 shlokas

Sarga (89): 34 shlokas

Sarga (90): 33 shlokas

Sarga (91): 30 shlokas

Sarga (92): 30 shlokas

Sarga (93): 27 shlokas

Sarga (94): 29 shlokas

Sarga (95): 26 shlokas

Sarga (96): 31 shlokas

Sarga (97): 33 shlokas

Sarga (98): 26 shlokas

Sarga (99): 44 shlokas

Sarga (100): 22 shlokas

Sarga (101): 43 shlokas

Sarga (102): 36 shlokas

Sarga (103): 25 shlokas

Sarga (104): 27 shlokas

Sarga (105): 28 shlokas

Sarga (106): 20 shlokas

Sarga (107): 36 shlokas

Sarga (108): 19 shlokas

Sarga (109): 27 shlokas

Sarga (110): 23 shlokas

Sarga (111): 31 shlokas

Sarga (112): 18 shlokas

Sarga (113): 43 shlokas

Sarga (114): 46 shlokas

Sarga (115): 51 shlokas

Sarga (116): 90 shlokas

Chapter 6(1)

Hanumat spoke those words in a proper way. Hearing them, Rama was filled with delight and replied in the following words. 'O Hanumat! You have performed a great task that is extremely difficult to accomplish. There is no other person on earth who is capable of doing this, not even in his mind. I do not see anyone other than Garuda, Vayu and Hanumat who can cross the great ocean. The city of Lanka is protected extremely well by Ravana, and the gods, the *danavas*,[1] the *yakshas*,[2] the *gandharvas*,[3] the serpents and the *rakshasas*[4] find it impossible to penetrate it. Even if someone enters, how can he emerge with his own life? It is unassailable and is protected extremely well by the rakshasas. Other than someone who possesses a valour and strength that is equal to Hanumat's, who is capable of doing this? Hanumat has performed a great act of service for Sugriva. He has exhibited a strength and valour that is worthy of him. A person who is engaged as a servant and lovingly performs an extremely difficult task for his master, is said to be superior among men. If a capable person is engaged in a royal task and does not perform it attentively, he is said to be worst among men. Hanumat has accomplished the task

to go through something

to rise from a hidden place

not able to doubted

determination in facing danger

to show or reveal

with love

better than other people

to succeed in doing

he was appointed to do. He has satisfied Sugriva and has not diminished his own self. Through obtaining sight of Vaidehi, I, the lineage of Raghu, and the immensely strong Lakshmana have been protected, in accordance with *dharma*. However, my mind is still distressed and I am suffering. He has performed a good deed for me and I am unable to perform an equally good deed in return. But let me embrace Hanumat, who is everything to me. At the present time, that is all I can do for the great-souled one. The task of searching out Sita's trail has been accomplished in every possible way. But when I think of the ocean, my mind is distressed yet again. How can one cross to the other shore of

this ocean, the great store of water? How
thinking or watching with care
will these attentive apes cross over to the
southern shore? I have heard the account
about Vaidehi. How will the apes now
cross over to the other shore of the ocean?'

being afraid about the future to feel sad
Apprehensive and grieving, the mighty-
one that ruins something
armed Rama, the destroyer of enemies,
to make one fully involved
told Hanumat this and became immersed
in thought.

Chapter 6(2)

pleasing to look at
Rama, Dasharatha's handsome son, was
to make a thing go away or end
filled with grief. To dispel his sorrow,
Sugriva addressed him in these words. 'O
feeling no fear / to cause to feel extreme pain
brave one! Why are you tormented, like an
not showing appreciation
ordinary person? Like an ungrateful per-
to leave and never return / to stop having or doing
son abandons friendship, give up this
extreme physical pain
torment. O Raghava! I do not see any
reason for this torment now. After all, we
to exist or be present
have got to know where the enemy resides.
trying
O Raghava! You are persevering, know-
having knowledge / relating to religion
ledgeable about the sacred texts, wise and
to throw away / feelings of love
learned. Discard this ordinary sentiment,
to wash
like a person with a cleansed soul gives up

what destroys the objective. We will cross
to live in — a type of large animal
the ocean, populated by large crocodiles.
to enter with military force — to kill
We will invade Lanka and slay your enemy.
upset
If a person is distressed and without enterprise,
a business organization — to completely cover
with his soul enveloped in sorrow, all
his objectives suffer and he faces a hardship.
something that causes pain suffering or loss
In every way, all these leaders of the
a type of animal
apes are brave and capable. They are full of
a difficult activity — the benefit of one
enterprise. For your sake, they will even
to understand
enter a fire. I can discern this through their
delight, and reasoning adds firm conviction
a strong belief or opinion — determination in facing danger
to this. You must use your valour to
get Sita back and slay the enemy. We will
construct a bridge and see that city. O
Raghava! You must act in this way towards
the king of the rakshasas. You will see the
the highest point
city of Lanka, located on the summit of

Trikuta. When you see him, you must certainly kill Ravana in the encounter. When a bridge is constructed over the ocean and all our soldiers reach Lanka, it is certain that they will be victorious. In a battle, these brave apes can assume any form at will. O king! Therefore, get rid of this confused intelligence that destroys all objectives. In this world of men, sorrow destroys all valour. If a man valiantly engages in a task, capability will follow. O immensely wise one! At this time, resort to spirit and energy. Even for brave and great-souled people like you, sorrow over something lost or destroyed renders all objectives unsuccessful. You are best among intelligent ones. You are skilled in

relating to religion
the teachings of all the sacred texts. With
advisers like me, you are certain to vanquish
to defeat completely
the enemy. O Raghava! When you
to have and use
wield your bow, I do not see anyone in the
three worlds who can stand before you in a
to give the responsibility
battle. The task that you have entrusted to
a type of animal
the apes will not suffer. You will soon cross
lasting forever
a name for God
over the eternal ocean and see Sita. O lord
of the earth! Therefore, enough of resorting
a deep sadness
to grief. Resort to anger. *Kshatriya*s
to cause to be pulled away from
who do not make efforts are wicked. All of
to cause to be very scared
them are terrified of terrible ones. Use your
hard to notice or see
subtle intelligence and, together with us,
think about how the terrible ocean, the
one who has power and control
lord of the rivers, can be crossed. These
feeling no fear
apes are brave in battle and can assume
any form at will. They will shower down

rocks and trees and destroy their enemies. Through some means, we will cross over the place where one lives Varuna’s abode. What is the need to speak a lot? In every possible way, you will be victorious.’

Chapter 6(3)

Sugriva's words were full of great meaning and reasoning. Kakutstha accepted them and told Hanumat, 'In every possible way, I am extremely competent to cross over the ocean, quickly building a bridge over the ocean, or drying it up. How many impenetrable forts exist in Lanka? Tell me that. O ape! I wish to know everything about them, as if I have seen them myself. You have comfortably seen, exactly as it exists, the size of the army, the gates, forts and arrangements, the preparations made for guarding and the residences of the rakshasas in Lanka. Tell me the truth about all this. You are accomplished in every possible way.’

to succeed in doing

Hanumat, the son of the wind god, was best among those who were accomplished in the use of words. Hearing Rama’s words, he again addressed him in these words. ‘Listen to everything—the forts, the preparations, the arrangements, the manner in which the city of Lanka is guarded and the soldiers. Lanka is supremely prosperous and the ocean is terrible. The large number of soldiers are divided into formations and the mounts have been instructed. Lanka is happy and full of joy. It is full of crazy elephants. It is full of large chariots and large numbers of rakshasas. The firm gates

building where soldiers live

having success by making money

to give an order

a vehicle pulled by horses

a long heavy support piece
are closed and sealed with large beams.
There are large gates and four extremely
large ones. There are large and extremely
strong machines.[5] When enemy soldiers
to refuse in a rude way
arrive, they are rebuffed by these. Large
feeling no fear
numbers of brave rakshasas have fashioned
hundreds of terrible *shataghnis*[6] and
extremely
the gates are protected exceedingly well
to see and identify
with these. They are sharp and made out
a tall wall around an area
of black iron. There is a giant rampart
to complete a form
made out of gold and it is extremely difficult
to go through something
to penetrate. At intervals, this is
a cut and shined stone
decorated with gems, coral, lapis lazuli and
a white ball used as jewelry a deep wide channel to protect
pearls. There are extremely terrible moats
everywhere. These are fathomless and are
suggesting future success
filled with extremely auspicious and cool
a type of large animal
water. They are also filled with crocodiles

and fish. Along the gates, there are four
bridge raised to block access
extensive drawbridges. These have firm
a structure to protect a place
fortifications and many machines are
on top of
placed atop these. In every direction, the
a deep wide channel to protect
moats are covered with machines. When
to enter with military force
invading enemy soldiers escape, these are
to move with force
used to fling them away. One of these
drawbridges is strong and cannot be
to make more attractive
shaken. It is extremely firm. It is decorated
large post used as a support
with many golden pillars and platforms. O
to cause to want to do a thing
Rama! Ravana is naturally inclined to
to take away one's attention
fight. He is ready and not distracted. He is
powerful and ready to command. The city
building where soldiers live
of Lanka is like a fort of the gods and is
very strong
impregnable. It generates fear. It has four
kinds of fortifications—water, mountains,
not natural or real
forests and artificial ones. O Raghava! It is

existing far away
located on the distant other shore of the
ocean. There is no approach in any direction
and it cannot be reached by a boat
a structure to protect a place
either. The fortification has been constructed
the highest point
on the summit of a mountain and
it is like a fortification of the gods. Lanka is
to take control of
extremely difficult to conquer and is full of
a long hole dug in the ground
horses and elephants. There are trenches,
shataghnis and many kinds of machines.
to be a part of
The city of Lanka, which belongs to the
having an attractive quality
evil-souled Ravana, is radiant. There are
ten thousand rakshasas along the western
not able to doubted to have and use
gate. All those unassailable ones wield
a weapon with a sharp tip
spears in their hands. They are the best
one who fights in battles a type of weapon
among warriors who fight with swords.
There are one hundred thousand rakshasas
along the southern gate. Those

one who fights in battles
excellent warriors possess four kinds of
forces.[7] There are one million[8] rakshasas
along the eastern gate. All of them are
to hold so one is ready to use
skilled in the use of all weapons and wield
a thing that protects one
swords and shields. There are one hundred
million rakshasas along the northern gate.
being deeply honored
They are extremely revered and are the
people from one's family
a vehicle pulled by horses
sons of noble lineages. They are on chariots,
or have horses as their mounts.
There are hundreds of thousands in battle
formations in the middle. There are more
a large number
than one crore rakshasas, *yatudhanas*[9]
impossible to defeat
bridge raised to block access
who are invincible. I shattered the drawbridges
a deep wide channel to protect
and filled up the moats. I burnt the
to destroy
a tall wall around an area
city of Lanka and demolished the ramparts.
Through whatever means possible,
the place where one lives
we must cross Varuna's abode. Once that is

a type of animal
done, it is certain that the apes will destroy
the city of Lanka. With Angada, Dvivida,
Mainda, Jambavat, Panasa, Nala and the
an officer of high rank
commander Nila, why will you need the
rest of the army? We will leap and go to
Ravana’s great city. We will destroy the
a tall wall around an area
ramparts and residences and bring Maithilee
back. Therefore, quickly command all
the forces to be gathered. We will be delighted
to leave in a short while.’

Chapter 6(4)

In due order, Hanumat described it, exactly as it was. Hearing his words, the immensely energetic Rama, with truth as his valour, said, 'You have described the city of Lanka, belonging to the terrible rakshasas. I am telling you truthfully that I will quickly destroy it. O Sugriva! The idea of leaving immediately appeals to me. The sun has reached midday and this is an auspicious moment for victory. The *nakshatra*[10] is Uttara Phalguni today and tomorrow, there will be a conjunction with Hasta. O Sugriva! Surrounded by

suggesting future success
all the soldiers, let us leave. Auspicious
a sign of a future event
portents are manifesting themselves before
to kill — to come back with
me. I will slay Ravana and bring back
skin that covers the eye
Sita Janakee. This upper eyelid of mine is
to make a sudden motion
twitching. It seems to be telling me that
to get a thing by effort
my desire of obtaining victory will be fulfilled.
Examining the path, let Nila proceed
ahead of the army. Let him be surrounded
a type of animal
by one hundred thousand spirited apes.
an officer of high rank
O Nila! O commander! Quickly lead the
a sweet food made by bees
army along a path that is full of honey,
a small group of trees
with roots, fruits, cool groves and water.
You must always be ready to protect
yourself against the rakshasas. Along the
path, those evil-souled ones will seek to
destroy the roots, fruits and water. Let
the residents of the forest leap into low

a structure to protect a place
grounds, fortifications in the forests,
and forests to check if the soldiers of the
to a great extent
enemy are hidden there. Let immensely
strong ones be ahead of the terrible army,
the general appearance
which will have the complexion of waves
in the ocean. Let it be led by hundreds
a large wild cat a type of animal
and thousands of lions among apes. Gaja
is like a mountain. Gavaya is immensely
strong. Let them and Gavaksha proceed
a male animal a group of animals
in front, like proud bulls in front of a herd
of cows. As the army of apes advances, let
the ape Rishabha, bull among apes and a
one who has power and control the side of something
lord of the apes, protect the right flank.
Gandhamadana is as spirited and invincible
impossible to defeat a phase of sexual activity
as an elephant in musth. As the army
of the apes advances, let him be stationed
along the left flank. I will proceed in the

middle of the army, delighting the flood of soldiers. I will be astride Hanumat, like the lord[11] on Airavata. Let Lakshmana, who is like Death, be astride Angada, like the lord of creatures and the lord of riches astride Sarvabhouma.[12] Jambavat, the great spirited lord of the bears, Sushena and the ape named Vegadarshi—let these three protect the rear.' Hearing Raghava's words, Sugriva, the lord of the army and the immensely brave bull among apes, commanded the apes.

Desiring to fight, all the large numbers of apes leapt up. They quickly jumped from the caves and the summits. Rama, with dharma in his soul, and Lakshmana were worshipped by the king of the apes

and proceeded in a southern direction,
with the soldiers. As they proceeded, they
were surrounded by hundreds, tens of
thousands, hundreds of thousands and
a large number
crores of apes that possessed the complexion
the general appearance
of elephants. The large army of apes
followed them. All of them were protected
by Sugriva and were delighted and happy.
to move loud and fast
Those apes jumped, leapt and roared.
They sported and played on musical instruments,
toward the south
proceeding southwards. They
to enjoy something with joy having a pleasant smell
devoured extremely fragrant honey and
fruits. They carried large trees that were
a group in close relation part that grows into a flower
full of many clusters of flowers and buds.
Proud, they suddenly carried each other
to move with force
and flung each other down. They leapt
down and leapt up. Others flung down

others. In Raghava's presence, the apes roared, 'Ravana and all the roamers in the night deserve to be killed by us.' With many apes, Rishabha, the brave Nila and Kumuda cleared the path in front. King Sugriva, Rama and Lakshmana were in the middle. Those destroyers of enemies were surrounded by many strong and terrible ones. The brave ape, Shatabali, was surrounded by tens of crores. Single-handedly, he protected the entire army of apes. Surrounded by one hundred crores, Kesari, Panasa, Gaja and the extremely strong Arka protected one flank. With Sugriva in the front, Sushena and Jambavat, surrounded by many bears, protected the rear. The brave Nila, the commander,

a male animal a type of animal
was a bull among apes. He was best among
those who could leap, and protected the
army. Darimukha, Prajangha, Jambha and
the ape Rabhasa proceeded, urging the
brave apes on all sides to hurry. In this
a kind of wild animal
way, proud of their strength, the tigers
among apes proceeded. They saw Sahya,
best among mountains and full of trees
plant that grows on a surface
and creepers. That large and terrible army
of apes was like waves in the ocean. They
a loud low sound
marched with a great roar, like the terrible
feeling no fear
force of the ocean. Those brave elephants
next to
among apes were alongside Dasharatha's
son. Swiftly, all of them leapt forward, like
to force to do something
well-trained horses when they are goaded.
in the air
Borne aloft by those two apes,[13] those two
having an attractive quality
bulls among men were radiant. They were

like the moon and the sun, when they touch the two large planets.[14]

The learned and talented Lakshmana,
with a leg on each side of
astride Angada, addressed Rama in auspicious
suggesting future success
words that were full of meaning.
moving very fast
'We will swiftly kill Ravana and get back
to take someone by force
Vaidehi, who has been abducted. Successful in your objective, you will return
the state of being successful
to Ayodhya, which is full of prosperity. O
a sign of a future event
Raghava! I can see great portents in the sky and on the ground. I see all these auspicious
sign that predicts the future
omens, indicating success in your
tending to help
objective. An auspicious and favourable
producing good results
wind is blowing, gentle, beneficial and pleasing to the soldiers. The animals and birds are speaking in full and gentle tones. All the directions are clear and the sun

is sparkling. Ushanas,[15] descended from Bhrigu, is following you, with a pleasing light. The sacred and supreme *rishi*s, born in a pure way from Brahma, are all circling around Dhruva, manifesting their rays.[16] The royal sage Trishanku, our supreme and great-souled grandfather from the lineage of the Ikshvakus is radiant and sparkling, with his priest.[17] The nakshatra Vishakha is sparkling, without anything to mar it. This is the supreme nakshatra for the great-souled Ikshvakus. The terrible nakshatra of the *nairittas*[18] is suffering. This is Mula and its foundation has been touched and is suffering from a comet. All this has presented itself for the destruction of the rakshasas. It is time and, suffering from the planet,[19] it is as if their nakshatra has been seized by death. The tasty waters are pleasant and the forests are full of fruit. An extremely fragrant breeze is blowing. There are seasonal flowers on the trees. O lord! Arrayed in battle formations, the soldiers of the apes seem to be even more resplendent. They are like the soldiers of the gods at the time of the *tarakamaya* battle.[20] O noble one! Look at all this. You should be delighted.' Happy, Soumitri spoke to his brother, comforting him in this way.

The giant army proceeded, covering the entire earth. It was full of tigers among bears and apes, using nails and teeth as weapons. With the tips of their hands

a type of animal
and the tips of their feet, the apes raised
a terrible dust that entered inside the
to remove a warm soft light
world and took away the sun's radiance.
Through night and day, the great army
of apes marched. Protected by Sugriva,
showing happiness
the soldiers were happy and cheerful. All
the spirited apes marched, delighted at
chance of a thing to happen
the prospect of war. Desiring to free Sita,
to be slow in going a very short time period
they did not tarry even for an instant.
They reached Mount Sahya and Mount
to live in
Malaya, full of trees and populated by
many animals. There were wonderful
a small group of trees a place where water falls down
groves, rivers and waterfalls. Rama also
went and saw Sahya and Malaya. The apes
enjoyed themselves, among the *champaka*,
a type of fruit
tilaka, mango, *ashoka*, *sinduvaraka*,[21]
to make one unable to think
karavira and *timisha* trees. Intoxicated

a type of animal
in their strength, the apes enjoyed fruits
that tasted like *amrita*, roots and flowers
in a happy manner
from the trees. Cheerfully, honey-brown
the natural color of the skin — a sweet food made by bees
in complexion, they drank honey from
structure built by honeybees
long honeycombs that were one *drona*[22] in
size and proceeded. They broke the trees
plant that grows on a surface
and pulled out the creepers. As they
a male animal — to move with force
proceeded, the bulls among apes flung away
showing a lack of respect
excellent boulders. Insolent because of the
to make a sound like an animal
honey, some apes roared among the trees.
Some reached out to the trees. Others leapt
down. The entire earth was full with those
bulls among apes, just as when the earth is
having reached a desired state
full of ripened paddy.

The lotus-eyed Rama reached Mahendra.
to go up
The mighty-armed one ascended
the highest point — to make more attractive
the summit, which was ornamented

with trees. Having ascended the summit, Rama, Dasharatha's son, saw the abode of the waters, filled with turtles and fish. They progressively crossed over the giant mountain of Malaya and reached the ocean, which roared terribly. Rama, supreme among those who cause pleasure, with Sugriva and Lakshmana, descended quickly to the excellent forest along the shore. There were rocks underneath and it was washed with waves of water that suddenly arose. Having reached the extensive shoreline, Rama spoke these words. 'O Sugriva! We have reached Varuna's abode. We must now think about what we pondered earlier.[23] The other shore of the ocean, the lord of the rivers, cannot

to understand
be discerned. Without a proper means,
not able to do something
we are incapable of crossing this ocean.
to exist or be present
Therefore, let us reside here while we have
a meeting a type of animal
consultations about how this army of apes
can cross over to the other shore.’ The
to cause pain to
mighty-armed one was afflicted because
a crime of capturing by force
of Sita’s abduction. Having reached the
to give an order
ocean, Rama instructed that they should
camp there. ‘The time for consultations
about how we should cross the ocean has
an organized group of soldiers
arrived. Let no one leave his battalion and
to leave one place for another
go off anywhere else. However, let the
to find out
brave apes proceed and ascertain whether
there is any danger for us.’

Hearing Rama’s words, Sugriva and
Lakshmana made the soldiers set up camp
large in size or amount
on the extensive shore of the ocean, filled

with trees. Near the ocean, that army was
having an attractive quality
radiant. It looked like a beautiful second
ocean, filled with water that had a honey-brown
the natural color of the skin a male animal a type of animal
complexion. The bulls among apes
reached the forest along the shore. They
settled down there, desiring to cross over
to the other shore of the great ocean.

Having reached the great ocean, the army
of the apes was delighted. They looked at
moving in a violent way
the great ocean, turbulent because of the
existing far away
force of the wind. The distant other shore
to live in
was populated by large numbers of rakshasas.
The leaders among the apes sat
the place where one lives
down and looked at Varuna's abode. At the
end of the day and the beginning of the
night, it was terrible, filled with horrible
a type of large animal a large reptile
crocodiles and alligators. When the moon

full of confusion
arose, it turned turbulent and reflected the
a type of large animal
moon's image. There were giant crocodiles
that were as terrible as the wind. It was
to live in a large sea animal
populated with whales and *timingilas*.[24]
the place where one lives to shine brightly
Varuna's abode was filled with blazing
a large snake extremely large
serpents and snakes. There were gigantic
creatures and many kinds of mountains in
the deep. It was extremely difficult to
impossible to pass through
cross. It was impenetrable. It was impass-
impossible to pass
able. It was fathomless and was the abode
of asuras. The impenetrable depths was
to disturb or excite
agitated by the wind and were filled with
makaras,[25] serpents and snakes. Large
large amount of moving water
torrents of water rose and fell. There were
having an attractive quality
radiant and large serpents in the water,
covered with many small marks
speckled with dots that seemed to be made
to see and identify
out of fire. The ocean reached down to the

region of *patala*,[26] the dominion (land that one controls) of the enemies of the gods. The ocean was like the sky. The sky was like the ocean. No distinction (difference that one can notice) could be seen between the ocean and the sky. The water mixed with the sky and the sky mixed with the water. With stars in the sky and jewels (fancy item made of rare stones) in the water, both seemed to be the same. One was filled with rising clouds and the other was filled with rising waves. There was no particular distinction between the two, the ocean and the sky. Each making its own terrible noise, they seemed to clash (to come into conflict) against each other. The waves of the king of the rivers and the great clouds seemed to be engaged in a battle. In the grip (power or control) of the wind, the jewels and waves in the water

to move loud and fast
roared. Filled with a large number of
creatures, it seemed to angrily rise up. The
the place where one lives
great-souled ones saw the abode of the
to hit with force
waters, lashed by the wind. A wind arose
in the sky and the waves seemed to be
to talk — to make a sound like an animal
conversing with it. Waves roared and
to turn quickly and suddenly
whirled around in the water, as if the
to make one unable to think
ocean was intoxicated.

Chapter 6(5)

Self-controlled, Nila protected the virtuous army in the proper way and it camped itself on the northern shore of the ocean. Mainda and Dvivida, bulls among apes, roamed around in all the directions, protecting the soldiers.

When the army had settled down along the shore of the lord of the male and female rivers, Rama saw that Lakshmana was by his side and addressed him in these words. 'Indeed, as time passes, my sorrow is becoming less. However, the grief at not being able to see my beloved is increasing

from one day to the next day. I am not
upset very much loved
distressed that my beloved is far away. Nor
to take someone by force
am I distressed that she has been abducted.
I am grieving that her age is
passing. O wind! Blow where my beloved
is. Touch her and touch me. It is through
you that I can touch her body. It is through
the moon that our eyes meet. As she was
being abducted, my beloved must have
a name for God
spoken to me. “Alas, lord!” That thought is
to burn the surface of to drink
scorching my body, as if I have imbibed
a thing that is very harmful
some poison. Night and day, the fire of
desire is consuming my body. It is acting as
material used to start a fire
kindling to the great flames of my
thoughts. O Soumitri! Without you, I will
to make one fully involved
immerse myself in the ocean and sleep.
When I sleep in this way, perhaps the

to stop from burning
water will somehow quench my blazing
desire. Burnt by this desire, I am capable of
remaining alive only because I and the one
part of the leg above the knee
with the beautiful thighs are located on
a wet field used to grow rice
the same earth. A paddy field without
to drink
water survives by imbibing water from an
close or near
adjacent paddy field that is full of water. In
drop or spread small amounts
that way, I am alive by being sprinkled,
having heard that she is alive. When will I
defeat the enemies and see the beautiful-
large in size or amount
hipped and lotus-eyed Sita, extensive in
the state of being successful
her prosperity? Her beautiful lips are like
a type of flowering plant
the *bimba* fruit. Her face is like a lotus.
When will she raise it slightly and I drink
from it, like a diseased person drinking
medicine? Her thick breasts are close
a type of tree
together, they are like palm fruit. They are

very pleasant · to shake slightly
delightful. When will they tremble and
press against me? The dark-eyed one has
the middle area or part
left and is in the midst of the rakshasas. I
one that keeps from harm
am her protector. But she is without a
protector and cannot find anyone to save
her. In the autumn, the moon's outline
drives away dark clouds. Like that, when
to disturb or excite
will she appear, driving away and agitating
being thin and attractive
the rakshasas? Sita is naturally slender.
a feeling of being sad · a difficult situation
Because of sorrow, fasting and the adversity
faced from the time and the place, she
has become even more slender. When will
I strike the Indra among rakshasas with
a long pointed weapon
arrows in his chest and bring Sita back,
to make a thing go away or end
thereby dispelling the sorrow in my heart?
morally good · afraid or nervous
When will the virtuous and anxious Sita,
a being that cannot die
who is like a daughter of the immortals,

to hold firmly
cling to my neck and release tears of joy?
When will I suddenly free myself from this
a feeling of being sad
terrible sorrow that has resulted from the
the act of forcing apart
separation with Maithilee, like one casts
piece of clothing
away a soiled garment?' In this way, the
to express sadness
intelligent Rama lamented there. At the
to become less
end of the day, the sun's form diminished
time the sun goes down
and sunset arrived. Remembering the
to affect very strongly
lotus-eyed one, he was overwhelmed with
a deep sadness
grief. However, comforted by Lakshmana,
to honor God
Rama worshipped the *sandhya*.[27]

Chapter 6(6)

The Indra among rakshasas was like the great-souled Shakra. Having seen the terrible deeds, which caused fear, wrought by Hanumat in Lanka, he lowered his face and a bit ashamed, spoke to all the rakshasas. ‘The city of Lanka is impossible to assail. But he entered and destroyed it, despite being only an ape. He saw Sita Janakee. He destroyed the palace and the *chaitya*.[28] The best among rakshasas were killed. Hanumat agitated the entire city of Lanka. O fortunate ones! What should be done? What is our subsequent task? Speak

about what we are capable of doing, so that
suited for a purpose
we can take appropriate action. Spirited
having impressive qualities
and noble ones have said that consultations
a meeting
are the foundation of victory. O
to a great extent
immensely strong ones! Therefore, the
quality that causes one to like
idea of consulting about Rama appeals to
me. There are three types of people in the
of less importance not very good
world—superior, inferior and mediocre.
Let me tell you about the qualities and bad
a unique quality highest in degree or quality
traits they possess. A supreme man is said
to be one who consults capable ministers
producing good results
and undertakes beneficial acts after the
advice, doing the same with friends who
have a similar objective and relatives who
producing feelings of approval
are favourably inclined. He performs an
a discussion about something
act after such collective consultations,
what happens in the future
paying due attention to destiny. A man is

not very good to make a decision
said to be mediocre if he determines an
objective alone, uses only his mind to
to make up
decide what constitutes dharma and
undertakes the task alone. If a man does
to notice a difference between
not distinguish between the good and the
what happens in the future
bad, depending on destiny alone, and
decides that he will undertake an act, such
a person of low rank
a man is said to be inferior. Just as men are
to arrange in categories of less importance
always classified into superior, inferior
and mediocre, advice is also known to be
a person of higher rank
superior, inferior and mediocre. Superior
advice is said to be that discussed and
arrived at by ministers through unanim-
widely accepted behaviour the ability to see the future
ity, in conformity with the foresight of the
relating to religion
sacred texts. When seeking the objective,
the ministers have many kinds of views
and one finally has to be chosen through

a general agreement — not very good
consensus, this is said to be mediocre
to discuss different opinions
advice. When they debate with each other
and discuss different points of view, without
being able to arrive at a consensus, that
a person of low rank
advice is said to be inferior. O supreme
morally good
among ministers! You are virtuous. Consult
well and decide on the course of
action. I will undertake that. Rama is
a type of animal
surrounded by thousands of brave apes.
He is approaching the city of Lanka and
when soldiers surround a target — obvious
will lay siege to us. It is evident that the
spirited Raghava will easily cross the
ocean, with his younger brother, his soldiers
a feeling of extreme dislike
and his followers. Our enmity with
to begin
the apes has commenced. Therefore,
producing good results
consult and tell me what is beneficial for
the city and the soldiers.’

Chapter 6(7)

The Indra among rakshasas said this to the immensely strong rakshasas. Having heard this, all of them joined their hands in salutation to Ravana, the lord of the rakshasas, and said, 'O king! Our extremely large army is full of clubs, spears, swords, javelins and spikes. Why are you distressed? The lord of wealth[29] resides on the summit of Kailasa and is surrounded by many yakshas. You created a great carnage and brought him under your subjugation. O lord! He boasted of his friendship with Maheshvara. He is

one who protects something
extremely strong and is a guardian of the
world. However, you angrily defeated
to disturb or excite
him in a battle. You killed, agitated and
to treat in a mean way
oppressed large numbers of yakshas.
the highest point to take quickly
From the summit of Kailasa, you seized
the *vimana*[30] and brought it here. Out of
sudden fear
fright, Maya, Indra among the danavas,
a male animal
desired your friendship. O bull among the
to give as a gift
rakshasas! He bestowed his daughter[31] on
you as a wife. There was an Indra among
danavas. His name was Madhu and he
brought pleasure to Kumbhinasa.[32] He was
showing a lack of respect impossible to defeat
insolent about his valour and invincible.
to defeat and gain control of
However, you subjugated him and brought
him under control. O mighty-armed one!
You went to *rasatala*[33] and subjugated
and seized the *nagas*[34] Vasuki, Takshaka,

a name for God feeling no fear
Shankha and Jati. O lord! There were brave
without limit
danavas who were infinitely strong. In
something helpful
addition, they had also obtained a boon.
In an encounter, you fought against them
a very hot day
for an entire year. O scorcher of enemies!
Using your own strength, you brought
state of forcing to submit
them under subjugation. O lord of rakshasas!
There are many kinds of *maya* you
learnt there. Varuna's sons were brave and
having courage one who is guided by another
valiant in battle. Their followers possessed
the four kinds of forces. O mighty-armed
one! You defeated them. O king! You
to make one fully involved
immersed yourself in the ocean of Yama's
army. The staff of death was like a giant
a type of large animal
crocodile there and the region was full
of silk-cotton trees. You countered Death
and obtained a great victory. Through

that great battle, you made all the worlds extremely content. The earth was full of many brave kshatriyas, as if with large trees, who were like Shakra in their valour. In a battle, Raghava is not equal to them in valour, qualities or enterprise. They were extremely difficult to vanquish. O king! However, you overcame them and killed them. O king! The calamity that has arisen is due to an ordinary person. You should not take this to heart. You will kill Raghava.’

Chapter 6(8)

There was a rakshasa named Prahasta and he possessed the complexion of a dark cloud. He was a brave commander. He joined his hands in salutation and spoke these words. 'There are no gods, danavas, gandharvas, *pishacha*s,[35] birds or serpents whom you are incapable of afflicting in a battle, not to speak of apes. All of us were distracted and trusting and were thus deceived by Hanumat. Otherwise, that dweller in the forest would not have left with his life. Command me and I will remove apes from the entire earth, its

a small group of trees
mountains, forests and groves, right up to
a border between two countries — someone who wanders in life
the frontiers of the ocean. O roamer in the
night! I will arrange for your protection
a type of animal
from the apes. Because of the crime you
have committed,[36] there will not be the
very small in degree or amount
slightest bit of misery for you.'

There was a rakshasa named
Durmukha. Extremely angry, he said,
to treat in a mean way
'He[37] oppressed all of us and that cannot
to excuse someone
be forgiven. This is an additional attack
to happen suddenly — having success by making money
unleashed on the prosperous Indra among
the rakshasas, his city and his inner quarters, by the Indra among the apes. From
a very short time period — to force one to stop attacking
this instant, I will single-handedly repulse
and kill the apes, whether they enter the
terrible ocean, the sky or rasatala.'

to take quickly to spread over a surface
Seizing a terrible club that was smeared
with flesh and blood, extremely angry, the
to a great extent
immensely strong Vajradamshtra said,
deserving pity or sympathy
'What do we have to do with the pitiable
leading a strict simple life impossible to defeat
ascetic Hanumat? The invincible Rama,
Sugriva and Lakshmana exist. I will single-handedly
to disturb or excite a type of animal
agitate the army of the apes,
approach Rama, Sugriva and Lakshmana
and kill them with this club.'

having courage
The brave and valiant Nikumbha was
to make one very angry
Kumbhakarna's son. Extremely enraged,
he spoke to Ravana, the one who made the
to make a loud cry
worlds shriek. 'All of you remain here with
to kill
the great king. I will single-handedly slay
Raghava and Lakshmana.'

There was a rakshasa named Vajrahanu
and he was like a mountain. He angrily

licked his lips with his tongue and spoke these words. ‘All of you get rid of your anxiety and perform your own tasks. I will single-handedly devour all the leaders of the apes. Rest assured and sport. Be at ease and drink *madhu* and *varuni*.[38] I will single-handedly slay Sugriva, Lakshmana, Angada, Hanumat, Rama and all the elephants in the battle.’

to pass the tongue over
fear of what might happen
to quickly eat everything
a type of animal
to kill

Chapter 6(9)

Nikumbha, Rabhasa, the immensely strong Suryashatru, Suptaghna, Yajnakopa, Mahaparshva, Mahodara, the invincible rakshasas Agniketu and Rashmiketu, Indrajit, Ravana's extremely energetic and strong son, Prahasta, Virupaksha, the immensely strong Vajradamshtra, Dhumraksha, Atikaya and the rakshasa Durmukha became angry and seized clubs, spears, javelins, spikes, tridents, battleaxes, bows, arrows and large and sharp swords. All of them blazed in their energy. Those rakshasas stood up and told Ravana, 'Today

to a great extent
impossible to defeat
having or showing a lot of energy
a weapon with a sharp tip
a long pointed stick
a weapon with three points
a long pointed weapon
a type of weapon
to shine brightly

we will slay Rama, Sugriva, Lakshmana and the pitiable Hanumat who attacked Lanka.'

Vibhishana restrained all those who had seized weapons. He joined his hands in salutation, made them sit down again and spoke these words. 'O father![39] The learned ones have said that if the objective cannot be attained through the three modes, only then is it the time to display valour.[40] O father! Following the tested methods, valour is only successful against those who are distracted, engaged with someone else, or those who are suffering on account of misfortune. How can you resort to strength and defeat someone who is attentive? How can you wish to attack him in that way? He has conquered his rage and is invincible. Hanumat has performed the extremely difficult deed of crossing the terrible ocean, the lord of the male and female rivers. Who can dispute that? O those who roam around in the night! The valour and strength of the enemy is immeasurable. One should never be rash and take them lightly. The illustrious Rama's wife was abducted. Earlier, what did he do to the king of the rakshasas in Janasthana? Khara crossed his limits and was killed by Rama in a battle. Depending on one's strength, one must certainly protect the lives of creatures. That is the reason an extremely great fear has arisen on account of Vaidehi. She was abducted and must

to take control of
impossible to defeat
something that is done
a name for God
to argue about
to go to without a purpose
determination in facing danger
very great in size or amount
done quickly without thought
admired for past achievements
to take someone by force

to leave and never return
be abandoned. What is the purpose in
to make something happen determination in facing danger
provoking a quarrel? He is full of valour
having no meaning
and follows dharma. A pointless enmity
having no result
with him is futile. Let Maithilee be given
to him. Maithilee should be given to him
to suddenly break into pieces
before he uses his arrows to shatter this
city, with its elephants, horses and many
fancy item made of rare stones
kinds of jewels. Let Sita be given before the
extremely terrible and large army of invincible
impossible to defeat very much loved
apes attacks Lanka. If Rama's beloved
wife is not voluntarily returned, the city
of Lanka and all the brave rakshasas will
be destroyed. As a relative, I am seeking
to cause to become calm
to pacify you. Act in accordance with my
producing good results
words. I am speaking about a beneficial
a substance to treat diseases
medication. Let Maithilee be given back.
The son of the king will release invincible

a long pointed weapon small bunch that grows together
arrows with new heads and tufts. They
a visible line of light
will be like the rays of the autumn sun.
Before Dasharatha's son does that, let
a strong feeling of anger
Maithilee be given to him. Abandon rage.
It destroys the dharma of happiness. Serve
the dharma that extends pleasure and
to cause to become calm
deeds. Be pacified, so that our sons and
relatives remain alive. Give Maithilee back
to Dasharatha's son.'

Chapter 6(10)

to say
Vibhishana uttered those extremely
producing good results
well-articulated and beneficial words.
to force to do something
However, goaded by destiny, Ravana
severe or mean
to exist or be present
replied in harsh words. ‘One can reside
full of hate or anger
with an enemy or an angry and virulent
a large snake
to live in a particular place
serpent, but one cannot dwell with an
enemy who states himself to be a friend.
O rakshasa! I know about the conduct of
relatives in all the worlds. Relatives are
pain and suffering
always delighted at the hardships their
action showing lack of respect
relatives face. O rakshasa! They disrespect
to cause to become lower
and seek to bring down relatives who are
important, successful, learned, devoted to

a Native American soldier
dharma in their conduct and brave. They
one who kills a known person
are like assassins and are always delighted
pain and suffering to hide from sight
at each other’s hardships. They conceal
their terrible thoughts and therefore bring
a small body of water
fear to relatives. In earlier times, in a pond
a type of flowering plant
full of lotuses, some elephants were heard
to say many times in a pattern
to chant a shloka when they saw men with
a loop at the end of a rope
nooses in their hands. Hear my words.

“Fire, other weapons and nooses aren’t
being afraid
as fearful to us as terrible relatives who
concerned only about oneself
are engaged in their own selfish pursuits
and bring us fear. There is no doubt that
by which
they will speak about the means whereby
we can be captured. Out of all kinds of
fear, we know that the hardship which
causing fear
results from relatives is the most fearful.
obvious
It is evident there is wealth in cows. It is

evident there is self-control in *brahmanas*. It is evident there is fickleness in women. It is evident there is reason for fear in relatives.”[41] O amiable one! You do not desire that I should be honoured by the world, nor my prosperity, nobility of birth and the fact that I stand on the heads of enemies. O roamer in the night! Had anyone else spoken such words, this very instant, he would have ceased to exist. O worst of the lineage! Shame on you.’

Vibhishana spoke about good policy. Being addressed in these harsh words, he rose up into the sky with a club in his hand, along with four rakshasas. The handsome Vibhishana was in the sky. Having conquered his rage, he spoke to his brother, the lord of the rakshasas. ‘O king! Since you are my brother, you can tell me whatever you wish. However, I cannot pardon these harsh and false words that you have spoken. O Dashanana! Those who have not cleansed their souls and have come under the subjugation of destiny do not accept well-articulated and beneficial words addressed to them. O king! Men who always speak what is pleasant are easy to get. But for disagreeable words that are like medication, a speaker and a listener are both extremely rare. You are bound in the noose of destiny, which takes away all creatures. This destruction could not be ignored, just as a burning house cannot be. I do not wish to see you

one who has power and control
act of excusing a person
to wash
state of forcing to submit
what happens in the future
producing good results
to remove

to kill to make more attractive
slain by Rama's sharp arrows, decorated
to burn brightly
with gold and like a blazing fire. In the
feeling no fear
field of battle, brave and strong people
to succeed in doing
who are accomplished in the use of weapons
what happens in the future
sink down when destiny comes upon
them, like a bridge made with sand. Using
whatever means, protect yourself, the city
and these rakshasas. May you be fortunate.
having good luck
I am leaving. Without me, be happy.
to keep under control
Desiring your welfare, I tried to restrain
someone who wanders in life
you. O roamer in the night! But my words
were not to your liking. When their time
the functional time period
and lifespan is over, men do not accept
producing good results
the beneficial words spoken by their well-wishers.'

Chapter 6(11)

Ravana's younger brother spoke these
severe or mean
harsh words to Ravana. Having said them,
a very short time period
in an instant, he reached the spot where
Rama and Lakshmana were. His form was
the highest point to shine brightly
like the summit of Meru and he blazed like
flash of light in a storm
a flash of lightning. From the ground, the
a type of animal
lords of the apes saw him standing in the
impossible to defeat
sky. With the apes, the invincible Sugriva,
in the number five position
lord of the apes, saw this fifth person.[42]
able to easily learn or understand
With the other apes, the intelligent one
started to think. Having thought for a
while, he addressed all the apes, with
the most important part
Hanumat at the forefront, in these excel-

lent words. ‘He possesses all the weapons
to look
and he is with four rakshasas. Behold.
There is no doubt that the rakshasas
are advancing so as to kill us.’ Hearing
a type of animal
Sugriva’s words, all those excellent apes
a very large stone
raised *sala* trees and boulders and spoke
these words. ‘O king! Quickly command
us, so that we can kill these evil-souled
the functional time period
ones. They have limited lifespans. Let us
bring them down on the ground and kill
to talk
them.’ While they were conversing in this
way, Vibhishana reached the northern
shore and stationed himself in the sky.
to a great extent
The immensely wise and great Vibhishana
stationed himself in the sky. On seeing
them, he addressed them in a loud voice.
evil
‘The rakshasa named Ravana is wicked in

conduct and is the lord of the rakshasas. I am his younger brother and am known by the name of Vibhishana. Having slain Jatayu, he abducted Sita from Janasthana. Incapacitated and distressed, she has been imprisoned and is exceedingly well-protected by the *rakshasi*s.[43] I repeatedly entreated him in many kinds of virtuous words filled with reason that Sita should be returned to Rama. But he did not heed them. Goaded by destiny, Ravana did not accept them. Though those beneficial words that were spoken were like medication, he acted in a contrary way. He spoke harshly to me and disrespected me, as if I was a servant. Abandoning my sons and my wife, I am seeking refuge with

lord	one who has power and control
slain	to kill
abducted	to take someone by force
Incapacitated	to make one unable to move
distressed	to worry or upset one
imprisoned	to put someone in prison
exceedingly	extremely
entreated	to ask in a serious way
virtuous	morally good
heed	to pay attention to
Goaded	to force to do something
beneficial	producing good results
medication	a substance to treat diseases
harshly	in a manner not kind
disrespected	to show a lack of respect for
Abandoning	to leave and never return
refuge	shelter from danger

Raghava. Quickly inform the great-souled Raghava, the refuge of all the worlds, about Vibhishana presenting himself.'

Sugriva was dexterous in his valour. Hearing these words, he swiftly went to the presence of Rama and Lakshmana and said, 'Ravana's younger brother is known by the name of Vibhishana. With four other rakshasas, he is seeking refuge with you. Know that Vibhishana has been sent by Ravana. O supreme among those who know what is proper! I think it proper that he should be captured. This rakshasa is deceitful in intelligence and has come here because he has been instructed. O Raghava! When you trust him, he will hide himself and strike you with maya.

a verbal punishment
Using severe chastisement, he and his
advisers should be killed. This Vibhishana
causing suffering very angry
is the cruel Ravana's brother.' Wrathful,
the leader of the army told Rama this. He
to succeed in doing
was accomplished in the use of words and
skilled in speech. Having said this, he was
to a great extent
silent. The immensely strong Rama heard
Sugriva's words. He spoke to Hanumat
in the first position
and the foremost apes who were near him.
'You have heard what the king of the apes
has said about Ravana's younger brother.
These words are full of deep meaning
something that causes pain suffering or loss
and reasoning. In a time of hardship, a
lasting forever
capable well-wisher who desires eternal
having a clear aim or purpose
prosperity must use purposeful and
able to easily learn or understand
intelligent words of advice. What do you
thinking or watching with care
think?' Asked in this way, they attentively

articulated their own views. Desiring Rama's welfare, they addressed him politely. 'O Raghava! There is nothing in the three worlds that is unknown to you. O Rama! You are asking us as well-wishers and showing us honour. You possess the vow of truth. You are brave and follow dharma. You are firm in your valour. You take action after due examination. You can remember. You have devoted your soul to well-wishers. Therefore, one by one, your advisers will speak to you. They are capable and full of intelligence. One by one, they will give you their reasons.'

After this, the intelligent Angada spoke first to Raghava. The ape's words were that Vibhishana should first be tested about his intentions. ‘Since he has come from the enemy, there is every reason to be suspicious of him. One should not hastily believe that Vibhishana is a trustworthy person. Those who are deceitful in intelligence roam around, hiding their own sentiments. They strike at a weakness and can lead to an extremely great calamity. One must decide on one’s conduct after judging the pros and the cons. If there is an accumulation of qualities, one must follow that course. If there are evils, one must discard it. If there are extremely great evils, without any hesitation, one must discard it. O king! If one knows that there is a great accumulation of qualities, one must act accordingly.’

Sharabha spoke determined words that were full of meaning. 'O tiger among men! As a counter, let us quickly send spies after him. Let a spy who is subtle in intelligence ascertain the exact nature of the truth. After examining the different courses of action, if it is proper, he can be accepted.'

Jambavat was accomplished in intelligence and knew about the sacred texts. Considering the objective, he proclaimed the following words, which were full of qualities and devoid of demerits. 'Vibhishana has come from the wicked Indra among rakshasas, who is bound in enmity towards you. He has come at the wrong time and place. He must be suspected in every possible way.'

Mainda was accomplished in distinguishing between good and bad policy. He was skilled in speaking and spoke words that were full of excellent reasons. 'O lord of the supreme among men! Vibhishana has said that he is Ravana's younger brother. Let him be questioned, sweetly and slowly. Let his true sentiments be ascertained. Act thereafter. O bull among men! Use your intelligence to decide whether he is evil or not evil.'

Hanumat was supreme among advisers and full of purity. Slowly, sweetly and briefly, he spoke these words. 'You are best in intelligence. You are capable and supreme among eloquent ones. When speaking, even Brihaspati is incapable of

to be greater than
surpassing you. O king! O Rama! I am not
to be as good as someone
speaking so as to rival the others, nor do I
state of being high in quality
desire superiority over the others. I am
speaking these words because it is an
important matter. Your advisers have
to make a decision
spoken about determining the pros and
an argument against something
the cons. I see a problem in this and that
to try to get or do over time
kind of action cannot be pursued. Short of
engaging someone, it is not possible to
determine his capability. To me, there
seems to be a problem in suddenly engaging someone. Your advisers have
one who gets data in secret
spoken about employing a spy. This is
impossible to achieve and I do not see how
that can be brought about. This Vibhishana has arrived at the wrong time and
place. I will tell you what my thoughts are

about this. Listen to me. For him, this is the right time and place and that is the reason he has come here. He has come from one person to another person,[44] having judged their respective qualities and sins. He has seen the wickedness in Ravana and the valour in you. This is according to his intelligence and that is the reason he has come here. O king! It has been suggested that he should be questioned by men who are in disguise. Having considered it, here is my view on that. If an intelligent person is suddenly questioned, he will be suspicious. Thus, a person who has come happily may be falsely questioned and the friendship may be destroyed. O king! It is impossible to suddenly ascertain the

a desire or tendency
inclinations of someone else. Without
possessing a great deal of skill, it is impossible
to make a decision
to determine what there is in someone's
inner mind. I do not detect any evil
an attitude or opinion
sentiments in what he has spoken. His face
is also pleasant. Therefore, I do not doubt
not honest
him. A deceitful person does not approach
not knowing about or expecting
in such a self-assured way, unsuspecting
in his mind. His words are not evil.
Therefore, I do not doubt him. Even if one
hides it, it is impossible not to reveal
something in one's form. Even if men try
in a manner with strength
forcibly, the inner sentiments are revealed.
highest in degree or quality
O supreme among those who know what
must be done! You know what must be
suited for a purpose
done. If appropriate to the time and the
place, a task that should be undertaken

must be done quickly, so that it is successful. Considering your enterprise and Ravana's false conduct and hearing about the slaying of Vali and Sugriva's consecration, he must have first turned his mind to seeking the kingdom[45] and has come here. With this consideration at the forefront, he should be added to our side. To the best of my ability, I have spoken about this rakshasa's uprightness. O supreme among intelligent ones! Having heard, you must finally decide on what is proper.'

Chapter 6(12)

Hearing what Vayu's son had said, Rama was pleased in his mind. The invincible and learned one replied, stating what he had decided. 'I also wish to speak about my attitude towards Vibhishana. All of you are interested in our welfare and therefore, I wish that all of you should hear this. Someone who has arrived as a friend must never be discarded, even if there are taints in him. The virtuous ones condemn that.'

Hearing Rama's words, Sugriva, the lord of the apes, was goaded by his affection and replied to Kakutstha. 'O one who

one who has power and control
knows about dharma! O lord of the worlds!
fancy item made of rare stones
O one who is like the jewel on a crest! How
wonderful. You have spoken like a spirited
having impressive qualities
and noble one, established along the path
moral behavior
of virtue. My inner thoughts are also that
this Vibhishana is pure. On the basis of
a desire or tendency to form an opinion
his inclinations, this is my surmise and I
have examined it in every possible way.
O Raghava! Therefore, let him quickly
become one of our equals. We will then
to get a thing by effort to a great extent
obtain the friendship of the immensely wise
Vibhishana.'

Rama examined the words that had
been spoken by Sugriva. He then
a male animal a type of animal
addressed the bull among apes in words that
suggesting future success
were even more auspicious. 'How does it
someone who wanders in life
matter whether this roamer in the night

is extremely wicked or not wicked? He is incapable of causing the slightest bit of injury to me. O lord of large numbers of apes! If I so wish, I can kill pishachas, danavas, yakshas and all the rakshasas on earth with the tips of my fingers. It has been heard that an enemy arrived and sought refuge. As is proper, a dove honoured and invited him and offered him his own flesh. He received someone who had come to kill his wife. O best among apes! If a dove did that, what about a person like me?[46] The rishi Kanva's son was Kandu and he was a supreme sage. He was full of dharma and spoke the truth. Listen to the chant he had recited in ancient times. "O scorcher of enemies! Even if an enemy wishing to

upset
cause injury arrives in a distressed state,
shelter from danger
with his hands cupped, and seeks refuge,
he should not be killed. Even if an enemy
showing a lack of respect
is insolent, if he seeks refuge in a distressed
to wash
state, a person who has cleansed
his soul should protect that enemy, even
at the cost of his own life. Because of fear,
confusion or desire, if he does not protect,
despite possessing the capacity and the
to strongly say a thing is bad
spirit, he commits a sin and is condemned
one that keeps from harm
by the worlds. If a potential protector sees
someone who seeks refuge being destroyed,
when the person who should have
to leave a place / to remove
been protected departs, he takes away all
something that is done
the good deeds of the potential protector.
There is a great sin in not protecting someone
the place where God lives
who seeks refuge. It destroys heaven

state of being well known determination in facing danger
and fame. It destroys strength and valour."
I will truly follow the meaning of Kandu's
excellent words. It leads to the following
of dharma. It leads to fame. It leads to the
the place where God lives to get a thing by effort
fruit of heaven being obtained. If a person
shelter from danger
seeks refuge and says, "I am yours", against
all creatures, I will grant him freedom
a serious promise
from fear. That is my vow. O best among
a type of animal
the apes! Bring him here. Whether it is
Vibhishana or whether it is Ravana himself,
I will grant him freedom from fear.'

one who has power and control
After hearing Sugriva's words, the lord of
men addressed the lord of the apes in this
way. Vibhishana quickly arrived to meet
him, like the king of the birds meeting
Purandara.

Chapter 6(13)

When Raghava granted him freedom from fear, Ravana's younger brother, lowered himself, and with his faithful companions, descended on to the ground. Vibhishana, with dharma in his soul, descended and sought refuge at Rama's feet, with the four rakshasas. Vibhishana addressed Rama in these words. They were appropriate and full of dharma, causing delight. 'I am Ravana's younger brother and I have been humiliated by him. You are the refuge of all creatures and I am seeking refuge with you. I have abandoned

showing steady support
a friend
to go down
shelter from danger
suited for a purpose
to make one feel ashamed
to leave and never return

Lanka, my friends and my riches. My kingdom, my life and my happiness are now vested in you. I will help you in killing the rakshasas and attacking Lanka. As long as I am alive, I will attack and penetrate that army.'

Thus addressed, Rama embraced Vibhishana. Rejoicing, he told Lakshmana, 'Fetch water from the ocean. O one who shows honours! Using that, quickly consecrate the immensely wise Vibhishana as the king of the rakshasas, so that I am pleased.' Thus addressed, following Rama's instruction, in the midst of the foremost apes, Soumitri consecrated Vibhishana as the king. Seeing that Rama was pleased, the apes immediately emitted

a loud low sound to say
a loud roar and uttered words praising
him.[47]

Hanumat and Sugriva spoke to Vibhishana.
to disturb or excite
'The ocean cannot be agitated.
the place where one lives
How can we cross Varuna's abode? We
moving very fast
must swiftly find a means so that all the
soldiers can cross over Varuna's abode,
one who has power and control
the lord of the male and female rivers.'
Addressed in this way, Vibhishana, who
knew about dharma, replied, 'To proceed,
shelter from danger
King Raghava should seek refuge with
very great in size or amount
the ocean. The immeasurable and great
ocean was dug by Sagara. Knowing that
Rama is a relative, the great ocean should
perform this task.'[48] The learned rakshasa,
Vibhishana, spoke in this way. Raghava
was naturally devoted to dharma and

to be liked by someone
this appealed to him, since it was a good
something that is done
deed to accomplish the purpose. He first
to a great extent
smiled and then spoke to the immensely
having or showing a lot of energy one who has power and control
energetic Lakshmana and Sugriva, the lord
a type of animal
of the apes. 'O Lakshmana! Vibhishana's
quality that causes one to like
advice appeals to me. With Sugriva, tell
me if the idea appeals to you. Sugriva is
always learned and you are skilled in offering
advice given to one
counsel. Both of you decide whether
what has been said appeals to you.' Thus
feeling no fear
addressed, both those brave ones, Sugriva
and Lakshmana, spoke these words with
the state of not having pride
humility. 'O tiger among men! O Raghava!
Why will it not appeal to us? At this time,
what Vibhishana has spoken will bring
the place where one lives
us joy. Varuna's abode is terrible. Without
building a bridge across the ocean, not

even Indra, with the gods and the *asuras*, is capable of reaching Lanka. Let us act exactly in accordance with the brave Vibhishana's words. We have spent an excessive amount of time already. Let us engage with the ocean.' Thus addressed, Rama spread out *kusha* grass on the shores of the lord of the male and female rivers, like a sacrificial altar laid out for a fire.

going beyond what is usual

one who has power and control

of giving up something

Chapter 6(14)

Having spread out kusha grass on the ground, Rama controlled himself and attentively lay down there, spending three nights. But the careless ocean did not show himself to Rama,[49] despite Rama making every effort to show him the honour that he deserved and worshipping him. At this, Rama became angry at the ocean and the corners of his eyes turned red.

Lakshmana, with the auspicious marks, was near him and he said, 'O Lakshmana! Behold. An ignoble one has been

to honor God
worshipped. The ocean has not shown
belief one is better than others
himself. This is arrogance. The qualities
morally good state of peace and quiet
of virtuous ones—tranquility, forgiveness,
a good feeling
uprightness and pleasantness in speech,
not able to do something
are incapable of yielding fruits when
directed at those devoid of qualities. The
to think of in a certain way
world regards a man who praises himself,
evil having or showing no shame
is wicked and shameless, proceeds in a
against something a straight thin stick or bar
contrary direction and raises the rod of
a verbal punishment
chastisement everywhere as someone
state of showing cooperation
who is virtuous. Conciliation is not capable
something that is done
of ensuring deeds. Conciliation is not
state of being well known
capable of ensuring fame. O Lakshmana!
to get a thing by effort
Nor, in this world, can one obtain victory
in the field of battle through that. Today,
the place where one lives
the makaras in this abode of makaras will
having edges that are not even
be mangled with my arrows. O Soumitri!

to look to block
Behold. Everywhere, I will obstruct the
flow of the water. O Lakshmana! Behold. I
to injure or damage badly
will mangle the giant snakes, the fish, the
the long nose of an elephant a large snake
trunks of elephants[50] and the serpents.
In the great encounter today, I will use
a long pointed weapon
my arrows to dry up the ocean, with its
a type of sea creature a type of sea creature
conch shells, nets of oysters, fish and
the place where one lives
makaras. This abode of makaras takes
to excuse someone
me to be someone who is forgiving. He
not able to do something
considers me to be incapable. Shame on
willing to excuse
those who are forgiving towards such
a weapon used for shooting
people. O Soumitri! Bring me my bow and
full of hate or anger
the arrows that are like virulent serpents.
having troubled emotions
Even if he cannot be agitated, I am angry
to disturb or excite moving in a violent way
and will agitate the ocean. The turbulent
a coast
waves do not cross the shoreline. However,

a long pointed weapon
with my arrows, I will make Varuna's
the place where one lives
abode cross all boundaries.'

a weapon used for shooting
Saying this, with the bow in his hand,
to become larger or wider impossible to defeat
he dilated his eyes in rage. The invincible
to shine brightly
Rama looked like the blazing fire of destruction at the end of a *yuga*. He stretched
to shake slightly
his bow and made the world tremble with
very violent
a terrible arrow. He released the fierce
arrow, like Shatakratu does with the *vajra*.
a mark to show direction
That excellent arrow blazed in its energy
to a great extent
and was immensely forceful. It entered
to cause to be very scared
the waters of the ocean and terrified the
a large snake a type of large animal
serpents. With the large crocodiles and
makaras and an extremely terrible wind,
a state of confusion
there was great turbulence in the ocean.
a ring or rope made of leaves
A large garland of waves, filled with
a type of sea creature a type of sea creature
conch shells and oysters, spread out in

every direction. Everywhere in the great ocean, there were violent waves full of smoke. With mouths flaming and eyes blazing, the serpents suffered. So did the immensely valiant danavas who resided in patala. Thousands of waves, like Vindhya and Mandara, leapt up in the king of the waters, filled with crocodiles and makaras. The torrent of waves whirled around, terrifying the serpents and the rakshasas. Giant crocodiles leapt up from the abode of the waters.

to express angry emotions
to shine brightly
a large snake
having courage
to exist or be present
a type of large animal
a large amount of something
causing great fear
the place where one lives

Chapter 6(15)

After this, from the middle of the ocean, Sagara[51] himself arose, like the sun arising atop the great mountain of Meru. The ocean was seen, together with serpents with flaming mouths. He was dressed in red garlands and garments and his eyes were like the petals of lotuses. He was adorned with molten gold and his complexion was like that of mild lapis lazuli. After having taken the valiant one's permission first, Sagara approached Raghava, with the bow and arrow in his hand. He joined his hands in salutation and spoke these words. ‘O Raghava! O amiable (friendly and pleasant) one! The earth, the wind, the sky, water and light are stationed in their natural states, following their eternal (lasting forever) paths. I am also in my natural state. I am fathomless and cannot be leapt across. I am telling you that it will be unnatural (not normal) for me not to be fathomless. O son of a king! My water is full of crocodiles (a type of large animal) and sharks and out of desire, avarice (a desire to have money) or fear, it is impossible for me to stupefy (to surprise someone) it. O Rama! I will arrange it so that you can cross over me. While the soldiers are crossing, the crocodiles will not strike. O amiable one! This one, named Nala, is Vishvakarma’s son. Thanks to the boon (something helpful) bestowed on him by his father, he is Vishvakarma’s equal. This ape (a type of animal), great in

a type of animal
apes left in every direction and went to
a male animal
the great forest. The bulls among the apes
to look or be like
resembled boulders and dragged boulders.
to suddenly break into pieces
The apes shattered these and started to
drag them towards the ocean. The apes
filled the ocean with salas, *ashvakarna*s,
a kind of tree
*dhava*s, bamboos, *kutaja*s, *arjuna*s, *tala*s,
tilakas, timishas, *bilva*s, *saptaparna*s,
to grow and develop fully a type of fruit
blossoming *karnikara*s, mangos and
highest in degree or quality
ashoka trees. The supreme among apes
brought some trees with roots, others
without roots. Like Indra's standard, the
apes raised up and dragged trees. Large
to throw with force
boulders were violently hurled in and the
to move quickly in a direction
waters surged up, touching the sky and
then falling back again. In the middle of
one who has power and control
the lord of the male and female rivers, Nala

constructed a gigantic bridge that was ten *yojana*s wide and one hundred yojanas long. Boulders were flung in. Boulders were thrown in there. At that time, a tumultuous sound arose within that great ocean. Thus, Nala constructed a beautiful and handsome bridge across the abode of the makaras. It was as radiant as Svati's path in the firmament.[52] Wishing to see this extraordinary sight, the gods, the gandharvas, the *siddhas*[53] and the supreme rishis arrived and stood there, in the sky. The apes roared. They leapt up and leapt down. This was unthinkable. This was impossible to believe. This was extraordinary and made the body hair stand up. All the creatures witnessed the bridge being built over the ocean. There were thousands of crores (a large number) of greatly energetic (having or showing a lot of energy) apes. Having constructed the bridge across the ocean, they crossed over to the other shore of the great ocean. It was beautiful, large and constructed well. It was planned well and the path was smooth. The radiant (having an attractive quality) and grand bridge could be seen like a line drawn through the ocean.

With a club in his hand, Vibhishana stood on the shore of the ocean. He stood there with his advisers, waiting to attack the enemy. The handsome (pleasing to look at) Rama and Lakshmana were in front of the soldiers. With dharma in their souls, the archers (one who uses a bow and arrow) were with Sugriva. Some apes passed along the middle, others passed through the sides.

Others did not use that path, but leapt into the water. Some resorted to the sky and leapt across, like Suparna. The giant roar of the ocean was surpassed by their loud roars. The terrible army of the apes crossed over the terrible ocean. Using the bridge built by Nala, the army of the apes crossed. The king[54] made them camp at a spot on the shore where there were many roots and fruits and a lot of water. Raghava performed an extraordinary task that was very difficult to accomplish. On seeing this, the gods, together with the siddhas, the *charana*s[55] and the *maharshi*s, approached Rama and separately sprinkled him with auspicious water. 'O god among men on earth! Defeat the enemy.

Rule up to the frontiers of the ocean for an eternal number of years.’ Thus was Rama, god among men, honoured and worshipped with many kinds of auspicious words.

a border between two countries
lasting forever
to honor God
suggesting future success

Chapter 6(16)

Rama, Dasharatha's son, crossed the ocean with the army. The prosperous Ravana spoke to his two advisers, Shuka and Sarana. 'The entire army of the apes has crossed over the ocean, which is extremely difficult to cross. Rama's act of constructing a bridge across the ocean is unprecedented. I would never have been able to believe that a bridge could be constructed across the ocean. I must certainly pay attention to this army of the apes. Without being detected, the two of you penetrate the army of the apes and

having success by making money
a type of animal
not done or experienced before
to go through something

to find out determination in facing danger
ascertain the number and valour of the
in the first position a type of animal
foremost among the apes. Which advisers
to gather
of Rama and Sugriva have assembled?
feeling no fear to walk with very long steps
Which brave apes are striding around
in front? How was a bridge constructed
over the ocean, full of water? Where have
the great-souled apes camped? You must
ascertain the truth about Rama's conduct,
valour and weapons and those of the brave
an officer of high rank
Lakshmana. Who are the commanders
to a great extent
of the immensely energetic apes? To find
the truth out about all this, the two of you
moving very fast
must swiftly depart and return.' The two
rakshasas, Shuka and Sarana, were commanded
in this way. Those two brave ones
adopted the forms of apes and entered the
army of the apes. They found that army

friendly and pleasant
words. 'O amiable one! Sent by Ravana, the
someone related to one in the past
two of us have come here. O descendant
people from one's family — to become aware of
of the Raghu lineage! We were to find out
everything about your army.'

Hearing their words, Rama, Dasharatha's
a government program to help poor
son, engaged in the welfare of all
beings, laughed and said, 'Have you seen
the entire army? Have you examined us
to succeed in doing
well? Have you accomplished the task you
were told to? If you have, return at ease.
When you enter the city of Lanka, exactly
to tell one about
recount the words I speak to the king of
the rakshasas, the younger brother of the
large amounts of money — to take someone by force
lord of riches. "When you abducted Sita,
you resorted to your strength. As you
wish, display that, with your soldiers and
your relatives. When it is tomorrow, you

a long pointed weapon
will see me use my arrows to destroy the
a tall wall around an area
city of Lanka, with its gates and ramparts,
and the army of the rakshasas. O Ravana!
Use all your strength to free yourself from
a strong feeling of anger
my rage. When it is tomorrow, I will be like
to happen suddenly
Vasava with his vajra, unleashing his vajra
on the danavas.'"

Having been thus commanded, the
two rakshasas, Shuka and Sarana, praised
Raghava for being devoted to dharma and
having won a victory
said, 'May you be victorious.' They went
one who has power and control
to the city of Lanka and spoke to the lord
a name for God
of the rakshasas. 'O lord of the rakshasas!
We were captured by Vibhishana and
deserved to be killed. However, on seeing
without limit
us, the infinitely energetic Rama, with
a male animal
dharma in his soul, freed us. The four bulls

among men are in the same place. They

feeling no fear one who protects something

are brave, like the guardians of the world.

to succeed in doing

They are accomplished in the use of weap-

determination in facing danger

ons and are firm in their valour. They are

pleasing to look at

Rama, Dasharatha's son, the handsome

Lakshmana, Vibhishana and the greatly

having or showing a lot of energy

energetic Sugriva, who is like the great

great ability or skill

Indra in his prowess. Even if all the other

a type of animal

apes remain standing, these are capable

to remove completely to move with force

of uprooting and flinging away the city

a tall wall around an area

of Lanka, with its gates and its ramparts.

Rama's weapons are just as his form is. Even if the other three remain standing, he can single-handedly destroy the city of Lanka. The army is protected by Rama, Lakshmana and Sugriva. All of them are

impossible to defeat

invincible, even to the gods and the asuras.

The forms of the residents of the forest are joyous and they have standards. The residents of the forest have arrived, desiring to fight. Enough of this enmity. Peace is indicated. Give Maithilee back to Dasharatha's son.'

showing great happiness

a feeling of extreme dislike

Chapter 6(17)

Not scared, Sarana spoke these words,
a substance to treat diseases
which were like medication. King Ravana
heard them and replied to Sarana. 'Even if
the gods, the gandharvas and the danavas
attack me, even if there is fear from all the
friendly and pleasant
worlds, I will not give Sita away. O amiable
to treat in a mean way
one! You have been severely oppressed
a type of animal to cause to be very scared
by the apes and are terrified. That is the
reason you now think that returning Sita
morally good
will be a virtuous deed. What is the name
of the enemy who is capable of defeating
one who has power and control
me in a battle?' Ravana, the lord of the rakshasas,
severe or mean
spoke these harsh words. Having

to go up
spoken them, he ascended to the top of his
the official home of a king the natural color of the skin
palace, as white as snow in complexion.
It was as tall as many palm trees put together.
Ravana wished to see for himself.
done for no reason
Ravana was senseless with rage and he
one who gets data in secret
was with the two spies. He looked at the
ocean, the mountains and the forests. He
saw that the entire ground was filled with
a type of animal
apes. He saw that the end of that large
too many to be counted
army of innumerable apes could not be
seen.

to look
Beholding this, King Ravana asked
in the first position
Sarana, 'Among the foremost of apes, who
are the brave and extremely strong ones?
a business organization
In every direction, which ones, great in enterprise,
will advance in front? Whom will
Sugriva listen to? Who are leaders among

the leaders? O Sarana! Tell me everything. Who are the chiefs among the apes?'

Using these words, the Indra among the rakshasas asked Sarana. Among the residents of the forest, he[56] told him about the ones who were foremost among the foremost. 'There is an ape standing there, facing Lanka. He seems to be dancing. He is surrounded by hundreds and thousands of leaders. Everything in Lanka, the walls and the ramparts, the mountains, the forests and the groves, are trembling because of his loud roar. He is stationed in front of all the Indras among the apes in Sugriva's army. This brave and great-souled leader is named Nila. There is another valiant one whose arms are raised

upwards. He is stamping on the ground
to open one's mouth wide
with his feet. He is yawning and is looking
a strong feeling of anger
towards Lanka with rage. He is like the
the highest point the natural color of the skin
summit of a mountain and his complexion
a thin string or hair
is like the filament of a lotus. In great
to hit with force
anger, he is repeatedly lashing his tail. The
producing a lasting sound
ten directions are resounding with the
sound of his tail. Sugriva has instated him
a country ruled by a king
as the heir apparent in the kingdom of the
a type of animal
apes. His name is Angada and he is challenging you in the encounter. There are
to make tight or tighter
some apes who are tightening their bodies
to hit with one's open hand to make a sound like an animal
and slapping them. They are roaring.
a male animal
These bulls among apes have got up and
to be deep or large
are yawning in anger. They are terrible and
to deal with successfully very violent
impossible to withstand. They are fierce
determination in facing danger
and awesome in valour. There are ten

feeling no fear
billion and one million of these brave ones,
a wood with a pleasant smell
camped in that sandalwood grove. They
are following one who wishes to attack
to defeat by force
Lanka and crush it with his own army. He
the general appearance
possesses the complexion of silver and he
is Shveta. He has his army and he is terrible
determination in facing danger a type of animal
in valour. This intelligent and brave ape is
famous in the three worlds. He is the one
moving very fast
who swiftly approached Sugriva and has
gone back again, dividing his army into
an organized group of soldiers
many separate battalions and delighting
them. In front of the banks of the Gomatee,
there is Mount Ramya. It is also named
Samkochana and that mountain is full of
many kinds of trees. A leader named
a country ruled by a king
Kumuda used to rule over that kingdom.
hundred thousand
He is the one who is followed by one lakh

a type of animal
of apes. He possesses a long tail and his
large in size or amount
extensive body hair is extremely long,
with a red brown color
coppery brown, yellow, black and white.
one who entertains something that is done
He is the performer of terrible deeds. He is
spirited, angry and terrible and desires to
to defeat by force
fight. He hopes that he will crush Lanka
with his own army alone. There is one who
a large wild cat a type of brown color
is like a lion, with a long and tawny mane.
Standing alone, he is looking at Lanka, as if
he will burn it down with his eyes. O king!
pleasing to look at
This handsome one always dwells on
Vindhya, the dark mountain, and Mount
Sahya. This is the leader named Rambha.
There is one whom four hundred thousand
leaders among apes have surrounded
having or showing a lot of energy
and are following, as the energetic one
advances to crush Lanka. He is shaking his

ears and repeatedly yawning. He does not abandon his herd and death cannot defeat him. He is immensely strong and without fear. O king! He always dwells on the beautiful Salvyeya mountain. He is the leader named Sharabha. O king! All these powerful leaders are known as *viharas*.[57] There are one lakh and forty thousand of them. They are stationed there, like giant clouds that have covered the sky. The great sound of drums can be heard in the midst of those brave apes. Those foremost and terrible apes desire to fight. In their midst, like Indra among the gods, there is the leader named Panasa, who is impossible to withstand in a battle. He always resides on the supreme mountain of Pariyatra. He is

in the first position
foremost among all leaders and in different
hundred thousand
formations, there are one lakh and fifty
thousand who serve him. He is in the
the middle area or part having an attractive quality
midst of that terrible and radiant army
that is marching along, looking like a
second ocean along the shores of the
ocean. This is the leader named Vinata,
to go to without a purpose
who is like Dardara.[58] He roams around,
drinking the waters of the river Parnasha,
highest in degree or quality
supreme among rivers.[59] The leader
to order someone to come
named Krathana is summoning six lakh
a type of animal
ape soldiers to come and do battle. That
to cause to develop a type of red or yellow soil
ape nourishes a body that is ochre in
the natural color of the skin having or showing a lot of energy
complexion. This is the energetic Gavaya
and he is angrily advancing against you.
There are seven lakh and seventy thousand
who serve him. He is saying that he

to defeat by force
will crush Lanka with his army alone.
in the first position
These are the foremost leaders among
leaders. They are terrible and impossible to
to deal with successfully
withstand. They are strong and can assume any form at will. They cannot be numbered.’

Chapter 6(18)

'I[60] will tell you about the brave leaders
the benefit of one
you are looking at. For Raghava's sake, they
to stop having or doing
are ready to give up their lives. There is one
who has a lot of thick and soft hair on his
with a red brown color
tail—coppery, yellow, black and white. He
something that is done
is terrible in his deeds. This is a leader
named Hara, who seems to be dragging the
having an attractive quality
earth and seizing the radiant rays of the
sun. There are one hundred thousand
following him at the rear, holding up trees
very excited and interested one that ruins something
and eager to climb into Lanka. O destroyer
of enemy cities! There are thousands of
a large number having or showing a lot of energy
crores of greatly energetic apes. They wish

having won a victory
to fight against you and be victorious. You
can see the ones who are stationed there,
like dark and large clouds. They are like
solution for cleaning the eye
masses of black collyrium. They possess
determination in facing danger
the valour of truth in an encounter. Those
feeling no fear a thin sharp metal piece
brave ones use nails and teeth as weapons.
very violent
They are fierce in their anger and lead to
too many to be counted
fear. They are innumerable and cannot be
to understand existing far away
discerned, like another shore to the distant
shore of the ocean. O king! There is one
the middle area or part
who is in the midst of extremely terrible
to exist or be present not even
bears who reside in mountains, uneven
regions and rivers. O king! He is like Parjanya,
surrounded in every direction by
clouds. He is the one who resides in the
highest in degree or quality
supreme mountain known as Rikshavanta,
drinking the waters of the Nar-

mada. He is the lord of all the bears and he is the leader named Dhumra. Behold his younger brother, who is like a mountain. He is like his brother in beauty and superior to him in valour. He is the great leader of the forces, named Jambavat. He may be truculent towards his seniors, but he is intolerant in striking. When the gods and the asuras fought, Jambavat helped and performed an extremely great deed for the intelligent Shakra. Consequently, he obtained many boons. Having ascended the summits of mountains, they[61] hurl down gigantic boulders that are huge in size, resembling large clouds. They are not scared of dying. They possess hair and are like rakshasas and pishachas. A large number of his soldiers are wandering around, as energetic as the fire. That wrathful one is stationed amidst the apes. Stationed there, all the apes are looking towards this leader among leaders. O king! This lord of apes worships the one with the one thousand eyes. With an army of strong soldiers, he is the leader named Rambha. There is the one who has advanced for one yojana along that mountain and has hauled his body up the mountain for one yojana. He is supreme in his beauty and his four feet can be seen. He is known by the name of Samnadana and he is the grandfather of the apes. In a battle, he fought against the intelligent Shakra, but was not defeated in that encounter. He is a leader

to move around
having or showing a lot of energy
very angry
in or into the middle of
one who has power and control
to pull with effort
highest in degree or quality
able to easily learn or understand

among leaders. His valour (determination in facing danger) is like Shakra's prowess (great ability or skill). In former times, to help the residents of heaven (the place where God lives) in the battle between the gods and the asuras, this one, with a black tail, was born from a gandharva maiden (girl who is not married). O lord of the rakshasas! King Vaishravana,[62] your brother, always sports happily on an Indra among mountains, frequented by *kinnara*s.[63] This handsome (pleasing to look at) and bull (a male animal) among apes (a type of animal) resides there, seated under a *jambu* tree. He never indulges in boasting (to express pride) in an encounter and he is the leader named Krathana. He is stationed there, surrounded by one thousand crore (a large number) apes. He hopes that he will crush (to defeat by force) Lanka with his own army. There is the one who wanders (to move around) around the Ganga, terrifying (causing great fear) the

leaders of elephants and remembering the
a feeling of extreme dislike a type of animal
old enmity between elephants and apes.
a group of animals
This leader and commander of a herd is
to remove completely
advancing, uprooting trees. He is the one
to exist or be present
who resides in caves in mountains. This
in the first position
foremost leader in the army of the apes
resides on Mount Ushirabija, along the
river Haimavati, and is like Mandara. This
best among apes finds pleasure, like
the place where God lives
Shakra himself in heaven. O king! There is
not willing to accept
the extremely intolerant leader named
Pramathi and one hundred thousand
follow him. You can see him, like a cloud
that has been raised by the wind. As he
circles around, a large quantity of dust is
raised. There are extremely strong and
terrible *golangulas*[64] with black faces. You

can see that one crore of them have crossed the bridge. The extremely swift Gavaksha is the leader of the golangulas. Surrounding him, those energetic ones are advancing towards Lanka, to crush it. There is a place where trees yield all the fruits that one desires and are worshipped by the bees. He resides on that mountain, which has a complexion like the hue of the sun. Its[65] radiance always dazzles and thus lends its hue to the birds and the animals. The great-souled maharshis never forsake its slopes. O king! He finds pleasure on that beautiful Mount Kanchana. He is foremost among the foremost apes and he is the leader named Kesari. There are sixty thousand peaks in the beautiful Mount

Kanchana. O unblemished one! Like you among the rakshasas, there is an excellent peak among them. Tawny brown, white and copper-coloured, with honey-brown faces, they reside on that excellent peak, with teeth and nails as weapons. They possess four teeth, like lions. They are as invincible as tigers. All of them blaze like the fire and are like virulent poison. Like crazy elephants, they raise their extremely long tails. They are like giant mountains and their roar is like that of large clouds. There is a valiant leader who is stationed amidst them. O king! He is famous on earth by the name of Shatabali. He hopes to crush Lanka with his army alone. Gaja, Gavaksha, Gavaya, Nala and the ape Nila—

free from spots and stains
a type of brown color
to exist or be present
a thin sharp metal piece
a large wild cat
impossible to defeat
to burn brightly
extremely dangerous
a loud low sound
having courage
in or into the middle of
to defeat by force
a type of animal

each one of these leaders is surrounded by
a large number
ten crores. That apart, there are other
in the first position to live in a particular place
foremost apes who reside on Mount Vindhya.
showing great skilldetermination in facing danger
They are dexterous in their valour and
to name one after another
it is impossible to enumerate their large
numbers. O great king! All of them are
extremely powerful. All of them have
bodies that are like large mountains. In an
a very short time period to throw with force
instant, all of them are capable of hurling
a very large stoneto suddenly break into pieces
down boulders and shattering the earth.’

Chapter 6(19)

Hearing Sarana's words, Ravana, the lord of the rakshasas, looked at the entire army. Shuka then addressed him in these words. 'You can see them stationed there, like large and crazy elephants. O king! They are like *nyagrodha* trees[66] along the Ganga or sala trees in the Himalayas. They are extremely difficult to counter. They are strong and can assume any form at will. They are like *daitya*s and danavas. In a battle, their valour is like that of the gods. There are twenty one thousand crores, one thousand *shanku*s and one hundred *vrindas* of them.[67] These are Sugriva's advisers and they always make their homes in Kishkindha. These apes have been born from gods and gandharvas and they can assume any form at will. You can see two young ones stationed there and they are like the gods in their forms. These two are Mainda and Dvivida and no one can equal them in battle. With Brahma's permission, these two have partaken of amrita. In the battle, they hope to crush Lanka with their energy alone. You can see an angry ape stationed there, like an elephant with a shattered temple.[68] He can agitate the ocean with his strength. O lord! He is the one who came to Lanka and met Vaidehi and you. This is the ape you saw earlier and he has come again. He is the eldest son of Kesari and is known to be the son of the wind god. He is famous as Hanumat and he is the one who leapt across the ocean. This best among apes can assume any form at will and he is full of strength and beauty. Everywhere, his progress is always unimpeded, like that of the lord.[69] When he was a child, he saw the rising sun and wished to drink it up. He leapt up three thousand yojanas and descended again. "I will seize the sun and thus satisfy my hunger." Intoxicated by his strength, this was his thought in earlier times. The sun god, rising above Mount Udaya, cannot be touched by the gods, the rishis and the danavas. Unable to reach it,

a type of animal
not slowed or blocked
a name for God
to go down
to take quickly
to make one unable to think

a type of animal
he fell down. When the ape fell down, his
bones that frame the mouth
jaw was broken on a slope of the mountain.
Since his jaw was firm, it was broken
only a little. That is the reason he is
Hanumat. I know the truth about the ape
a kind of animal not able to do something
through *yoga* and *agama*.[70] I am incapable
of describing his strength, beauty and
power. Using his energy, he hopes to singlehandedly
to make one feel upset
crush Lanka. After him,
there is the brave and dark one, with eyes
the colorful part of a flower
like the petals of lotuses. He is an *atiratha*[71]
people from one's family
of the Ikshvaku lineage, famous in the
having typical male features
world because of his manliness. He never
to do something different
deviates from dharma and never crosses
dharma. He knows about *brahmastra*[72] and
highest in degree or quality
he is supreme among those who possess
to suddenly break into pieces
knowledge about the Vedas. He shatters

to suddenly break into pieces
the sky with his arrows and even shatters
mountains. His anger is like that of Death
determination in facing danger
and his valour is like that of Shakra. From
to take someone by force
Janasthana, you abducted his wife, Sita. O
king! He is Rama and he has come to fight
against you in the encounter. There is one
the natural color of the skin
on his right, with a complexion like that of
to change from solid to liquid
pure molten gold. His chest is broad and
with a red brown color
his eyes are coppery red. His hair is black
to twist into a curve
and curled. This is his brother Lakshmana
and he loves him more than his own life.
to succeed in doing
He is accomplished in good policy and
highly valued and important
fighting and he is learned in all the sacred
not willing to accept
texts. He is intolerant, impossible to defeat,
having courage
victorious, valiant, intelligent and
strong. He has always been like Rama's
right arm, as if his[73] breath of life is cours-

ing outside his body. For Raghava's sake, he does not bother about preserving his own life. He hopes that in the battle, he will slay all the rakshasas. There is one who is standing on Rama's left flank. He is protected by rakshasas and he is King Vibhishana. This prosperous one was consecrated as a king of kings in Lanka.[74] He is angry with you and is advancing in the battle. You can see someone stationed in the middle, like an immobile mountain. He is the unvanquished master of all the foremost apes, possessing energy, fame, intelligence, learning and noble birth. This ape is as radiant as the Himalaya mountains. He resides in Kishkindha, with its impenetrable caves and trees. He dwells there, with the foremost apes, in a fortification in the mountains that is impossible to penetrate. He wears a golden and radiant garland, with one hundred lotuses. Lakshmi, loved by gods and humans, is established in him. After slaying Vali, Rama gave this Sugriva this garland, Tara and the eternal kingdom of the apes. One hundred thousand crores is said to be a shanku and such numbers are advancing to fight in the cause of Sugriva, Indra among the apes.[75] O great king! Look at this army, which has presented itself, like a flaming planet. Therefore, great efforts are recommended, so that we are victorious and the enemy is defeated.’

Chapter 6(20)

a type of animal
Ravana saw the leaders of the apes who
were indicated by Shuka, his own brother
Vibhishana, stationed near Rama, the
to a great extent
immensely valorous Lakshmana who
was like Rama's right arm and Sugriva,
determination in facing danger
the king of the apes, terrible in his valour.
afraid or nervous
Somewhat anxious in his mind, he became
angry. After the end of the conversation,
to speak in an angry way feeling no fear
he reprimanded the two brave ones, Shuka
and Sarana. In an angry voice that was
state of being annoyed easily
full of intolerance, he addressed them in
severe or mean
these harsh words. 'Those like you should
not earn a living as advisers. You have

not pleasing
spoken disagreeable words to the king,
one who has power and control to make one suffer for a mistake
the lord who can reward and punish you.

The enemy is acting against us and has
to enter with military force
invaded, seeking a battle. Both of you have
to say
uttered words of praise about those who
to express approval
should not be applauded. Your service to
a teacher
your preceptors, seniors and the aged has
having no result
been futile. Though you earn a living from
relating to religion
the sacred texts on royal policy, you have
to understand basic nature of a thing
not grasped the essence. Even if you have
grasped, you have not understood. Or the
burden of knowledge has confused you.
showing a lack of judgement having good luck
With such foolish advisers, it is fortunate
that I am still here. Are you not scared
of death that you have addressed me in
severe or mean
these harsh words? This is the tongue that
to discuss important things
commands you and confers good and bad

on you. Even if they are touched by a fire, trees may remain in a forest. However, if one is touched by a crime committed against the king, the criminal no longer remains. These two wicked (evil) ones have praised the side of the enemy and I should kill them. However, the former good deeds (something that is done) done by them have made my anger mild (not strong in effect). Go far away from here and do not be seen near me. Remembering the good deeds you have done to me, I do not wish to kill you. Though you are ungrateful (not showing appreciation) and have turned your faces away from me, because of my affection (a feeling of liking someone), I am going to treat you as if you are already dead.' Thus addressed, Shuka and Sarana were ashamed. Saying, ‘May you be victorious (having won a victory),’ they withdrew from Ravana’s presence.

Mahodara was near him and Dashagriva spoke to him. ‘Quickly bring spies (one who gets data in secret), who are accomplished (to succeed in doing) in good policy, here.’ Following the command of the king, spies were swiftly (moving very fast) summoned. They joined their hands in salutation (a word used to begin a letter) and presented themselves, pronouncing benedictions (a prayer for God's blessing) of prosperity (the state of being successful) and victory. Those spies were faithful (deserving trust), brave, devoted and bereft of fear. Ravana, the lord (one who has power and control) of the rakshasas, addressed them in these words. ‘Leave this place. Go and test Rama’s behaviour towards his close ministers and among those who have assembled (to gather), the ones who are pleased with him. When does he sleep?

When is he awake (to stop sleeping)? What else does he do? Use your skills to ascertain (to find out) everything completely and then return. If kings get to know about the enemy through learned spies (one who gets data in secret), in the course of the encounter, the enemy can be restrained (to keep under control) with only a little bit of effort.' The spies were delighted and agreed. Placing Shardula at the forefront (the most important part), they circumambulated the lord (one who has power and control) of the rakshasas. They then left for the spot where Rama and Lakshmana were.

Disguising (to change appearance) themselves, they approached Mount Suvela and saw Rama, Lakshmana, Sugriva and Vibhishana. However, those rakshasas were detected by Vibhishana, the Indra among rakshasas, with dharma in his soul. He had them easily captured.

to cause pain to
They were afflicted by the brave ones
showing great skill determination in facing danger
who were dexterous in their valour and
lost their senses.[76] Sighing, they reached
to go to without a purpose
Lanka again. These spies roamed around
to move around
in the night and always wandered around
outside.[77] They presented themselves
before Dashagriva and told him that an
extremely large body of soldiers were
camped near Mount Suvela.

Chapter 6(21)

one who gets data in secret a name for God
The spies informed the lord of Lanka
to disturb or excite
that an army that could not be agitated
was camped near Mount Suvela. They also
told him about Raghava. Ravana heard
to a great extent
from the spies that the immensely strong
afraid or nervous
Rama had arrived. Somewhat anxious,
he addressed Shardula in these words. 'O
to go to without a purpose
one who roams around in the night! Your
the natural color of the skin
complexion is distressed and not what it
should be. I hope you did not come under
state of forcing to submit very angry
the subjugation of the wrathful enemy.'

done for no reason
Thus asked, Shardula became senseless
a kind of wild animal
with fear. He softly addressed the tiger

not able to do something
among rakshasas. ‘O king! I was incapable
a male animal a type of animal
of spying on those bulls among apes. They
having courage
are valiant and strong and are protected
by Raghava. I was incapable of conversing
to talk
with them or questioning them. The
to look or be like
apes, resembling mountains, protected
the path in every direction. In disguise, no
to go through something
sooner had I penetrated that army, than I
in a manner with strength
was forcibly captured by many and they
to treat in a mean way
oppressed me in diverse ways. I was severely
part of the leg above the knee
struck with thighs, fists, teeth and
a type of tree not willing to accept
palms. Those powerful and intolerant apes
to walk in a line to be seen to communicate
paraded me around. Conveyed all over
the place, I was taken to Rama’s presence.
a leg or arm
All my limbs were covered in blood. I was
to take away one's attention a confused mental state
distracted and my senses were in a whirl.
When the apes sought to kill me, I joined

a word used to begin a letter to ask
my hands in salutation and beseeched
them. Raghava saved me and gave me
space or opportunity
scope to live as I chose. Rama has filled
a very large stone
the great ocean with rocks and boulders.
With his weapons, he has reached Lanka's
gate and is stationed there. Everywhere,
a type of animal
he is surrounded by the apes, who are
arranged in the form of a Garuda *vyuha*.[78]
to a great extent
Having released me, the immensely
having or showing a lot of energy
energetic one is advancing towards Lanka.
a tall wall around an area
Before he reaches the ramparts of the city,
moving very fast
quickly do something. Either swiftly give
him Sita, or grant him an excellent fight.'
one who has power and control
Hearing this, the lord of the rakshasas was
to cause to feel extreme pain
tormented in his mind. Ravana addressed
Shardula in these great words. 'Even if
the gods and the gandharvas fight against

me and even if there is fear from all the worlds, I will not return Sita.'

Having said this, the immensely energetic Ravana spoke again. 'When you spied on the army, who were the brave apes who were present there? What kind of power do those invincible apes possess? Whose sons and grandsons are they? O rakshasa! Tell me the truth about this. One should certainly decide to fight after knowing about their strengths and weaknesses and about the size of the army.' Shardula, the excellent spy, was addressed by Ravana in this way. In Ravana's presence, he started to speak these words. 'O king! Riksharaja's son[79] is extremely difficult to vanquish in a battle. Gadgada's son is known by the name of Jambavat. There is another one of Gadgada’s sons. There is another one who is the son of Shatakratu’s preceptor.[80] It is his son who single-handedly created the carnage among the rakshasas. Sushena, with dharma in his soul, is the valiant son of Dharma.[81] O king! The amiable ape, Dadhimukha, is Soma’s son. Sumukha, Durmukha and the ape Vegadarshi are like Death in the form of apes. Indeed, they were created by Svayambhu himself. Nila, the commander, is the son of the fire god himself. The son of the wind god is famous by the name of Hanumat. The young, invincible and strong Angada is Shakra’s grandson. The powerful Mainda and Dvivida have been born from the two

Ashvins. Vaivasvata[82] has five sons there
one that ruins something
and they are like Death, the destroyer—
Gaja, Gavaksha, Gavaya, Sharabha and
Gandhamadana. Shveta and Jyotirmukha
a type of animal
have been born from the sun god. The ape
Hemakuta is Varuna's son. The brave Nala,
highest in degree or quality
supreme among apes, is Vishvakarma's
moving very fast
son. The brave and swift Sudurdhara is the
a large number
son of the Vasus. There are ten crore apes
not able to do something
who desire to fight. I am incapable of
to tell one about pleasing to look at
recounting the other handsome sons of
the gods. Dasharatha's young son can
to deal with successfully
withstand a lion. He is the one who killed
Dushana, Khara and Trishira. There is no
determination in facing danger
one on earth who is Rama's equal in valour.
He is the one who killed Viradha and
Kabandha, who was like Death. There is no

man on earth who can narrate Rama's qualities. The rakshasas who went to Janasthana were slain by him. Lakshmana, with dharma in his soul, is a bull among elephants. Someone who comes in the path of his arrows, even if it is Vasava, will not remain alive. Your brother, Vibhishana, is supreme among the rakshasas. Having accepted the city of Lanka,[83] he is engaged in ensuring Raghava's welfare. I have thus told you everything about the army of the apes. They have camped on Mount Suvela. You should decide what needs to be done next.'

Chapter 6(22)

one who gets data in secret
The spies told the king of Lanka that
Raghava and an army that could not be
to disturb or excite
agitated was camped on Mount Suvela.
Through the spies, Ravana heard that the
to a great extent
immensely strong Rama had arrived. He
afraid or nervous
was somewhat anxious and spoke to his
advisers. ‘O advisers! All of you control
yourselves and come quickly. O rakshasas!
a discussion about something
The time for consultations has arrived.’
moving very fast
Hearing his words, the ministers swiftly
arrived. He consulted with his rakshasa
impossible to defeat
advisers. The invincible one consulted
about what should be done next. Then,

having granted permission to the advisers to leave, he entered his own residence.

He summoned the immensely strong rakshasa, Vidyujjihva.[84] With the one who was skilled in maya, the one who was great in the use of maya[85] entered the spot where Maithilee was. The lord of the rakshasas told Vidyujjihva, who knew about maya. 'Use your maya to confound Sita, Janaka's daughter. O one who roams around in the night! Use your maya to create Raghava's head. Fashion a great bow and arrows and present yourself before me.' Thus instructed, Vidyujjihva, who roamed around in the night, agreed. He used his maya well and showed Ravana the result. The king was satisfied at this and gave him some ornaments.

The immensely strong one entered Ashokavana. The younger brother of the lord of riches saw the one who was in distress, though she did not deserve to be distressed. Overwhelmed by grief, she was seated on the ground, with her face lowered down. She sorrowed in Ashokavana, thinking about her husband. Near her, terrible rakshasis tended to her. Having approached Sita, he happily pronounced his name. He spoke these insolent words to Janaka's daughter. 'O fortunate one! You comforted yourself by thinking about your husband Raghava, the slayer of Khara. However, he has been killed in the battle. I have killed him and the foundation of your pride has been severed in every possible way. O Sita! Because of the calamity you face, you will now become my wife. O foolish one! You pride yourself on being learned. Withdraw from something that has little merit. O Sita! Hear the account of your husband being killed, as terrible as Vritra's death. Indeed, Raghava crossed the ocean and attacked, so as to kill me. He was surrounded by a large army that had been brought together by the Indra among the apes. This reached and camped on the southern shore of the ocean. Rama arrived with this large army when the sun was about to set. They were exhausted at the end of the journey. The

to cut off

an event causing harm

showing a lack of judgement

a good quality

a type of animal

to tire out completely

sleeping
army was stationed there, happily asleep.
one who gets data in secret
In the middle of the night, the first spies
approached it. My large army was led by
Prahasta and reached the spot where Rama
and Lakshmana were. His large army was
destroyed at night. The attacking rakshasas
repeatedly raised their weapons—
a weapon with a sharp tip
spears, clubs, swords, *chakras*, large iron
a long pointed stick
staffs, nets of arrows, javelins, radiant and
having sharp points a sharp pointed knife a thin pointed piece
spiked maces, daggers, lances, spikes,
a heavy stick used as a weapon
chakras[86] and bludgeons to bring down
a type of animal
the apes. While Rama was asleep, Prahasta
to keep under control
struck him. Without anyone restraining
to cut off
his hand, he used a large sword to sever his
head. Vibhishana was attacked and captured
a lucky state
easily. It is through good fortune
that Lakshmana and all the soldiers of the

a type of animal
apes fled in different directions. O Sita!
one who has power and control
Sugriva, the lord of the apes, had his neck
bone that forms the lower jaw
broken. With his jawbone shattered,
to kill
Hanumat was slain by the rakshasas and is
lying down. Just as Jambavat rose up on his
knees, he was killed in the battle. He was
to cut off a long pointed stick
severed with many javelins, just as a tree is
a male animal
cut down. Mainda and Dvivida, the bulls
among the apes, have been killed. They
to cry
sighed and wept and were covered in
someone who causes death
blood. Struck in the middle, those slayers
a type of weapon
of enemies were killed with the sword.
Lying down on the ground, Panasa
having edges that are not even a long pointed weapon
screamed. Mangled by many iron arrows,
a small hole on a surface
Darimukha is lying down in a pit. While he
to make a loud cry having or showing a lot of energy
was shrieking, the greatly energetic Ku-
muda was killed by arrows. The rakshasas

a long pointed weapon
struck Angada's body with many arrows.
With blood flowing from his body, Angada
a type of animal
fell down on the ground. Some apes were
treated to have a folded look
crushed, caught in the nets of elephants
a vehicle pulled by horses
and chariots. Lying down, they were
to spread apart
dispersed, like clouds by the force of the
to cause to be very scared
wind. Others were terrified and fled, but
to try to get or do over time
were pursued and killed by the rakshasas
while they fled, like large elephants by
a large wild cat
lions. Some fell down in the ocean. Some
to combine
resorted to the sky. The bears, mingling
with the apes, climbed trees. There were
a type of brown color / having a damaged appearance
many with tawny eyes and disfigured eyes
who were killed by the rakshasas along the
shores of the ocean, in mountains and in
forests. Thus, my soldiers killed your
husband and his soldiers. This head, wet

with blood and smeared with dust, has been seized.’

to spread over a surface

After this, the extremely unassailable Ravana, lord of the rakshasas, spoke to the rakshasis in Sita’s hearing. ‘Fetch the rakshasa Vidyujjihva, the performer of cruel deeds. He is the one who himself collected Raghava’s head from the field of battle.’ Vidyujjihva brought the head and the bow and arrows. He bowed his head down and stood in front of Ravana. King Ravana spoke to the rakshasa Vidyujjihva, the one with a large tongue, who was stationed there, asking him to come closer. ‘Quickly place the head of Dasharatha’s son in front of Sita. It is best that the pitiable one sees the final state of her husband.’

not able to doubted
one who has power and control
to go for and bring back
causing suffering
something that is done
a weapon used for shooting
to bend to greet or show respect
deserving pity or sympathy

to move with force
Thus addressed, the rakshasa flung down
very much loved
the beloved head before Sita and quickly
to disappear
vanished. Ravana flung down the large
having an attractive quality
and radiant bow and said, ‘This is Rama’s,
famous in the three worlds. This is truly
a weapon used for shooting
Rama’s bow, which makes a sound when it
to make a quick sound
is twanged. After having killed the human
in the night, Prahasta brought it here.’
With the head flung down by Vidyujjihva,
Ravana flung the bow down on the
admired for past achievements
ground. He told the illustrious daughter
of the king of Videha, ‘Submit yourself to
me.’

Chapter 6(23)

Sita saw the head and the excellent bow. She heard about the destruction of Sugriva and Hanumat. The eyes and the complexion of the face were just like her husband's face. So were the tips of the hair, the forehead and the auspicious *chudamani*.[87] She was convinced because of all these signs and became extremely miserable. She shrieked like a female curlew and condemned Kaikeyee. 'O Kaikeyee! May your wishes come true. The delight of the lineage has been killed. O one who is devoted to dissensions! You have des-

people from one's family
troyed the entire lineage. O Kaikeyee!
having impressive qualities
What harm did the noble Rama do to you?
being barred from a country
Why did you exile him to the forest, with
a specific type of clothing leading a strict simple life
bark as garb?' Trembling, the ascetic
to cut off a kind of fruit
Vaidehi said this. Like a severed plantain
tree, the young one fell down on the
to get again
ground. In a short while, she regained her
senses and comforted herself. The large-
to breathe in a pleasant smell
eyed one inhaled the fragrance of the head
to express sadness
and lamented. 'Alas! O mighty-armed one!
I have been destroyed. I have followed one
feeling no fear a serious promise
who was brave in his vows. This is your
a woman whose husband has died
final state and I have become a widow. It is
said that if a husband dies first, that is a
bad quality in a woman. However, since
morally good
you are good and virtuous in your con-
to leave a place
duct, you have departed before me. From

one sorrow, I have moved to another sorrow. I am immersed in an ocean of grief. The one who stirred himself to save me has himself been brought down. O Raghava! You are the son of my mother-in-law, Kousalya. You were like a calf and she was like a cow. She is like a cow without her calf. O one whose valour is unthinkable! There are those who said that you would live for a long time. They uttered a lie. O Raghava! Your lifespan has been limited. Perhaps your wisdom was destroyed. Perhaps, despite your wisdom, your virtue was destroyed.[88] Perhaps this is the power of destiny, which cooks creatures. You knew about the sacred texts of good policy. How could your death not have been

to be aware of a future event able to understand clearly
foreseen? You were skilled in discerning
pain and suffering to succeed in doing
hardships and accomplished in avoiding
to accept with pleasure
them. Thus, you have been embraced by
the terrible and extremely violent night of
destruction. O lotus-eyed one! You have
to remove
been killed and have been taken away from
to leave and never return
me. O mighty-armed one! Abandoning me,
leading a strict simple life a male animal
the ascetic one, you are lying down. O bull
very much loved
among men! Like a beloved woman, you
suggesting future success
are embracing the auspicious earth. I have
to love very much a weapon used for shooting
always worshipped your beloved bow
a pleasant smell
carefully, with fragrances and garlands. O
feeling no fear to make more attractive
brave one! This is it, decorated with gold. O
free from spots and stains the place where God lives
unblemished one! In heaven, it is certain
that you have met your father and my
father-in-law, Dasharatha, together with
a relative of the past
the earlier ancestors. Having performed

very much loved
great and beloved deeds, you have become
a nakshatra in the sky. But in the process,
suggesting future success
you have neglected your own auspicious
people from one's family
lineage of royal sages.[89] O king! Why are
you not looking at me? Why are you not
replying to me? I am your wife and have
a friend
been your companion, since the time you
to get a thing by effort
were a boy and obtained me, as a girl. You
a serious promise or agreement
accepted my hand and took a pledge, “I will
travel with you.” O Kakutstha! Remember
very sad
that. I am extremely miserable. Take me
highest in degree or quality
with you. O supreme among those who
place where one is going
reach their destinations! Why have you
no longer living
departed, leaving me? I am extremely
miserable. I have been left in this world
and you have gone to that world. This body
to accept with pleasure
was embraced by me and deserves to be

to make more attractive
adorned with fortunate objects. It is certainly
living by eating animals
being dragged by predatory beasts
to get a thing by effort
now. Why have you not obtained *agnishtoma*,
giving up something one wants
agnihotra and other sacrifices and
a religious act
rites, with plenty of *dakshina*,[90] and not
a deep sadness
been honoured properly?[91] In her grief,
Kousalya wishes to see us. Three of us left
being barred from a country
on the exile and she will only see Lakshmana
return. When she asks him, he will
certainly tell her how the army of your
friends and you were killed by the rakshasas
in the night. She will hear that you
sleeping
have been killed while asleep and that I am
the place where someone lives
in the residence of the rakshasas. O
to suddenly break into pieces
Raghava! Her heart will be shattered. O
Ravana! It is best that you bring me down
on top of Rama. Perform this excellent and

fortunate deed and unite the husband with the wife. Join my head with his head and my body with his body. O Ravana! I will follow and reach the destination obtained by my great-souled husband. I do not wish to remain alive even for an instant, because that would be a wicked life. In my father's house, I have heard brahmanas who are learned in the Vedas speak about this. Those women who love their husbands obtain great worlds. He possessed forgiveness, self-control, truthfulness, dharma, gratefulness and non-violence towards all beings. When he is dead, what will happen to me?' Tormented by grief, thus did the large-eyed one

an expression of sadness
to look
lament, as Janaka's daughter beheld her
a weapon used for shooting
husband's head and the bow there.

to express sadness
While Sita was lamenting there, a
a word used to begin a letter
rakshasa joined his hands in salutation
and approached his master. He said, 'O
having impressive qualities
having won a victory
son of a noble one! May you be victorious.'
to meet a new arrival
to get a thing by effort
He greeted him, obtained his favours and
an officer of high rank
informed him that Prahasta, the commander
a name for God
of the army, had arrived. 'O lord!
All the advisers are well and Prahasta has
come with them. Please see them. There is
very important
some urgent task that needs to be undertaken.'
Hearing what the rakshasa had
said, Dashagriva left Ashokavana to go and
group that has gathered
see the ministers. He entered the assembly
determination in facing danger
hall. Knowing about Rama's valour, he
consulted with all his capable ministers

about what he should himself do next.

Within a short while after Ravana's de-
the act of leaving a weapon used for shooting
parture, the head and the excellent bow
to disappear
vanished. The Indra among rakshasas
a discussion about something
held consultations with his capable min-
determination in facing danger
isters, who were terrible in their valour.
to make a decision
He determined what he should do about
one who has power and control
Rama. Ravana, the lord of the rakshasas,
a government program to help poor
was like Death. Wishing his welfare, the
an officer of high rank an organized group of soldiers
commanders of the battalions were sta-
tioned near him. He told them, 'Quickly
to beat or play an instrument
beat a drum with a stick. Make the sound
to order someone to come
be heard and summon the soldiers. Do not
tell them the reason.' The commanders of
the battalions followed his instructions
moving very fast
and swiftly assembled a large army. They

informed their master, who desired to

to order someone to come

fight, that the forces had been summoned.

Chapter 6(24)

On seeing that Sita was confounded, her beloved friend, a rakshasi named Sarama,[92] quickly approached her beloved Vaidehi. Ravana had asked her to protect Sita and contract her friendship. However, she was compassionate and was firm in her vows and actually protected her. Sarama saw that her friend, Sita, had lost her senses. Having rolled around on the ground like a mare, she had just arisen and was covered with dust. Affectionately, the one who was good in her vows comforted her friend. 'O timid one! Because of my

a feeling of liking someone
affection towards you as a friend, I have
to hear by accident
myself overheard everything that Ravana
told you and what you said in reply. I
to give up completely
abandoned all fear of Ravana and hid
empty of living things
myself in the desolate sky. O large-eyed
one! That was because of you and I do not
care for my own life. There is a reason why
one who has power and control
the lord of the rakshasas was scared and
left. O Maithilee! I know everything about
the act of leaving
the reason for his departure. Rama knows
about his soul. It is not possible to approach
a kind of wild animal
the tiger among men when he is
sleeping a type of animal
asleep and kill him. The apes fight with
trees and it is not possible to kill them,
even by the gods. They are extremely well
a male animal
protected by Rama and the bull among the
pleasing to look at
gods.[93] The handsome one has long and

rounded arms. He is powerful and his
one who uses a bow and arrow
chest is broad. He is an archer who can
to deal with successfully
withstand everything. He possesses
dharma in his soul and is famous on earth.
having courage
He is valiant and always protects himself
highly trained or skilled
and others. He is with his accomplished
brother, Lakshmana, who knows the
relating to religion
sacred texts about good policy. He is the
to kill
one who slays large tides of enemy soldiers.
having typical male features
His strength and manliness are
impossible to imagine
unthinkable. O Sita! It is not possible for
pleasing to look at someone who causes death
the handsome Raghava, the slayer of
enemies, to be killed. The one who acts
against all creatures has done this with his
having strange sexual desires
perverted intelligence. The one who
to mention
knows about maya has invoked a terrible
extreme suffering
maya on you. All your miseries have now

gone and your good fortune has presented itself. It is certain that prosperity will now serve you. Hear the most pleasant tidings of all. With the army of the apes, Rama has crossed the ocean. Having reached the southern shore of the ocean, they have camped there. I have seen Kakutstha, with Lakshmana, accomplish this objective. Protected by the army, the two of them are stationed there, near the ocean. He[94] sent some rakshasas who were dexterous in their valour. They have brought the news here, that Raghava has crossed the ocean. O large-eyed one! Having heard this, Ravana, the lord of the rakshasas, is consulting all his advisers about what should be done.’

While the rakshasi Sarama was telling
to be a sign of
Sita this, a terrible sound was heard, signifying
that the soldiers were making all
kinds of efforts. The sound of sticks struck
against musical instruments was heard
a musical instrument
and the loud sound of drums. Sweet in
showing fear
speech, Sarama told Sita, ‘O timid one! The
showing something
terrible sound of drums is indicative of a
to make a series of sounds
war starting. Listen to the deep rumbling
of drums, like the sound of clouds. Crazy
elephants are being readied. Horses are
to connect by a bar
being yoked to chariots. Here and there,
foot soldiers are arming and preparing
themselves. The royal roads are full of
to look
soldiers who are extraordinary to behold.
being done with power to make a sound like an animal
The forceful ones are roaring, like waves of
shining with bright light
water in the ocean. There are sparkling

protective clothing
weapons, armour and shields. The chariots,
a vehicle pulled by horses
horses, elephants and the rakshasas
to make more attractive
have been ornamented. Behold the many
a quality of happiness a shade of a color
kinds of radiance, of different hues, that
have been created. It has the form of the
fire, when it burns down a forest during
the summer. Hear the sound of the bells.
to make sharp loud sounds
Hear the clatter of the chariots. Hear the
to make a loud long sound a loud violent noise
horses neighing. Hear the blaring of the
loud excited and emotional
trumpets. A tumultuous sound has been
created by the rakshasas preparing themselves
and it makes the body hair stand up.
one that ruins something
Shri, the destroyer of sorrow, serves you. A
fear has arisen for the rakshasas from the
lotus-eyed Rama, like for the daityas from
to take control of
Vasava. He has conquered his rage and his
determination in facing danger
valour is unthinkable. Having defeated

and killed Ravana in the battle, your husband will come before you. With Lakshmana, your husband will exhibit his valour against the rakshasas. Among the enemy, he will be like Vishnu, the slayer of enemies, accompanied by Vasava. Rama will quickly arrive and you will be on his lap. With the enemy brought down, I will see you accomplish your objective. O beautiful one! When the one with the broad chest approaches you and embraces you against his chest, you will shed tears of joy. O queen! You have sported this single braid for a long time and it has reached your hips. O Sita! The immensely strong Rama will soon loosen it for you. O queen! You will see his face, resembling a full

moon that has arisen. You will be freed
extreme suffering
from these tears of misery, like a female
to lose naturally
snake that sheds its skin. O Maithilee!
to kill
Ravana will soon be slain in the battle. You
deserve all the happiness that you love.
to get a thing by effort
You will obtain that happiness. United
with the great-souled Rama, you will be
delighted, like the earth, full of crops,
to feel very happy
rejoices when it has excellent rains. O
a woman who rules a country not afraid
queen! He is like the fearless sun that
circles around the excellent mountain,[95]
a horse that a person rides
driving its steeds swiftly along its path
to show or reveal
and exhibiting its powers to all creatures.
shelter from danger
You will soon find refuge with him.’

Chapter 6(25)

She had been confounded by his[96] words and tormented. Sarama brought her delight, like the water from the sky does to the earth. She[97] desired to ensure the welfare of her friend and knew about the right time. At the right time, she smiled first and then addressed her friend in these words. 'O dark-eyed one! I am capable of conveying your words to Rama and telling him that you are well. I can return, hiding myself. When I course through the sky, without any support, no one is capable of following my path, not even the wind god or Garuda.'

Addressed yet again, Sita spoke to Sarama in sweet and gentle words, her former sorrow having been dispelled. 'You are capable of coursing through the sky and even going to rasatala. But understand what must not be done and what must be done now. If you wish to do what is agreeable to me and if your mind is made up about this, I desire that you should go and find out what Ravana is doing now. I wish to know that. Ravana is cruel and possesses the strength of maya. He makes the enemy scream. The one with evil soul confounded me, like someone is instantly affected by drinking varuni. He used the rakshasis, who always guard me, to constantly censure me and reprimand and slight me. I am anxious and scared. My mind is not at peace. In Ashokavana, I am anxious because of my fear. If I get to know everything that he has decided and if you report all that to me, it will be a great favour to me.' As Sita said this, Sarama, gentle in her speech, replied to her in these words, wiping away the tears of sorrow. 'O Janakee! If that is your intention, I will go. I will go and see what the enemy's intention is and return.'

Having said this, she approached that rakshasa. She heard what Ravana was telling his ministers. Accomplished in discerning, she heard what the evil-souled one had decided. She then quickly returned to Ashokavana. Having entered the place again, she saw Janaka's daughter. She was waiting for her, like a lotus that is faded and has lost its beauty.[98] Sarama, soft in her speech, returned again and Sita embraced her extremely gently, offering her own seat to her. 'Be seated here comfortably. Tell me the truth. What has the cruel and evil-souled Ravana decided to do?' Sarama was thus addressed by the trembling Sita. She told her everything about the conversation between Ravana and his ministers. 'O Vaidehi! The mother of the Indra of the rakshasas[99] and the aged and understanding minister, Aviddha, spoke great words, urging for

a type of flowering plant
to hold in one's arms
causing suffering
to shake slightly

your release. “Let Maithilee be honoured and given to the Indra among men. The extraordinary event that transpired in Janasthana[100] should be sufficient. Which man on earth could have performed the crossing of the ocean, the sighting by Hanumat[101] and the slaying of the rakshasas in an encounter?” The aged ministers addressed him in many kinds of ways. However, he is not interested in freeing you, like a person who is excessively addicted to riches. O Maithilee! Before he dies in the battle, he is not interested in freeing you. With his advisers, that is what the cruel one has decided. Because of his addiction to death and his greed, his mind is quite made up. He is incapable

of freeing you out of fear, not until he is
to keep under control
restrained in a battle. He will destroy himself
and all the rakshasas. O dark-eyed one!
to kill
In the battle, Rama will slay Ravana with
a long pointed weapon
his arrows and use every possible means
to take you back to Ayodhya.'

a musical instrument
At this time, the sound of drums and
a type of sea creature
conch shells was heard. All the soldiers
to shake slightly due to force
heard the ground tremble. The servants of
the king of the rakshasas in Lanka heard
the sound created by the soldiers of the
a type of animal
apes. They lost their energy and their
a difficult activity　anxiety or pain
enterprise and were filled with distress.
an action considered to be bad
Because of the sins of their king, they
producing good results
could no longer see what was beneficial
for them.

Chapter 6(26)

To the sound of conch shells mixed with that of drums, the mighty-armed Rama Raghava, the conqueror of enemy cities, advanced. Ravana, the lord of the rakshasas, heard the sound. He thought for a while and glanced at the advisers. In the assembly hall, the immensely strong Ravana spoke to all the advisers in a voice that echoed. ‘I have heard what you have said about Rama crossing the ocean, his valour and his collection of forces. I also know that you possess the valour of truth in a battle.’

a type of sea creature
a musical instrument
one who wins by force
one who has power and control
group that has gathered
to a great extent
to fill with repeated sound
determination in facing danger

There was a rakshasa named Malyavat
and he was extremely wise. He was
of a mother
Ravana's maternal grandfather and hearing
his words, he said, 'O king! A king who is
not proud one who is guided by another
learned, humble and a follower of good
the state of being successful
policy obtains prosperity for a long time
state of forcing to submit
and keeps his enemies under his subjugation.
At the right time, if he contracts
peace with the enemy, or fights against
a union between groups
them, or extends his own alliances, he
obtains great prosperity. A king who is
of less importance
inferior or equal must seek peace. An
to think of as being lower in
enemy must not be underestimated and
a person of higher rank
there must be war only if one is superior. O
Ravana! That is the reason an agreement of
quality that causes one to like
peace with Rama appeals to me. Give Sita,
a strong disagreement
the reason for the conflict, back to him. All

the divine rishis and the gandharvas desire his victory. Do not engage in a conflict with him. An alliance with him is preferable. The illustrious grandfather created two parties—gods and asuras, and they resort to dharma and *adharma*. O Ravana! It has been heard that dharma is on the side of the great-souled gods and adharma is on the side of the rakshasas and the asuras. When dharma devours adharma, *krita yuga* results.[102] When adharma devours dharma, there is the onset of *tishya*. While you roamed around the worlds, you caused great damage to dharma and accepted adharma. That is the reason the enemies are stronger than us. Indeed, it is because of your distractions

to destroy completely
that adharma is devouring us. The side of
to improve
the gods and those who seek to enhance
to become very successful
the gods is prospering. You are addicted to
the act of chasing
material pursuits and do whatever you
to be the cause of
like. This has engendered great anxiety
among the rishis, who are like the fire.
impossible to see   to burn brightly
Their invisible powers are blazing like the
to wash
fire. They have cleansed their souls
a simple and plain thing
through austerities and are devoted to
to make known to many people
propagating dharma. Those brahmanas
perform duties at a ceremony   most important
always officiate at the principal sacrifices.
act of giving money to church
They follow the rituals and offer oblations
to say from memory
into the fire, loudly reciting the Vedas.
to say many times in a pattern   member of the highest social class
Through chanting the name of the *brahman*,
they overcome the rakshasas and like
clouds during the summer, all of them are
to run away from danger
forced to flee in different directions. The

rishis are like the fire and a smoke arises
to make a thing go away or end
from their agnihotras, dispelling the
energy of the rakshasas in the ten directions.
different from each other
In diverse sacred regions, firm in
a serious promise — a simple and plain thing
their vows, they observe fierce austerities
to burn the surface of
and scorch the rakshasas. Having seen
suggesting a bad future
many ominous signs and diverse terrible
a sign of a future event — to understand
portents, I can discern the terrible destruction
of all the rakshasas. Clouds are
to produce this loud sound
thundering in terrible tones in the sky,
giving rise to fear. Everywhere in Lanka,
they are showering down warm blood. The
to cry — to cause to flow off
mounts are weeping and shedding drops
of tears. The standards are pale and faded
and no longer shine as they used to. Predatory
living by eating animals — a bird that eats dead animals
beasts, jackals and vultures are
to make a loud cry — very ugly
shrieking in extremely hideous voices.

They are incessantly entering Lanka and gathering in droves. In dreams, dark women with white teeth are laughing, stationed in front of the houses and robbing them. Dogs are eating the sacrificial offerings in houses. Cows are giving birth to donkeys and mongooses are giving birth to rats. Cats are having intercourse with leopards and pigs with dogs. Kinnaras are having intercourse with rakshasas and humans. There are pigeons and other birds, pale and with red feet. Urged by destiny, they are roaming around, for the destruction of the rakshasas. There are *sharikas*[103] in houses, chirping away. They are fighting in groups and those which are defeated, are falling down. On several

occasions, in the form of a dark brown and
very ugly or cruel — to cut the hair from the skin
monstrous man with a shaved head, Death
is looking at the houses. There are other
a sign of a future event — to show clearly
evil portents that are manifesting them-
selves. I think that Rama is Vishnu, who
has adopted a human body. This Raghava,
determination in facing danger
firm in his valour, is not a mere man. He
highest in degree or quality
has performed the supremely wonderful
act of building a bridge across the ocean. O
an official agreement
Ravana! Have a treaty of peace with Rama,
king of men.' Malyavat, supreme among
having typical male features
the supreme in manliness and strength,
spoke these words there. Wishing to again
one who has power and control
test what was in the mind of the lord of the
rakshasas, he became silent and looked at
Ravana.

Chapter 6(27)

Malyavat spoke these beneficial words. However, the evil-souled Dashanana was under the subjugation of time and could not tolerate them. He was under the subjugation of rage and he furrowed his forehead. His eyes rolled around and he spoke to Malyavat, 'With benefit in your mind, you have uttered harsh and injurious words. You have spoken in favour of the enemy and the words have not penetrated my ears. Rama is a pitiable human. He is alone and has sought refuge with apes. He has been abandoned by his father

and has made a home in the forest. Why
do you take him to be capable? I am the
one who has power and control
lord of the rakshasas and cause fear to the
of less importance
gods. I am not inferior in all kinds of val-
determination in facing danger
a person of low rank
our. Why do you think that I am inferior?
severe or mean
I think that you spoke these harsh words
to strongly dislike
because you detest my valour, because you
not complete or total
are partial towards the enemy, or because
you have been urged by the enemy. I am
powerful and I am instated in my posi-
tion. Which learned person, who knows
relating to religion
about the truth of the sacred texts, will
speak harsh words against such a person,
unless he has been urged by the enemy? I
have brought Sita from the forest. She is
a type of flowering plant
like Shri, without her lotus. Why will I be
scared and return her to Raghava? Wait

for a few days. You will see Raghava, with
Sugriva and Lakshmana and surrounded
a large number
by crores of apes, killed by me. In a battle,
a fight between two people
the gods cannot stand before me in a duel.
Why should such a Ravana bear the burden
of fear in an encounter? I will never
bend down. I would rather be sliced into
existing from birth
two. This is my innate nature. By nature,
I am impossible to cross. If Rama has
easily been able to build a bridge across
to feel surprise or wonder
the ocean, what is the marvel in that?
Why should that give rise to fear? With
his army of apes, Rama has crossed the
telling the truth
ocean. I truthfully pledge before you that
he will not return with his life.' Angry and
to disturb or excite
agitated, Ravana spoke those words. Realizing
this, Malyavat was ashamed and did

complete and total
not utter any words in reply. As is proper,
a prayer for God's blessing
he pronounced benedictions so that the
king's victories might increase. Having
taken his permission, Malyavat left for his
own residence.

To decide what should be done, Ravana
a discussion about something
had consultations with his advisers. The
rakshasa made arrangements so that
better than all others
Lanka could be protected in an unmatched
way. He assigned the eastern gate to the
rakshasa Prahasta, the southern to Mahavirya,
Mahaparshva and Mahodara and the
western gate to his son, Indrajit, who was
having knowledge about a thing
well versed in maya and was surrounded
by many rakshasas. He assigned the city's
northern gate to Shuka and Sarana and
told his ministers that he would also be

there himself. The rakshasa Virupaksha,
having courage
greatly valiant and brave, was placed at
the centre of the army, together with
a male animal
many rakshasas. In this way, the bull
among rakshasas made arrangements
state of forcing to submit
for Lanka and, under the subjugation of
what happens in the future
destiny, thought that he had succeeded.
to give an order
Having instructed the preparations for
the entire city, he then gave his ministers
to honor God
permission to leave. He was worshipped
by large numbers of ministers, who pro-
a prayer for God's blessing
nounced benedictions for victory. He then
having success by making money
entered his great and prosperous inner
quarters.

Chapter 6(28)

The king of men, the king of apes, the ape who was Vayu's son, Jambavat, the king of bears, the rakshasa Vibhishana, Angada, Vali's son, Soumitri, the ape Sharabha, Sushena, with his sons Mainda and Dvivida, Gaja, Gavaksha, Kumuda, Nala and Panasa reached. They assembled and discussed what should be done about the enemy. 'It can be seen that this city of Lanka is protected by Ravana. It is extremely difficult for even the asuras, the serpents, the gandharvas and the immortals to vanquish it. Placing the objective at

the most important part
the forefront, we must consult and decide.
one who has power and control
Ravana, the lord of the rakshasas, is always
inside it.'

to talk
While they were conversing in this way,
Ravana's younger brother, Vibhishana,
to say / to express in words
uttered the best of words, articulated
properly and full of meaning. 'My advisers,
Anala, Sharabha, Sampati and Praghasa,
went to the city of Lanka and have returned
here again. All of them assumed
to go through something
the forms of birds and penetrated the enemy's
forces. They controlled themselves
and observed the arrangements that have
very accurate and exact
been made. I have been precisely told
about the arrangements made by the evil-souled
Ravana. O Rama! I will tell you
everything exactly. Listen. With his forces,

Prahasta has reached the eastern gate and is stationed there. Mahavirya, Mahaparshva and Mahodara are towards the south. Surrounded by many rakshasas, Indrajit is at the western gate. They wield spears, swords, bows, javelins and clubs in their hands. Ravana's son is protected by brave ones armed with many kinds of weapons. There are many thousands of rakshasas, with weapons in their hands. Extremely anxious and surrounded by many rakshasas, Ravana is himself stationed at the northern gate. With a large army of rakshasas, Virupaksha, with a large spear, sword and bow, is stationed at the centre of the army. They saw many kinds of battalions thus arranged in Lanka. After

to hold so one is ready to use
a type of weapon
a long pointed stick
feeling no fear
afraid or nervous
an organized group of soldiers

that, all my advisers quickly returned here again. There are thousands of elephants and tens of thousands of chariots in the city. There are twenty thousand horses and more than one crore of rakshasas. They are brave and strong, like assassins in a battle. These roamers in the night are always engaged in ensuring the welfare of the king of the rakshasas. O lord of the earth![104] For each rakshasa who is going to fight, there are one hundred thousand to tend and support him.' The ministers had spoken about these arrangements in Lanka and Vibhishana repeated them to the lotus-eyed Rama. He again said, 'O Rama! When Ravana fought against Kubera, six hundred thousand rakshasas advanced with him. They were like the evil-souled Ravana in valour, bravery, energy, spirit, pride and insolence. There is no reason to be intolerant. I am trying to anger you, not frighten you. In your valour, you are capable of restraining even the gods. You are surrounded by a large army with the four kinds of forces. With the vyuhas of this army of the apes, you will crush Ravana.'

After Ravana's younger brother had spoken these words, so that the enemy could be countered, Raghava spoke these words. 'Surrounded by many apes, Nila, bull among apes, should be at Lanka's eastern gate, so that he can fight against Prahasta. Surrounded by a large army, Angada, Vali's son, should cause obstructions to Mahaparshva and Mahodara, at the southern gate. Surrounded by many apes, Hanumat, the son of the wind god, immeasurable in his soul, should attack the western gate and penetrate there. The inferior Ravana, is full of strength because he has obtained a boon. He loves to do unpleasant things to large numbers of daityas, danavas and great-souled rishis. He roams around all the worlds, scorching the subjects. I will myself try to kill that Indra among rakshasas at the northern gate, accompanied by Soumitri. I will enter and crush Ravana and his forces there. Let the powerful Indra among apes, Jambavat, the king of the bears, and the

a barrier
a type of animal
very great in size or amount
to go through something
of less importance
something helpful
not pleasant
to go to without a purpose
to burn the surface of
to defeat by force

younger brother of the Indra among the rakshasas be at the centre of the army. In the battle, the apes (a type of animal) should not assume the form of men. That way, in the midst of the army and the battle, we will be able to make out the apes. Among our people too, that will be means of identifying the apes. There are only seven of us humans who will fight against the enemy—I, my greatly energetic brother, Lakshmana, my friend, Vibhishana, and with him, his four advisers.' Desiring to accomplish success in the objective, Rama spoke these words to Vibhishana. He saw the beautiful slopes of Mount Suvela. The intelligent (able to easily learn or understand) one made up his mind to ascend (to go up) Suvela. The great-souled Rama covered the entire earth with

the act of making happy sounds
his large army. Rejoicing, he advanced to-
wards Lanka. The great-souled one made
to kill
up his mind to slay the enemy.

Chapter 6(29)

Having made up his mind to ascend Suvela and with Lakshmana following him, Rama addressed Sugriva in these gentle and supreme words. Vibhishana, the roamer in the night, knew about dharma, counsels and rites, and was devoted to him. He also spoke to him. ‘Suvela, the virtuous Indra among mountains, is colourful with hundreds of minerals. Let all of us climb it and spend the night there. From there, we will see the residence of that evil-souled rakshasa, who abducted my wife for the sake of ensuring his own death. He doesn't know about dharma. He doesn't possess good conduct or lineage (people from one's family). The rakshasa is inferior (of less importance) in intelligence and that is the reason he has performed that reprehensible (very bad) deed. When the worst among rakshasas is mentioned, my rage (a strong feeling of anger) increases. Because of the crime committed by that inferior one, I will see the destruction of all the rakshasas. Having come under the noose (a loop at the end of a rope) of destiny, one commits a sin (an action considered to be bad). Because of the crime committed by a person who is inferior in his soul, his lineage is destroyed.' Extremely angry with Ravana, he spoke in this way. To dwell (to live in a particular place) there, Rama then started to climb Suvela's colourful summit (the highest point). Controlling himself, Lakshmana followed him at the rear. He was addicted to performing great acts of valour and held up his bow and arrows. Sugriva and his advisers and Vibhishana followed him. So did Hanumat, Angada, Nila, Mainda, Dvivida, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Panasa, Kumuda, Rambha, the leader of the herd, and many other apes who were swift in their speed. They[105] roamed around in mountains and with Raghava, hundreds of them ascended that mountain with a speed like that of the wind. From every direction, they climbed the mountain within a short while.

to cause to become dependent
determination in facing danger
a long pointed weapon
a group of animals
a type of animal
moving very fast
to go to without a purpose
to go up

From the summit, they saw the city, as if it was suspended in the air. It was auspicious, with the best of gates and adorned

the highest point
suggesting future success
to make more attractive

a tall wall around an area
with supreme ramparts. The leaders
a type of animal
among the apes saw that Lanka was full of
rakshasas. The best among apes saw the
someone who wanders in life
dark roamers in the night also stationed
there, adding to the collection of ramparts,
since they seemed to form another rampart.
The apes saw that all the rakshasas
desired to fight and while Rama looked
to send out from a source
on, they emitted a loud roar. The evening
was red and the sun set. There was the radiance
a warm soft light
of the full moon and night arrived.
one who has power and control
Rama, the lord of the army of the apes, was
welcomed and honoured by Vibhishana,
together with Lakshmana, the leader of
a group of animals
the herds[106] and the herds. They happily
to exist or be present
resided on the slopes of Suvela.

Chapter 6(30)

The bulls among the apes spent the night on Suvela. The brave ones saw Lanka, with its forests and groves. These were flat, peaceful and beautiful, extremely large in size. Witnessing the beauty, they were filled with wonder. It was full of champakas, ashokas, *punnagas*, salas and talas. It was shrouded with *tamala* groves and dense with *nagakeshara* trees.[107] There were flowering *hintalas*,[108] arjunas, *neepas* and saptaparnas. There were tilakas, karnikaras and *patalas*[109] in every direction. It was beautiful, with creepers, with flowers

to completely cover
at the tips, enveloping the many kinds

relating to God — to look or be like
of divine trees, making Lanka resemble

Indra's Amaravati. There were wonderful

a flower of a fruit tree — being attractive and gentle
blossoms and red and delicate leaves.

land without trees
There were blue grasslands and colourful

a small group of trees
groves and forests. The lovely trees were

to decorate — having a pleasant smell
bedecked with fragrant flowers and fruits,

a small fancy object
just as men wear ornaments. Like Chaitratha and like Nandana, it was pleasing to the mind. The forests were beautiful in all

having an attractive quality — an insect
the seasons and were radiant with bees.

a type of bird — a type of male bird
Gallinules and lapwings called, peacocks

a type of bird
danced. Cuckoos could be heard in the

a place where water falls down
waterfalls in the forests. The birds were

to cause feelings of delight — to make a sound like a fly
always excited and bees buzzed around.

a small mass of something
There were clumps that were full of birds like cuckoos. Large bees sang and smaller

bees swarmed (to move in a large group). There was the chirping (to make a short sharp sound) of wagtails (a kind of European bird) and the calling of cranes (a machine to move heavy things).

Delighted and happy, the brave apes (a type of animal), who could assume any form at will, entered those forests and groves (a small group of trees).[110] The extremely energetic (having or showing a lot of energy) apes entered there and an extremely pleasant and fragrant (having a pleasant smell) breeze began to blow, mixed with the fragrance (a pleasant smell) of flowers. Some other brave (feeling no fear) apes, leaders of their herds (a group of animals), took Sugriva's permission and emerging (to rise from a hidden place) from their herds, advanced towards Lanka, which was adorned (to make more attractive) with flags. As those supreme (highest in degree or quality) among those who roar (a loud low sound) roared in loud voices, the birds were scared and animals and birds terrified (to cause to be very scared). Lanka trembled. They crushed (to press out of shape) the ground with their feet and created a

great force. A dust was created by their
to cause to become afraid
feet and suddenly rose up. Frightened by
a male pig a big wild animal
that sound, bears, lions, boars, buffaloes,
a wild animal
elephants and deer fled in the ten directions.
The single tall peak of Trikuta rose
to completely cover
up and touched the sky. It was enveloped
with flowers everywhere and seemed
to see and identify to make small flashes of light
to be made out of gold. It sparkled and
was beautiful to see, extending for one
pleasing to look at
hundred yojanas. It was lovely, handsome
extremely large
and gigantic and even the birds found it
difficult to approach. It was impossible to
climb, even in one's thoughts, not to speak
to go up
of people who sought to ascend. Protected
to lie close to someone
by Ravana, Lanka nestled on that peak.
The city had towering gates that were like
to complete a form
white clouds. These were made out of gold

a tall wall around an area
and there were beautiful silver ramparts.
to make more attractive
Lanka was supremely adorned with pal-
having levels to lie close to someone
aces and storeyed mansions. Nestled in
between,[111] it was like the sky, Vishnu's
region, at the end of the summer. There
to make more attractive
was a palace ornamented with one thou-
large post used as a support to look or be like
sand pillars there. It resembled the peak of
Kailasa and could be seen, as if it was an
a type of picture a place where one is protected
etching in the sky. This sanctuary of the
Indra among the rakshasas was a supreme
a small fancy object
ornament for the city. One hundred rak-
shasas always protected all of it. With the
a type of animal having success by making money
apes, Rama, Lakshmana's prosperous elder
brother, saw the prosperous city, which
to succeed in doing
had accomplished its objective of being
fancy item made of rare stones
wealthy. It was full of jewels and possessed
different from each other to make more attractive
diverse arrangements. It was decorated

a ring or rope made of leaves

with garlands of palaces. There were large machines and huge doors in the city. With his great force, Rama saw it.

Chapter 6(31)

Having seen various signs, Lakshmana's
of greater age
elder brother addressed Lakshmana, who
suggesting future success
possessed all the auspicious signs, in these
words. 'O Lakshmana! Let us gather cool
a small group of trees
water and groves full of fruits. Let us divide
this army into vyuhas and wait. We
can see that a terrible fear has presented
itself and that it will cause a destruction of
creatures. There will be death for the best
a type of animal being hard to deal with
of bears, apes and rakshasas. A harsh wind
to shake slightly due to force
is blowing and the earth is trembling. The
the highest point to shake
summits of mountains are quivering and
falling down on the ground. Like harsh

living by eating animals
and cruel predatory beasts, the clouds are
to make a series of sounds
rumbling in harsh tones. They are showering
down cruel drops of water mixed with
blood. The evening is extremely terrible
to look or be like a wood with a pleasant smell
and resembles red sandalwood. A blazing
ball of fire is falling down from the sun.
very sad
Birds and animals are miserable. In their
anxiety or pain
distress, they are facing the sun and calling
suggesting a bad future
in terrible tones. This is ominous and
a warm soft light
generates great fear. Though its radiance
cannot be seen in the night, the moon is
very hot a line of light from a source
scorching us. Its beams are black and red,
just as it is at the time of the destruction
to look
of the world. O Lakshmana! Behold. A
blue mark can be seen in the sun's disc.
being hard to deal with
It is small, harsh and ominous and the
the farthest limit
extremities are extremely red. The nak-

shatras can no longer be seen to be circling
to look
as they used to. O Lakshmana! Behold. All
this seems to be telling us that the end
of the yuga and the world has arrived.
a black bird a bird that eats dead animals
Crows, hawks and vultures are circling
a wild dog to make a loud sound
below. Jackals are also howling in loud and
not showing a successful future impossible to defeat
inauspicious voices. This invincible city is
protected by Ravana. Surrounded by the
a type of animal moving very fast
apes on all sides, let us swiftly attack with
feeling no fear
force.' Lakshmana's brave elder brother
spoke to Lakshmana in this way. The
to a great extent
immensely strong one quickly descended
the highest point
from the summit of the mountain.

Raghava, with dharma in his soul,
descended from the mountain. He looked
at his own army, which was extremely
to attack in a violent way
difficult for the enemy to assail. Raghava

knew about the right time. With Sugriva, since the time was right, he urged the great army of the king of the apes. Surrounded by the large army and leading from the front, with a bow in his hand, the mighty-armed one advanced towards the city of Lanka. Vibhishana, Sugriva, Hanumat, Jambavat, the king of the bears, Nala, Nila and Lakshmana followed him. The extremely large army of bears and residents of the forest was at the rear. As they followed Raghava, they covered the entire ground on earth. The apes, the restrainers of the enemy, were like excellent elephants. They seized hundreds of peaks from the mountains and gigantic trees. After an extremely long period of time, the

a type of animal
a weapon used for shooting
a chemical used in photographs
to take quickly
extremely large

a very hot day
two brothers who were scorchers of enemies,
Rama and Lakshmana, approached
a ring or rope made of leaves
Ravana's city of Lanka. It had garlands of
flags, with beautiful gardens. It was decorated
to make more attractive
with groves. There was a wonderful
a tall wall around an area | to break or do against
rampart that was very difficult to breach.
a small tower on a building
There were tall gates and turrets. It was
extremely difficult for even the gods to
attack. Commanded and urged by Rama's
words, the residents of the forest attacked
it.

Lanka's northern gate was as tall as a
mountain peak. Ravana and his younger
one who uses a bow and arrow
brother, the archer, laid siege to it and stationed
themselves there. Rama, Dasharatha's
son, with the brave Lakshmana as his
a friend
companion, stationed himself there, at the

city of Lanka, protected by Ravana. Ravana himself was stationed at the northern gate. Protected by him, no one other than Rama was capable of attacking that gate. Ravana was stationed there, like Varuna is in the terrible ocean. In every direction, it was protected by terrible rakshasas wielding weapons, like the danavas in patala. Inferior ones would have been scared away. He[112] saw many kinds of warriors spread around and masses of weapons and armour.

Nila, the commander of the army reached the eastern gate and with Mainda and the valiant Dvivida, remained there. With Rishabha, Gavaksha, Gaja and Gavaya, the extremely strong Angada

assumed control over the southern gate.
a type of animal
Hanumat, the strong ape, protected the
western gate. He was with Pramathi,
feeling no fear
Praghasa and other brave ones. Sugriva
was himself stationed in the centre of the
to make a long loud breath
army. He sighed like Suparna and was with
all the best among the apes. Thirty-six
a large number
crores of famous leaders of the apes were
to defeat by force
where the ape Sugriva was, crushing the
enemy present there. On Rama’s command,
Lakshmana, with Vibhishana,
placed one crore of apes at every gate.
Towards Rama’s rear and not far from him,
were Sugriva and Jambavat, in the centre
of the army and with many soldiers following.
a kind of wild animal
Those tigers among apes possessed
to use legal power to take
teeth like those of tigers. Seizing

trees and peaks of mountains, they were
happy, waiting to fight. All of them
move from side to side forcefully
stretched and lashed their tails. All of
a thin sharp metal piece
them used teeth and nails as weapons. All
to shake
a leg or arm
of them quivered in their colourful limbs.
a person's face
All of them had grim visages. Some possessed
the strength of ten elephants,
others that of one hundred. Some possessed
determination in facing danger
valour that was equal to that of one
thousand elephants. There were those
a lot of people or things
with the strength of a multitude of
elephants, others with ten times that.
There were others whose strength could
not be measured. All the leaders among the
a type of animal
apes were there. Their gathering together
was wonderful and extraordinary. The
a moving group
soldiers of the apes were like a swarm of

an insect that destroys crops
locusts. They seemed to cover the sky and
to completely cover a type of animal
envelop the earth. There were apes who
had reached and settled down in front of
Lanka. There were one hundred thousand
separate divisions of bears and residents of
the forest. Some reached Lanka's gates.
Others spread around, to fight on every
side. In every direction, the apes covered
a large number
all the mountains. One crore of them
advanced towards the city. The forces of
to have and use
the apes wielded trees in their hands. Even
the wind found it extremely difficult to
to go through something
penetrate Lanka and they surrounded it
to gather or crowd around
from every side. Suddenly besieged in this
way, the rakshasas were surprised. The
to look or be like
apes resembled clouds and were like
determination in facing danger
Shakra in their valour. As the waves of

loud excited and emotional
soldiers advanced, a tumultuous sound
arose. It was like the sound of the water
to disturb or excite
when the ocean is agitated. As a conse-
quence of that great sound, Lanka, with all
a tall wall around an area
its ramparts, gates, mountains, forests and
a small group of trees to shake slightly
groves, started to tremble. The army was
protected by Rama, Lakshmana and Sug-
impossible to defeat
riva. It was more invincible than all the
gods and the asuras put together.

Having himself arranged the soldiers
an act of murder
in this way, with a view to slaying the
rakshasas, he repeatedly consulted with
his ministers and decided what should
be done. He knew about the truth and
very excited and interested
was eager to undertake what should be
to officially accept or allow
done next. With Vibhishana's sanction,
he remembered the dharma of kings.

to order someone to come
He summoned Angada, Vali’s son, and
friendly and pleasant a type of animal
spoke to him. ‘O amiable one! O ape! Go
to communicate
to Dashagriva and convey my words to
anxiety or pain
him. Without any fear or distress, enter
the city of Lanka. Go to the one who has
the state of being successful
lost his prosperity and wealth. Bereft of
his senses, he is about to die. “O one who
to go to without a purpose
roams around in the night! O rakshasa!
the quality of being mean
Because of your delusion and insolence,
you have committed crimes against rishis,
a large snake
gods, gandharvas, *apsara*s, serpents, yak-
to come from
shas and kings. The insolence you derived
something helpful
from a boon granted by Svayambhu, the
a verbal punishment
one who uses the rod of chastisement,
to make a thing go away or end
will certainly be dispelled today. I am
to cause pain to to take someone by force
afflicted because you abducted my wife. I
to have and use
am stationed at the gates of Lanka, wield-

a verbal punishment
ing the rod of chastisement. O rakshasa!
to kill — to get a thing by effort — place where one is going
Slain by me, you will obtain the destinations
meant for gods, maharshis and
a person who is very wise
all the royal sages and go there. O worst
to take someone by force
among rakshasas! In abducting Sita, you
object displayed for public view
used your strength and maya. Exhibit
to be greater than
those now and surpass me. I will use my
a long pointed weapon
sharp arrows to destroy all rakshasas on
shelter from danger
earth, unless you seek refuge with me
and return Maithilee. Vibhishana, with
highest in degree or quality
dharma in his soul and supreme among
rakshasas, has come here. Without any
sharp point on plant stems
thorns, the handsome one will certainly
the state of being successful
obtain the prosperity of Lanka. Resorting
to adharma, you do not have the capacity
a country ruled by a king — a very short time period
to enjoy the kingdom even for an instant.
to wash
You have not cleansed your soul and have

evil
foolish and wicked aides. O rakshasa!
mental strength to face danger
Resort to your fortitude and valour and
to cause to become calm
fight. In the battle, I will pacify and purify
a long pointed weapon
you with my arrows. Even if you assume
the form of a bird and course through the
three worlds with the speed of thought,
when you come within the range of my
vision, you will not be able to retain your
producing good results
life. I am speaking these beneficial words
a ceremony held after a death
to you. Prepare for your funeral rites. Make
the proper arrangements in Lanka. Your
life depends on me.'"

free from spots and stains
Rama was unblemished in his deeds.
Having been thus addressed by him, Tara's
son took to the sky, like the lord of oblations.[113]
act of giving money to church
pleasing to look at
In a short instant, the handsome
to go down
the place where someone lives
one descended within Ravana's residence.

He saw Ravana seated there with his advisers, without any anxiety. The bull among apes descended close to him. Angada, with golden bracelets, looked like the fire. In the hearing of the advisers, he made himself known and reported all of Rama's words, without adding or taking anything away. 'I am the messenger of Rama, the Indra of Kosala who is unblemished in his deeds. I am Angada, Vali's son. You may have heard of me. Raghava Rama is the extender of Kousalya's delight. He tells you, "O worst of beings! O cruel one! Come and fight against me. With your advisers, sons, kin and relatives, I will kill you. After I have killed you, there will no longer be any fear in the three worlds.

fear of what might happen
a type of animal
a piece of jewelry for the arm
one who delivers a message
free from spots and stains
causing suffering
one's relatives

Today, I will uproot the enemy and the thorn of the gods, the danavas, the yakshas, the gandharvas, the rakshasas and the rishis. Once you are killed, Vibhishana will obtain the prosperity, unless you bow down before me and respectfully return Vaidehi.”’

to remove completely
sharp point on plant stems
the state of being successful
showing or having respect

The bull among apes addressed him in these harsh words. Hearing them, the lord of large numbers of those who roam around in the night was filled with intolerance. His eyes turned copper-red with rage and he commanded his aides, ‘Seize this one, inferior in intelligence. Dishonour him and kill him.’ He[114] blazed in his energy, like the fire. Hearing Ravana’s words, four terrible roamers in the night seized

a male animal
a type of animal
severe or mean
one who has power and control
to go to without a purpose
state of being annoyed easily
a strong feeling of anger
one who assists another
of less importance
to shine brightly
someone who wanders in life

him. Knowing his own nature, Tara's son
allowed himself to be captured. The brave
to show or reveal
one wished to exhibit his strength to the
large numbers of yatudhanas. Like a bird,
to use legal power to take   to hold firmly
Angada seized the ones who clung on to
the official home of a king
his arms and leapt on to the palace that
to look or be like
resembled a mountain. While the Indra
among rakshasas looked on, all those rakshasas
to turn quickly and suddenly
were whirled around by the force of
the leap and fell down on the ground. The
top of the palace was as tall as the peak of
a mountain. While Dashagriva looked on,
he attacked it. Having destroyed the top of
the palace, he announced his own name.
to make   a loud low sound
He uttered a loud roar and leapt into the
sky.

When the palace was destroyed, Ravana was filled with great rage. Able to see his own destruction, he sighed deeply.

the official home of a king
a strong feeling of anger
to make a long loud breath

Rama was surrounded by many delighted apes. Desiring to slay the enemy, he advanced to fight. The ape Sushena was very brave and was like the summit of a mountain. He was there, surrounded by many apes who could assume any form at will. On Sugriva's instructions, this invincible ape progressively marched around all the gates, like the moon amidst the nakshatras.

a type of animal
to kill
feeling no fear
the highest point
impossible to defeat
in or into the middle of

There were hundreds of *akshouhinis*[115] of the residents of the forest. Having crossed the ocean, they were camped in Lanka. On seeing them, some rakshasas

to feel surprise or wonder — to cause to be very scared
marvelled. Others were terrified. There
were others who were delighted at the
chance of a thing to happen — a type of animal
prospect of a battle and leapt up. The apes
covered the entire area between the ram-
a tall wall around an area
parts and the moat. The apes were like a
second rampart. On seeing this, the rak-
to worry or upset one
shasas were distressed. At this great and
something that happens — a situation with upset people
terrible occurrence, there was an uproar in
the capital of the rakshasas. The rakshasas
to take quickly
seized large weapons and advanced, like
winds that blow at the end of a yuga.

Chapter 6(32)

After this, the rakshasas went to Ra-
the place where someone lives
vana's residence and reported that Rama,
a type of animal
with the apes, had laid siege to the city. On
surrounded by enemy forces
hearing that the city had been besieged,
someone who wanders in life
the roamer in the night was filled with
anger. He doubled the arrangements and
to go up · the official home of a king
ascended to the top of the palace. He saw
that in every direction, Lanka, with its
a small group of trees
mountains, forests and groves, had been
too many to be counted
surrounded by innumerable bands of apes
who wished to fight. He saw that because
of the apes, the entire earth was brown.
He began to think, 'How can they be des-

troyed?' Having thought for a long period
mental strength to face danger
of time, Ravana resorted to his fortitude.
to become larger or wider
With dilated eyes, he looked at Raghava
a type of animal
and the leaders among the apes.

While the Indra among rakshasas
looked on, wishing to bring pleasure to
Raghava, the different parts of the army
began to climb into Lanka. Their faces
with a red brown color the natural color of the skin
were coppery. Their complexions were
the benefit of one
golden. For Rama's sake, they were ready
to stop having or doing
to give up their lives. With salas, talas
a very large stone
and boulders as weapons, they attacked
Lanka. The apes used trees, the peaks of
hand with fingers bent down
mountains and fists as their weapons.
to stop working properly
Using these, they broke down the tops of
the official home of a king a deep wide channel to protect
the palaces and the turrets. The moats
were filled with clear water. The apes

filled these up with earth, the tops of
mountains, grass and wood. Other leaders
a group of animals
of herds climbed into Lanka with herds
a large number
of thousand, herds of crores and herds of
to suddenly break into pieces
hundreds of crores. The apes shattered the
a curved supporting structure
golden gates. They destroyed the arches
a shade of a color the highest point
that possessed the hue of the summit of
Kailasa. The apes leapt up, leapt down and
the natural color of the skin
roared. With complexions like those of gigantic
extremely large
elephants, they attacked Lanka. The
apes could assume any form at will and
a tall wall around an area
attacked Lanka's ramparts. They shouted,
'Victory to the extremely strong Rama
to a great extent
and the immensely strong Lakshmana.
Victory to King Sugriva, protected by
Raghava.' They shouted and roared in this
way. The leaders of the apes—Virabahu,

Subahu and Nala—the residents of the forest,
a tall wall around an area
stationed themselves at the ramparts
treated to have a folded look
and crushed them. Looking for an opportunity,
they stationed their formations
there.

Kumuda was at the eastern gate, surrounded
a large number
a type of animal
by ten crore of strong apes who
desired victory. The brave ape, Shatabali,
attacked the southern gate, surrounded
by twenty crore of strong ones. The ape
Sushena, Tara's father, was at the western
gate. He was surrounded by sixty crore
of strong ones. With Soumitri, Rama attacked
to block to prevent entry
the northern gate and barricaded
it. He was with the strong Sugriva, the
one who has power and control
lord of the apes. Surrounded by one crore
to a great extent
extremely large
of immensely brave ones, the gigantic

Golangula and Gavaksha, terrible to behold (to look) were by Rama's side. Dhumra, the destroyer (one that ruins something) of enemies, was surrounded by one crore (a large number) of immensely (to a great extent) brave and extremely forceful (being done with power) bears and was by Rama's side. The immensely brave Vibhishana was armoured and had a mace (a heavy club with sharp points) in his hand. He was surrounded by his advisers and was also where the immensely strong one[116] was. Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadana rushed around on all sides, protecting the army of the apes.

Ravana, the lord (one who has power and control) of the rakshasas, was filled with rage (a strong feeling of anger). He instructed all the soldiers to quickly emerge (to rise from a hidden place). Urged by Ravana, those soldiers cheerfully (in a happy manner) attacked. They were like the force of the great ocean at a time when it is full. A terrible engagement took place between the rakshasas and the apes, like that between the gods and the asuras in ancient times. Proclaiming their own valour, those terrible ones[117] used blazing clubs, spears, javelins and battleaxes to slay the apes. The forceful apes used gigantic trees, the peaks of mountains and nails and teeth to slay the rakshasas. Some terrible rakshasas were stationed on the ramparts and used spears and javelins to strike at the apes who were on the ground. The apes became angry and leapt on to the ramparts. The apes attacked the rakshasas and brought them down. As a result of that tumultuous en-

soft and wet soil the soft parts of the body
gagement, mud was created from the flesh

and the blood of the rakshasas and the

a type of animal
apes. It was extraordinary.

Chapter 6(33)

a type of animal
The great-souled apes fought with the
rakshasas. Both sides were strong and
very angry
enraged and it was extremely terrible. The
determination in facing danger
rakshasas, terrible in their valour, desired
Ravana's victory. They were on horses
belts used to load animals
with golden harnesses, with standards
the hot glowing gas of a fire
that were like the flames of the fire. They
a vehicle pulled by horses
were on chariots that were like the sun,
to make more attractive protective clothing
adorned in beautiful armour. The tigers
to make a sound like an animal
among rakshasas emerged and roared in
the ten directions. The large army of the
apes, who could assume any form at will,
also desired victory. They attacked the

rakshasa soldiers. At that time, when they attacked each other, there were duels (a fight between two people) between the rakshasas and the apes. (a type of animal)

The immensely (to a great extent) energetic rakshasa, Indrajit, fought against Angada, Vali's son, like Andhaka against Tryambaka.[118] Sampati, always intolerant (not willing to accept) in a battle, fought against Prajangha. The ape Hanumat angrily attacked Jambumali. Extremely angry, Vibhishana, the rakshasa who was Ravana's younger brother, clashed (to come into conflict) against Mitraghna,[119] who possessed a fierce (very violent) force in an encounter. Gaja fought against the extremely strong rakshasa, Tapana. The greatly energetic Nila fought against Nikumbha. Sugriva, Indra among apes, clashed against Praghasa. In the encounter, the handsome (pleasing to look at) Lakshmana fought against Virupaksha. The invincible (impossible to defeat) Agniketu, the rakshasa Rashmiketu, Suptaghna and Yajnakopa clashed (to make noise by hitting metal) against Rama. Vajramushti fought against Mainda and Ashaniprabha against Dvivida. The two foremost (in the first position) apes clashed (to look bad together) with those two extremely terrible rakshasas. The brave and terrible rakshasa, Pratapana, could bear great burdens in battles. He fought against Nala, who had a fierce (very violent) force in battle. The powerful Sushena was famous as Dharma's[120] son. That great ape fought against Vidyunmali. Other terrible apes fought against other rakshasas. Many duels (a fight between two people) took place and there were many kinds of fights. There was a great and

loud excited and emotional
tumultuous engagement and it made the
body hair stand up. Desiring victory, the
a type of animal
brave rakshasas and apes fought. Blood
flowed from the bodies of the apes and the
rakshasas and a river was created from
structure built across a river
this, with the bodies like dams and the hair
plant that grows on rocks
like moss. Like Shatakratu with his vajra,
Indrajit angrily struck Angada, who could
to suddenly break into pieces
shatter the soldiers of the enemy, with a
pleasing to look at
club. In the battle, the handsome and
being done with power
forceful ape, Angada, shattered his gold-
a vehicle pulled by horses
embellished chariot and killed his horses
driver of a vehicle driven by horse
and charioteer. In the field of battle, Sam-
pati was struck by Prajangha with three
a long pointed weapon
arrows, but used an ashvakarna tree to kill
very angry
Prajangha. In the encounter, the enraged
to a great extent
and immensely strong Jambumali was on

a vehicle pulled by horses a long pointed stick
his chariot and used a javelin to strike
Hanumat between the breasts. Hanumat,
the wind god's son, climbed on to the
the inside part of the hand
chariot and used the palm of his hand to
moving very fast
swiftly crush that rakshasa. The rakshasa
Tapana was swift in the use of his hands
a long pointed weapon
and used sharp arrows to strike Gaja and
to injure or damage badly
mangle his limbs. However, Gaja used the
the highest point to kill
summit of a mountain and his fists to slay
to quickly eat everything
him. Praghasa seemed to be devouring the
a type of animal
soldiers. But Sugriva, the lord of apes, used
to go through with force
a saptaparna tree to pierce and kill him.
to treat in a mean way
Lakshmana oppressed the rakshasa Virupaksha,
to look
who was terrible to behold, with a
shower of arrows and then used a single
impossible to defeat
arrow to kill him. The invincible Agniketu,
the rakshasa Rashmiketu, Suptaghna[121]

to go through with force a long pointed weapon
and Yajnakopa pierced Rama with arrows.
very angry
Enraged in the battle, Rama used four
the hot glowing gas of a fire
terrible arrows that were like the flames of
a fire to sever their four heads. In the
encounter, Mainda struck Vajramushti
hand with fingers bent down
with his fist and killed him. Like a city
a small tower on a building a vehicle pulled by horses
turret that falls down, with his chariot and
his horses, he fell down on the ground.
While all the rakshasas looked on, Dvivida
the highest point
used the summit of a mountain, which
was like the vajra to the touch, to strike
Ashaniprabha. In the battle, Dvivida, Indra
a type of animal
among apes, used a tree as a weapon and
Ashaniprabha struck him with arrows
that were like the vajra. With his body
deeply pierced by the arrows, Dvivida
done for no reason
became senseless with rage. Using a sala

tree, he killed Ashaniprabha, together with
driver of a vehicle driven by horse
his charioteer and his horses. Nila had the
the natural color of the skin solution for cleaning the eye
complexion of a mass of blue collyrium
to go through with force
and in the battle, Nikumbha pierced him
a long pointed weapon flash of light in a storm
with sharp arrows that were like lightning
someone who wanders in life
in the clouds. Nikumbha, the roamer in the
moving very fast
night, was swift in the use of his hands. In
the encounter, he laughed and again
struck Nila with one hundred arrows. In
the battle, Nila was like Vishnu. In the
a vehicle pulled by horses
encounter, he used the wheel of a chariot
to cut off
to sever the heads of Nikumbha and his
charioteer. Vidyunmali was on his chariot.
to make more attractive
He used arrows that were ornamented
with gold to strike Sushena. He then
to make a sound like an animal highest in degree or quality
roared repeatedly. Sushena, supreme
a type of animal
among apes, saw that he was on his cha-

riot. He used the summit (the highest point) of a mountain to quickly bring down the chariot (a vehicle pulled by horses). Vidyunmali, the roamer (someone who wanders in life) in the night, was dexterous (showing great skill). He swiftly descended from the chariot and stood on the ground, with a club in his hand. At this, Sushena, bull (a male animal) among apes (a type of animal), was filled with rage (a strong feeling of anger). He seized an extremely large boulder (a very large stone) and rushed towards the roamer in the night. Vidyunmali, the roamer in the night, saw that he was descending (to go down). He swiftly used the club to strike Sushena, supreme (highest in degree or quality) among apes, in the chest. Struck by that terrible club in the great battle, the supreme among apes, did the unthinkable. He struck him in the chest with the boulder and brought him down. Vidyunmali, the roamer in the

a very large stone
night, was severely struck by the boulder.
to suddenly break into pieces
With his heart shattered, he lost his life
and fell down on the ground. Thus, the
a type of animal
brave apes fought against the brave
someone who wanders in life to press out of shape
roamers in the night. They crushed each
a fight between two people
other in the duels, like the daityas against
the place where God lives
the residents of heaven.

very shocked and upset
The place was littered with shattered
a long pointed stick
and fragmented javelins, swords, clubs,
small object with a sharp point
spears, spikes and darts and chariots and
a large horse used in war
warhorses. Crazy elephants, apes and rakshasas
a bar on which a wheel turns
were killed. Wheels, axles, yokes
a long piece of wood or metal
and poles were shattered and fell down
on the ground. There was a terrible fight
a wild dog
and large numbers of jackals gathered.
In different directions, there were headless
having no head
torsos of apes and rakshasas. It was

loud excited and emotional
a tumultuous engagement, like a battle
to press out of shape
between the gods and the asuras. Crushed
a male animal a type of animal
by the bulls among the apes, the bodies of
someone who wanders in life to flow out slowly
the roamers in the night oozed out blood.
However, they resorted to their spirits and fought again, desiring for the time when the sun would set.[122]

Chapter 6(34)

While the apes and the rakshasas fought in this way, the sun set. Night, which would take away lives, arrived. They were bound in terrible enmity towards each other and fought, desiring victory. A nocturnal fight ensued between the apes and the rakshasas. 'You are a rakshasa,' said the apes. 'You are an ape,' said the rakshasas. In the battle that took place in that terrible night, they fought against each other and killed each other. 'Kill.' 'Shatter.' 'Come here.' 'Why are you running away?' These extremely tumultuous sounds were heard

a type of animal
to remove
a feeling of extreme dislike
active or happening at night
to suddenly break into pieces
loud excited and emotional

in the darkness. In the darkness, the dark
to dress in a particular way protective clothing
rakshasas were clad in golden armour
to shine brightly
and could be seen, like blazing herbs in an
Indra among mountains. That darkness
was extremely difficult to cross and the
done for no reason
rakshasas were senseless with anger. They
to go down a type of animal
descended on the apes with great force
to destroy completely
and devoured them. The terrible apes used
their sharp teeth, leaping on to the horses
belts used to load animals
with golden harnesses and standards
the hot glowing gas of a fire
that were like the flames of the fire and
to press out of shape a strong feeling of anger
crushing them in their rage. They used
elephants to climb on to other elephants.
to cause to become lower
They brought down the standards and
a vehicle pulled by horses
flags from their chariots. Senseless with
to suddenly break into pieces
anger, they shattered them with their
a long pointed weapon
teeth. Rama and Lakshmana used arrows

capable of producing poison
that were like venomous serpents to kill
the best among rakshasas, those who
could be seen and those who could not be
to completely cover
seen. The earth was enveloped in a dust
a covering on an animal's foot
that arose from the hooves of horses and
a vehicle pulled by horses
the rims of chariots. As they fought, this
blocked the ears and the eyes. A terrible
to happen in a violent way
encounter raged and it made the body
hair stand up. The blood created a river of
moving very fast
blood that was extremely swift in its flow.
a musical instrument
There was the sound of drums, smaller
a small musical instrument
drums, tambourines, conch shells and
a musical instrument
flutes and it was wonderful. There was
to kill
the sound of slain and injured rakshasas
a type of animal
and that of apes being struck by weapons.
It was extremely terrible. Because of the
fighting, the earth was offered gifts of

weapons instead of flowers. There was
soft and wet soil
mud created by the blood. It was im-
to go through something
possible to penetrate and impossible to
to understand
discern. The terrible night brought de-
a type of animal
struction to the apes and the rakshasas. It
was like the night of destruction that all
creatures find extremely difficult to cross.

In the terrible darkness, the delighted
rakshasas attacked Rama and showered
a mark to show direction to go down
down arrows on him. They descended
to make a sound like an animal
angrily, roaring and creating a noise that
to make a series of sounds
resembled the rumble created by the seven
shining now and then
oceans. In the twinkling of an eye, Rama
a long pointed weapon the hot glowing gas of a fire
used six arrows that were like the flames
someone who wanders in life
of a fire to strike six roamers in the night—
impossible to defeat
the invincible Yajnashatru, Mahaparshva,
extremely large
Mahodara, Vajradamshtra and the gigantic

Shuka and Sarana. They were struck in
a large amount of something
their inner organs by the torrent of Rama's
a long pointed weapon
arrows. Saving their lives, they withdrew
to a great extent
from the battle. The immensely strong
the hot glowing gas of a fire
one used arrows that were like the flames
of the fire, with golden and colourful
the long part of a tool
shafts, to make the directions and the sub-directions clear again. There were other
feeling no fear
brave rakshasas who were stationed in
front of Rama. When they approached,
a small animal with wings
like insects before a fire, they were also
destroyed. Thousands of gold-shafted
to go down
arrows descended and the night became
colourful, like the autumn sky with
fireflies.

There was the shouting of rakshasas
to make a sound like an animal
and the roaring of apes. This made the

terrible night become even more terrible.
That loud sound spread in every direction
a big space under the ground
and Mount Trikuta, filled with caverns,
to worry or upset one
seemed to become distressed. There were
a warm soft light
golangulas large in size, with a radiance
to press out of shape
like that of the darkness. They crushed the
someone who wanders in life
roamers in the night with their arms and
to quickly eat everything
devoured them.

In the battle, Angada was stationed,
to kill moving very fast
ready to slay the enemy. He swiftly killed
driver of a vehicle driven by horse
the charioteer and horses of Ravana's son.
A horrible and extremely terrible encounter
to come at a later time a vehicle pulled by horses
ensued. With his horses and chariot
to leave and never return
slain by Angada, Indrajit abandoned his
chariot. He used his great maya and vanished.
to disappear evil
Ravana's wicked son vanished, but
being hard to deal with feeling no fear
was harsh in fighting. Ravana's brave son

done for no reason
became senseless with rage and used the
something helpful
boon given to him by Brahma. Though he
impossible to see — a long pointed weapon
was invisible, he released sharp arrows
having an attractive quality
that were as radiant as the vajra. Against
Rama and Lakshmana, he used arrows
a large snake
that became terrible serpents. In the battle,
to go through with force
he angrily used these to pierce the two
Raghavas all over their bodies.

Chapter 6(35)

male member of a royal family
Rama, the powerful prince, commanded
a type of animal
ten extremely strong leaders of the apes to
a very hot day
search for his[123] trail. The scorcher of enemies
to give an order
instructed Sushena's two sons, Nila,
a male animal
bull among apes, Angada, Vali's son, the
spirited Sharabha, Vinata, Jambavat, the
to a great extent
immensely strong Sanuprastha, Rishabha
and the bull Rishabhaskandha. Delighted,
to take quickly
those terrible apes seized trees and all of
them leapt up into the sky, searching the
ten directions. However, Ravana's son
highest in degree or quality
knew about weapons and was supreme
in the use of weapons. Though they were

swift, his arrows were swifter and he used those to restrain their speed. Those apes, terrible in their force, were deeply mangled by iron arrows. Because of the darkness, they could not see him, just as the sun is shrouded in clouds.

Ravana's son, the one who was victorious in assemblies, pierced all the inner organs of Rama and Lakshmana with arrows. They were severely struck. The brave and angry Indrajit incessantly pierced the bodies of the two brother, Rama and Lakshmana, with arrows that were in the form of serpents. Copious quantities of blood flowed out from their wounds. Both of them assumed the appearance of flowering *kimshukas*.[124]

Ravana’s son was like a mass of collyrium mixed with oil and his eyes were red. Though he was invisible, he spoke to the two brothers. ‘When I render myself invisible and fight, not even Shakra, the lord of the gods, is capable of seeing and approaching me, not to speak of those like you. O descendants of the Raghu lineage! I have covered you in this net of arrows shafted with heron feathers. Overcome with rage, I will now convey you to Yama’s abode.’ He spoke in this way to the two brothers, Rama and Lakshmana, who knew about dharma. He pierced them with sharp arrows and roared in delight. He was dark, like a mass of black collyrium mixed with oil. In that great encounter, he

a weapon used for shooting
stretched his large bow and repeatedly
a long pointed weapon
struck them with terrible arrows. He knew
a functional part of the body
about inner organs and those sharp arrows
struck deep into the inner organs of the
to shout very loudly
brave Rama and Lakshmana. He roared
repeatedly. In the field of battle, both of
them were bound by nets of arrows. In the
shining now and then
twinkling of an eye, they were not even
capable of looking. They looked like the
to make less tight
great Indra's standard, when it is loosened
a strong thick string to shake
from its ropes and is quivering. Afflicted by
having edges that are not even
their inner organs being mangled, those
feeling no fear to shake slightly due to force
two brave ones trembled. The lords of the
earth cast aside their large bows and fell
to produce a liquid or smell
down on the ground. Exuding blood, those
two brave ones lay down on beds meant for
a leg or arm to twist together or around
heroes. All their limbs were entwined by

those arrows and they were severely afflicted. On their bodies, there was not even the space of a single finger that was not pierced, mangled and wounded by arrows, from the fingers to the feet. They were cruelly struck by the rakshasa who could assume any form at will. Fearful streams of blood started to flow, like water from springs. Pierced in his inner organs by the arrows, Rama fell down first. This was the result of Indrajit's rage, who had vanquished Shakra earlier. He was pierced by *narachas*,[125] half-narachas, *bhallas*,[126] *anjalikas*,[127] *vatsadantas*,[128] *simhadashtras*[129] and *kshuras*.[130] He lay down on that bed meant for heroes, flinging away from his hand his stringed bow, which was bent

to make more attractive
in three places and was decorated with
a male animal
gold. Rama, bull among men, fell down at a
a long pointed weapon
distance that was the range of one arrow
away from him. On seeing this, Lakshmana
lost all hope of remaining alive.
feeling no fear
Those two brave ones were bound and lay
down, having fallen down. With Vayu's
the most important part to gather
son at the forefront, the apes assembled
to cause pain to
and surrounded them. They were afflicted
extreme suffering
and suffered from great misery.

Chapter 6(36)

The residents of the forest looked everywhere on earth and in the sky and saw the two brothers, Rama and Lakshmana, covered with arrows. The rakshasa had accomplished his task and withdrew, like the god with the rains.[131] With Hanumat, Sugriva, Vibhishana, Nila, Dvivida, Mainda, Sushena, Sumukha and Angada quickly came to that spot and started to grieve for the two Raghavas. They were not moving and breathed faintly. They were covered in streams of blood. They were pierced with nets of arrows and were immobile. They

a mark to show direction
were lying down on beds of arrows. They
to make a long loud breath
were sighing like snakes that couldn't
determination in facing danger
make any efforts, their valour exhausted.
a leg or arm
Blood flowed from their limbs and they
looked like two golden standards. Those
feeling no fear
two brave ones were lying down on beds
meant for heroes. They were lying down
and not making any efforts. The leaders
surrounded them, their eyes filled with
tears. They saw that the two Raghavas
to completely cover
had fallen down, enveloped in the nets
a long pointed weapon a type of animal
of arrows. All the apes, with Vibhishana,
to worry or upset one
were distressed. The apes searched in all
the directions of the sky. But because he
was enveloped in his maya, they could
not see Ravana's son in the battle. Vibhishana
used his own maya to cut through

the maya and looking around, saw his brother's son stationed there. He[132] was unmatched in his deeds and could not be countered in an encounter. Vibhishana saw the brave one, invisible because of the boon he had obtained.

Indrajit saw that the two were lying down because of the deed he had performed. Extremely delighted and happy, he told all the nairittas, 'These two extremely strong ones are the slayers of Dushana and Khara. The two brothers, Rama and Lakshmana, have been killed by my arrows. Even if all the large numbers of rishis, gods and asuras come together, they are incapable of freeing these two from the bonds of arrows. It was because of what they did that my father was afflicted by grief and was immersed in thoughts. He was incapable of laying his body down on a bed and the three *yama*s of the night passed.[133] It is because of them that the city of Lanka is as turbulent as a river during the monsoon. I have taken the foundation of the calamity away and have destroyed it in every possible way. Like clouds during the autumn,[134] all the valour of Rama, Lakshmana and all the residents of the forest will be fruitless.'

He said this to all the rakshasas who were by his side. Ravana's son then struck all the leaders of the herds. He afflicted them with torrents of arrows and terrified the apes. The mighty-armed one laughed and spoke these words. 'O rakshasas! In front of the army, I have bound them down with terrible bonds of arrows (a long pointed weapon). All of you look at those two brothers.' The one who fought in mysterious (strange or unknown) ways said this to all the rakshasas. They were filled with great wonder and satisfied at his deed (something that is done). Like clouds, all of them emitted (to make a certain sound) a loud roar (a loud low sound). They said, 'Rama has been killed,' and worshipped (to honor God) Ravana's son. Seeing that those two, Rama and Lakshmana, were not moving and were lying down on the ground and not breathing, he also thought that they had been killed. Filled with delight, Indrajit, the conqueror (one who wins by force) of assemblies (group that has gathered), entered the city of Lanka and caused happiness to all the nairittas.

The bodies of Rama and Lakshmana
to go through with force a leg or arm
were pierced with arrows, in all the limbs
and smaller limbs. On seeing this, Sugriva
was filled with fear. Vibhishana spoke to
to cause to be very scared a type of animal
the terrified Indra among apes, whose face
upset
was distressed and full of tears and whose
to be completely filled
eyes were also overflowing with tears.
‘O Sugriva! Enough of this scare. Control
this flow of tears. This is usually what
not certain
happens in battles. Victory is uncertain.
feeling no fear
O brave one! Even if there is a bit of good
a lucky state
fortune left with us, the two brothers,
to move with force
Rama and Lakshmana, will fling aside
this unconsciousness. O ape! I am without
one that keeps from harm
a protector. Therefore, steady yourself.
For those who are devoted to truth and
dharma, death cannot give rise to fear.’

Saying this, Vibhishana wet his hand with water and wiped Sugriva's auspicious eyes. The intelligent one wiped the face of the king of the apes. Without any fear, he spoke these words. 'The time has come. O Indra among kings of apes! This is not the time to indulge in lassitude. This is not the time to indulge in excessive affection. That can give rise to death. Therefore, cast aside this lassitude. It destroys all tasks. Think of the welfare of the soldiers who have had Rama at their forefront. As long as Rama suffers from the catastrophe of losing consciousness, they have to be protected. When the two Kakutsthas regain their senses, they will drive away our fear. This is nothing for Rama. Nor will Rama die. This will not diminish his prosperity. The lifespan, extremely difficult to obtain, has not deserted him. Therefore, comfort yourself and resort to your own strength, until I place all the soldiers back in their ranks. O bull among the apes! They are scared and have dilated their eyes in fear. The apes are speaking into each other's ears. On seeing me run around, instilling happiness in the army, let the apes give up their terror, just as one casts aside a garland that has been enjoyed.' Vibhishana, Indra among the rakshasas, reassured Sugriva. Thereafter, he comforted the soldiers of the apes, who were running away.

Indrajit, great in his use of maya, was surrounded by all the soldiers. He en-

tered the city of Lanka and went before
his father. Ravana was seated. He joined
a word used to begin a letter
his hands in salutation and greeted him,
very much loved
telling his beloved father that Rama and
the middle area or part
Lakshmana had been killed. In the midst
of the rakshasas, Ravana heard that the
enemy had been brought down. Delighted,
to hold in one's arms
he leapt up and embraced his son. He
to breathe in a pleasant smell
inhaled the fragrance of his head. Happy
in his mind, he asked questions. Asked, he
told his father everything, just as it had
occurred. On hearing the maharatha's[135]
words, his heart was filled with floods of
a raised body temperature
joy. The fever caused by Dasharatha's son
showing great happiness
passed. He praised his son in joyous words.

Chapter 6(37)

Having accomplished his objective, Ravana's son entered Lanka. Distressed, the bulls among the apes surrounded Raghava and protected him. Hanumat, Angada, Nila, Sushena, Kumuda, Nala, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamadana, Jambavat, Rishabha, Sunda, Rambha, Shatabali and Prithu collected trees and constructed vyuhas in every direction. The apes glanced in all the directions, upwards and diagonally. Even if a blade of grass moved, they thought that it might be a rakshasa.

Ravana was delighted and gave his
son, Indrajit, permission to leave. He
to order someone to come
summoned the rakshasis who were
to give the responsibility
entrusted with the task of protecting
Sita. Commanded by him, the rakshasis
presented themselves, including Trijata.
one who has power and control
Delighted, the lord of the rakshasas spoke
to the rakshasis. 'Tell Vaidehi that Rama
and Lakshmana have been killed by Indrajit.
to go up
Make her ascend Pushpaka and show
her that they have been killed in the battle.
showing a lack of respect
She was insolent because she sought
shelter from danger
refuge with her husband. She did not
serve me. In the field of battle, he and his
to keep under control
brother have been restrained. Maithilee
not certain
need not be uncertain now. She need not
afraid or nervous — to make more attractive
be anxious. She has no hope. Adorned in

a small fancy object
all the ornaments, Sita can present herself
before me. In the battle today, Rama
and Lakshmana have come under the
state of forcing to submit
subjugation of death. Having seen this,
with her hopes destroyed, she will find no
a choice to deal with a problem
other recourse.' Having heard the words
of the evil-souled Ravana, the rakshasis
agreed and went to where Pushpaka was.
Following Ravana's commands, the rakshasis
to communicate
brought Pushpaka and conveyed
it to Ashokavana, where Maithilee was.
On account of her husband, she was overcome
a feeling of being sad to use legal power to take
by sorrow. The rakshasis seized Sita
to go up
and made her ascend Pushpaka vimana.
With Trijata, Sita ascended Pushpaka.
to make more attractive
Ravana caused Lanka to be decorated with
a ring or rope made of leaves
flags, standards and garlands. Delighted,

the lord (one who has power and control) of the rakshasas arranged for it to be proclaimed (to declare or announce) in Lanka that Raghava and Lakshmana had been killed by Indrajit in the battle.

With Trijata, Sita left on the vimana and saw all the soldiers of the apes (a type of animal) who had been brought down. Her mind was happy to see the devourers of flesh (the soft parts of the body).[136] However, she was miserable (very sad) and grieved (to feel sad) to see the apes standing by the side of Rama and Lakshmana. Sita saw that both of them were lying down on beds of arrows (a long pointed weapon) and that, afflicted (to cause pain to) by arrows, Rama and Lakshmana were unconscious (not awake). Their armour (protective clothing) was cast away. The two brave (feeling no fear) ones had flung (to move with force) away their bows. Pierced (to go through with force) by arrows in all their limbs (a leg or arm), they were lying down on

a long pointed weapon
the ground, on beds of arrows. She saw the
feeling no fear a male animal
two brave brothers, bulls among men. Ex-
very bad a deep sadness
tremely miserable with grief, Sita started
an expression of sadness
to lament piteously. Looking at them, the
two brothers, whose power was like that of
to feel sadness
the gods, she sorrowed and her eyes filled
with tears. She believed that they had been
a feeling of being sad
killed and filled with sorrow, she spoke
these words.

Chapter 6(38)

On seeing that her husband and the extremely strong Lakshmana had been killed, Sita was overcome with great sorrow. She lamented piteously. ‘Those who can read signs[137] said that I would have sons and would not be a widow. They did not know. Since Rama has been killed today, all of them have uttered a falsehood. They said that I would be the queen at a great sacrifice and that I would be the wife supporting such a sacrifice. They did not know. Since Rama has been killed today, all of them have uttered a falsehood. Those

learned ones told me that I was blessed. I
feeling no fear
would be the wife of a brave king. They did
not know. Since Rama has been killed
to say a lie or inaccuracy
today, all of them have uttered a falsehood.
In my hearing, those brahmanas spoke the
suggesting future success
auspicious words that I would be close to
my husband. They did not know. Since
Rama has been killed today, all of them
to make
have uttered a falsehood. Indeed, I have
a type of flowering plant
marks of the lotus on the soles of my feet.
to make holy
Because of that, women are consecrated on
a special chair for the king
a throne, with their husbands, who are
not showing a successful future
Indras among men. The inauspicious signs
a woman whose husband has died
on women who become widows and are
a very large amount of money
limited in fortune are missing. As I look at
to understand
myself, those signs cannot be discerned.
to communicate
The signs of the lotus on women convey a

to kill
truth. Since Rama has been slain today,
to cause to be in a condition
that has been rendered false. My hair is
extremely fine, black and smooth. My
the line of hair over the eye joint between the waist and leg
eyebrows do not touch each other. My hips
are round and possess no hair. There are no
small flat side of the head
gaps between my teeth. My temples, eyes,
joint between the foot and leg
hands, feet, ankles and thighs are perfect
amount that's part of a whole
in proportion. My fingers are smooth and
easily broken or damaged
my nails are delicate and well rounded. My
having a full rounded shape
breasts are plump and there is no gap
a round part on one's chest
between them. My nipples are depressed.
a depression on the stomach the side of something
My navel is turned inwards. My flanks and
the natural color of the skin
breasts are smooth. My complexion is like
fancy item made of rare stones
that of a jewel. My body hair is soft. It is
suggesting future success
said that I possess the auspicious signs and
a leg or arm
stand on twelve limbs.[138] Those who are
girl who is not married
learned about the signs of maidens have

spoken of me as one who has the complexion of barley, with no gaps in the hands and the feet,[139] and as one who smiles gently. The brahmanas who are skilled and know about what will happen said that I would be consecrated on the throne with my husband. Everything has been rendered false. Having got to know what had happened, those two brothers searched in Janasthana and crossed the ocean that cannot be agitated. Thereafter, they have been slain in a puddle.[140] Indeed, the two Raghavas knew about the use of Varuna, Agneya, Aindra, Vayavya and Brahmashira weapons. They were like Vasava. Rama and Lakshmana have been killed by someone who used maya to remain invisible in the battle. They were my protectors and I have no protector now. Having come within the range of vision of Raghava in an encounter, no enemy could return with his life, even if he possessed the speed of thought. The burden of destiny is extremely heavy. Death is extremely difficult to vanquish. That is the reason Rama and his brother are lying down, having been brought down in the battle. I am not grieving over the death of my husband and Lakshmana or for myself or my mother, as I am over my ascetic mother-in-law. She incessantly thinks about the time when the vow will be over and about when she will be able to see Sita, Rama and Lakshmana return.'

to express sadness
While she was lamenting, the rakshasi
a woman who rules a country to feel sad
Trijata spoke. 'O queen! Do not grieve
unnecessarily. Your husband is alive. O
queen! Let me tell you about the great
by which
signs whereby one knows that these two
brothers, Rama and Lakshmana, are alive.
When leaders are killed in a battle, the
one who fights in battles a strong feeling of anger
faces of the warriors do not show any rage.
Nor are they filled with joy.[141] O Vaidehi!
This vimana has the name of Pushpaka.
Had they been killed, it would not have
brought you here, through the sky. When
in the first position having courage
the foremost and valiant warrior has been
a positive desire to act
killed, the soldiers lose all eagerness and
a difficult activity to move around
enterprise. They wander around in the
battle, like a boat in the water that has lost
a piece used to drive a ship
its rudder. O spirited ones! These ones are

without fear and show no anxiety (fear of what might happen). The soldiers are protecting the two Kakutsthas, who have been vanquished (to defeat completely) in the battle through the use of maya. These signs should give rise to joy and you should be devoid of your anxiety. You will see that the two Kakutsthas have not been killed. Out of my affection (a feeling of liking someone), I am telling you this. I have never uttered (to say) a falsehood (a lie or inaccuracy) in the past, nor will I ever speak it. Because of your character and good conduct, you have found a place in my heart. Indra, with the gods and the asuras, is incapable (not able to do something) of defeating these two in a battle. Having looked at their faces, this is what I can tell you. O Maithilee! Gently look at the great signs. They are still breathing and their beauty has not deserted them. In general, when men lose their breath of life and their lives, their faces are seen to be greatly distorted. O Janaka’s daughter! Give up your misery, grief and confusion. It is impossible for Rama and Lakshmana not to remain alive.’ Hearing her words, Sita Maithilee, who was like a daughter of the gods, joined her hands in salutation and said, ‘May it be that way.’ With the speed of thought, Pushpaka vimana returned. The distressed Trijata and Sita entered Lanka. With Trijata, she got down from Pushpaka and the rakshasis made her enter Ashoka-vana. Sita entered the pleasure ground of the Indra among the rakshasas, filled with many clumps of trees. Having seen the

male member of a royal family
two princes, she thought about them and

a feeling of being sad
was filled with great sorrow.

Chapter 6(39)

Dasharatha's two sons were tied down
a long pointed weapon
in the terrible bonds of arrows. They
were lying down, covered with blood and
a large snake in the first position
sighing like serpents. All the foremost
to a great extent a type of animal
and immensely strong apes, with Sugriva,
a feeling of being sad
were filled with sorrow and surrounded
the great-souled ones.

having courage to get again
At this time, the valiant Rama regained
his senses. Despite being bound down by
a mark to show direction a system of exercises
the arrows, he used yoga to steady his
spirit. He saw his brother, covered in blood
not awake
and severely unconscious, lying down on
upset
the ground. Suffering and with a dis-

to express sadness
tressed face, he lamented. ‘What will I do
with Sita? What is the point of remaining
alive? Today, I can see my brother
to defeat completely
vanquished in a battle, lying down. If I search
the world, I am capable of finding a woman
like Sita. But one cannot find a brother,
a friend
adviser and companion like Lakshmana. If
he, the extender of Sumitra’s delight,
returns to the five elements,[142] while these
a type of animal to stop having or doing
apes look on, I will give up my life. What
will I tell my mother, Kousalya? What will
I tell Kaikeyee? What will I tell the mother,
Sumitra, who desires to see her son? If I
return without you, how will I comfort
back of the leg below the knee to shake slightly
her? Without her calf, she will tremble and
to make a loud cry a large bird that eats fish
shriek like a female osprey. What will I tell
admired for past achievements
Shatrughna and the illustrious Bharata?

He went to the forest with me, but I will
return without him. Sumitra is firm in her
to make a serious promise
vows and I will not be able to approach her.
to stop having or doing
I will give up my body here. I am not
a feeling of regret
interested in remaining alive. Shame on me.
not deserving respect
Shame on my evil and ignoble deeds, since
this has happened. Lakshmana has fallen
a long pointed weapon
down and is lying on a bed of arrows, as if
he has lost his life. O Lakshmana! When I
to worry or upset one
was greatly distressed, you always
comforted me. Now that you have lost your
life, when I am distressed, you will be
not able to do something
incapable of speaking to me. In the battle
today, he killed many rakshasas who are
to kill
lying down on the ground. Slain by the
enemy, the brave one is now lying down on
the ground. He is lying down on this bed of

a long pointed weapon
arrows, covered in his own blood. He is
having an attractive quality
radiant in this net of arrows, like the sun
a functional part of the body
when it is about to set. Your inner organs
to go through with force
have been pierced by arrows and you are
not able to do something
incapable of seeing. Though you are not
a slight color or flavor
speaking, the dust and red tinge in your
clearly showing feeling
eyes are eloquent. When I went to the
to a great extent
forest, the immensely radiant one followed
me. In that way, I will follow him to
the place where one lives
Yama's abode. He was always devoted to
a government program to help poor
the welfare of his relatives. He always
followed me. He has been reduced to this
not deserving respect
state because of my ignoble and evil policy.
I do not remember any words the brave
a strong feeling of anger
Lakshmana spoke in rage. I have never
severe or mean not pleasing
heard any harsh or disagreeable words.
With one shot, he was capable of releasing

five hundred arrows. In the use of weapons, Lakshmana was thus superior to Kartavirya.[143] With his weapons, the great-souled one could destroy Shakra's weapons. He deserved to lie down on an extremely expensive bed, but is lying down on the ground. There is no doubt that the false words I have uttered will destroy me. I have not made Vibhishana the king of the rakshasas. O Sugriva! You should return this instant. O king! Without me, the powerful Ravana will overwhelm you. O Sugriva! Use the bridge across the ocean again and with Angada at the forefront and with your soldiers and well-wishers, return. I am content with the extremely difficult tasks that have been accomplished in the battle by Hanumat and the others, the king of the bears and the lord of the golangulas. Deeds have been done by Angada, Mainda and Dvivida. Kesari and Sampati fought fiercely in the battle. For my sake, Gavaya, Gavaksha, Sharabha, Gaja and other apes were ready to give up their lives in the battle. O Sugriva! It is impossible for humans to cross their destiny. O scorcher of enemies! As a friend and a well-wisher, you have done everything you could. O Sugriva! O one scared of adharma! You have done everything you could. O bulls among the apes! You have performed the acts of friends. With my permission, all of you should now go where you wish.’

All the apes heard his lamentations. Tears flowed from their dark-rimmed eyes. Vibhishana steadied all the formations. With a club in his hand, he quickly went to the spot where Raghava was. He resembled a mass of dark collyrium. Seeing him advance swiftly, all the apes took him to be Ravana's son and fled.

a type of animal

expression of being very sad

to look or be like

solution for cleaning the eye

to run away from danger

Chapter 6(40)

The immensely energetic and immensely strong king of the apes asked, ‘Why is this army distressed, like a boat in the water that has been rendered immobile because of the wind?’ Hearing Sugriva’s words, Angada, Vali’s son, replied, ‘Do you not see the immensely strong Rama and Lakshmana? Those two brave sons of Dasharatha are tied down in nets of arrows. Covered in blood, those two great-souled ones are lying down on the ground on beds of arrows.’ At this, Sugriva, Indra among the apes, told his son[144] Angada, 'I do not think that is the reason why there are scared. Their faces are distressed. They are fleeing in different directions, abandoning their weapons. The apes have dilated their eyes in terror and are rambling incoherently. They are not ashamed of each other and are not glancing back. They are jostling against each other and are jumping over the ones who have fallen down.'

At this time, holding a club in his hand, the brave Vibhishana approached Sugriva, looked at him and said, 'May Raghava be prosperous.' Sugriva saw that Vibhishana had caused terror among the apes.[145] He told Jambavat, the king of the bears, who was near him, 'Vibhishana has come here.

On seeing him, the bulls among the apes are running away in fear, suspecting him to be Ravana's son. They are terrified and are fleeing in many directions. Quickly steady them and tell them that it is Vibhishana who has come.' Thus addressed by Sugriva, Jambavat, the king of the bears, assured the apes and made the ones who were fleeing return. Abandoning their fear, all the apes returned, after hearing the words of the king of the bears and seeing Vibhishana.

a male animal
a type of animal
to cause to be very scared
to run away from danger
to give up completely

Vibhishana, with dharma in his soul, saw that Rama's body was pierced with arrows and so was that of Lakshmana. His senses were afflicted. He dipped his hands in water and wiped his eyes. His

to go through with force
a long pointed weapon
to cause pain to

a deep sadness to cry
mind suffered from grief and he wept
to express sadness feeling no fear
and lamented. 'These two brave and spirited
ones loved to fight. They have been
brought to this state by rakshasas who
strange or unknown
fight in mysterious ways. My brother's son
evil
is a wicked son and is evil in his soul. That
not honest
rakshasa is deceitful in his intelligence
to remove with force vertical structure for support
and has dislodged two who are upright in
determination in facing danger to go through with force
their valour. They have been pierced a lot
a long pointed weapon
with arrows and blood is flowing. They
can be seen, sleeping on the ground like
a type of animal
porcupines. Depending on their valour, I
desired a status for myself. However, these
a male animal sleeping
two bulls among men are asleep, waiting
for their bodies to be destroyed. With their
lives under threat now, my desire for the
a country ruled by a king
kingdom will be destroyed. My enemy,

kindha. Take these two brothers, Rama
a very hot day
and Lakshmana, the scorchers of enemies,
to get again
with you. Until they have regained their
senses, remain there. I will kill Ravana, together
with his sons and his relatives. Like
the state of being successful
Shakra got his lost prosperity back, I will
to come back with
bring back Maithilee.’ Hearing the words
a type of animal
of the Indra among the apes, Sushena
spoke these words. ‘There was a great
and extremely terrible battle between the
gods and the asuras. The danavas were
a long pointed weapon
skilled in avoiding the touch of the arrows.
Despite the gods knowing about the use
of weapons, they repeatedly struck them.
to cause pain to
They were afflicted and destroyed. They
lost their senses and almost lost their
lives. Brihasapti used his knowledge of

kindha. Take these two brothers, Rama and Lakshmana, the scorchers of enemies, with you. Until they have regained their senses, remain there. I will kill Ravana, together with his sons and his relatives. Like Shakra got his lost prosperity back, I will bring back Maithilee.' Hearing the words of the Indra among the apes, Sushena spoke these words. 'There was a great and extremely terrible battle between the gods and the asuras. The danavas were skilled in avoiding the touch of the arrows. Despite the gods knowing about the use of weapons, they repeatedly struck them. They were afflicted and destroyed. They lost their senses and almost lost their lives. Brihasapti used his knowledge of mantras and herbs to treat them. Let apes who are swift in their speed, Sampati, Panasa and the others, quickly go to the ocean with milky waters and fetch those herbs. The apes know about the great herbs in the mountains— *sanjivakarani* and the divine *vishalya*, created by the gods.[146] In the excellent ocean, there are two mountains named Chandra and Drona. Amrita was churned there and the supreme herbs are there. The gods placed the supreme herbs in the mountains there. O king! Let Hanumat, Vayu's son, go there.'

At this time, a wind arose, accompanied by clouds tinged with lightning. This agitated the water in the ocean and seemed to make the mountains tremble. As a

result of the strong wind resulting from
the wings, all the large trees on the island
fell down. Their branches and roots were
to suddenly break into pieces containing salt
shattered and flung into the salty waters.
a large snake
The snakes and serpents that resided
to cause to be very scared
there[147] were terrified. All of them quickly
to go under water
submerged, deep into the salty ocean. In
a type of animal
a short while, all the apes saw Garuda,
to a great extent to shine brightly
Vinata's immensely strong son, blazing
a long pointed weapon
like a fire. In the form of arrows, snakes
had tied down the two immensely strong
to run away from danger
men.[148] On seeing him arrive, these fled.
Seeing the two Kakutsthas, Suparna honoured
them. He touched their faces, which
a warm soft light
possessed the radiance of the moon, with
to make one healthy again
his hands. Their wounds were healed by
the touch of Vinata's son. Their bodies

quickly became smooth and excellent in complexion. The great qualities of their energy, valour, strength, endurance and enterprise, as well as their foresight, intelligence and memory were doubled. Garuda raised those two extremely valiant ones, who were Vasava's equal. He cheerfully embraced them.

Rama said, 'It is through your favours that we have been able to overcome the great calamity caused through the powers of Ravana's son. We have swiftly become strong. My heart is as pleased at meeting you as with meeting my father Dasharatha and my grandfather, Aja. O handsome one! Who are you, adorned with divine garlands and pastes? Your garments sparkle and you are adorned with divine ornaments.’

The immensely radiant and immensely strong king of the birds was pleased in his heart. With delight in his eyes, Vinata’s son replied, ‘O Kakutstha! I am your friend, as loved by you outside your body as your breath of life is inside. I am Garuda and I have come here to help the two of you. The asuras are immensely valiant and the danavas are immensely strong. But they, and all the gods and gandharvas, even if they placed Shatakratu at the forefront, were incapable of freeing you from this extremely terrible bondage of arrows fashioned through the strength of maya by Indrajit, cruel in deeds. These nagas are

a person's child a large sharp tooth
Kadru's offspring. Their fangs are sharp
extremely dangerous
and filled with virulent poison. Because of
the strength of maya of the rakshasa, they
a long pointed weapon
assumed this form of arrows. O one who
knows about dharma! O Rama! O one who
determination in facing danger
has truth as his valour! With your brother,
someone who causes death
Lakshmana, the slayer of enemies in the
having good luck
battle, you are fortunate. Having heard
a feeling of liking someone
what happened, out of affection for the
two of you and observing my friendship,
I quickly came here. The two of you
have now been freed from the extremely
the state of being a slave
terrible bondage of arrows. However, you
carefully noticing problems
must always remain vigilant. In all encounters,
the rakshasas naturally fight in
not honest feeling no fear
deceitful ways. But for brave ones like you,
feelings of love to make up
pure in sentiments, uprightness consti-

having courage
braced the valiant one. Like the wind, Suparna
to go through something
then penetrated the sky.

a type of animal
The leaders of the apes saw that the
to make one healthy again
wounds on the two Raghavas had healed.
to make a sound like an animalmove from side to side forcefully
They roared like lions and lashed their
a type of musical instrument
tails. Kettledrums and drums were
a type of sea creature
sounded. Delighted, they blew on conch
shells. As was the case earlier, they started
feeling no fear
to jump around. Some brave apes, who
to express pride
fought with trees, boasted. Hundreds and
to remove completely
thousands of them uprooted trees and
to make a certain sound
stood there. They emitted loud roars and
someone who wanders in life
scared the roamers in the night. Desiring
to gather
to fight, the apes assembled before Lanka's
loud excited and emotional
gates. A terrible and tumultuous roar
a group of animals
arose among the herds of apes, like the

extremely terrible $\overbrace{\text{roar}}^{\text{a loud low sound}}$ of the clouds in the night, when summer is over.

Chapter 6(41)

a type of animal
The spirited apes created an extremely
loud excited and emotional
tumultuous sound. Ravana, together
with the rakshasas, heard the sounds of
to make a sound like an animal
their roaring. They heard that terrible,
to make a series of sounds the middle area or part
deep and rumbling sound. In the midst
of his advisers, he spoke these words. 'It
obvious
is evident that the apes are delighted.
a loud low sound
An extremely loud roar, like the thunder
in or into the middle of
of the clouds, has arisen amidst them.
There is no doubt that there is a reason
for their great joy. That is the reason this
causing anger the place where one lives
loud roar is agitating Varuna's abode. The
two brothers, Rama and Lakshmana, were

faces, all of them presented themselves
before the Indra among the rakshasas.
anxiety or pain someone who wanders in life
With distress in their faces, the roamers
to succeed in doing
in the night, accomplished in the use of
words, told Ravana everything about that
not pleasing not pleasant
disagreeable and unpleasant news. ‘In the
battle, Indrajit had bound down the two
brothers, Rama and Lakshmana, in bonds
a long pointed weapon to make unable to do
of arrows and had disabled their arms.
They can be seen in the field of battle,
the state of being a slave
freed from the bondage of arrows. In their
determination in facing danger
valour, they are like Indras among ele-
to end completely
phants and, like elephants, have severed
their bonds.’

to a great extent
Hearing their words, the immensely
strong Indra among the rakshasas was
a feeling of being sad
overcome by thoughts and sorrow. With

something that is done
strength and was terrible in his deeds.
a type of animal
'Leave and kill Rama and the apes.' Thus
able to easily learn or understand
addressed by the intelligent Indra among
to make one weak
the rakshasas, Dhumraksha prostrated
to rise from a hidden place
himself. Delighted, he emerged from the
king's residence.

Emerging through the gate, he told
an officer of high rank
the commander of the forces, 'Ask the
forces to hurry. Why delay in fighting?'
Following Ravana's command and hearing
Dhumraksha's words, the commander of
the forces told the soldiers who followed
him to quickly ready the army. Those
someone who wanders in life
roamers in the night were terrible in
form and bells were tied to their bodies.
to make a sound like an animal
They roared happily and surrounded
to have and use
Dhumraksha. They wielded many kinds of

weapons in their hands. There were spears and clubs in their hands. There were bludgeons, lances, staffs and extremely terrible iron maces. There were clubs, *bhindipalas*,[149] javelins, spikes and battle-axes. The terrible rakshasas emerged, roaring like clouds. Some were on chariots. Others carried decorated standards and readied nets made out of gold. These[150] were yoked to mules with many kinds of faces, extremely swift steeds and excellent elephants that were crazy and excited. As unassailable as tigers, the tigers among rakshasas emerged. Dhumraksha ascended a divine chariot that roared like a mule. It was decorated with gold and yoked to mules that had faces like wolves weapons in their hands. There were spears and clubs in their hands. There were bludgeons, lances, staffs and extremely terrible iron maces. There were clubs, *bhindipalas*,[149] javelins, spikes and battle-axes. The terrible rakshasas emerged, roaring like clouds. Some were on chariots. Others carried decorated standards and readied nets made out of gold. These[150] were yoked to mules with many kinds of faces, extremely swift steeds and excellent elephants that were crazy and excited. As unassailable as tigers, the tigers among rakshasas emerged. Dhumraksha ascended a divine chariot that roared like a mule. It was decorated with gold and yoked to mules that had faces like wolves and lions (a large wild cat). Surrounded by rakshasas, the immensely (to a great extent) valorous Dhumraksha emerged laughingly (in a delighted way) through the western gate, where Hanumat, the leader of the herd (a group of animals), was stationed.

The extremely terrible rakshasa left and he was terrible to behold (to look). From the sky, terrible birds tried to restrain (to restrict movement by force) him.[151] An extremely terrible vulture (a bird that eats dead animals) descended on the top of his chariot (a vehicle pulled by horses) and seated itself on the top of his flag. Others that fed on corpses (a dead body) also descended. A giant torso (main part of the human body), wet with blood, fell down on the ground near Dhumraksha and emitted (to make a certain sound) a harsh roar (a loud low sound). A god showered down blood and the earth trembled (to shake slightly due to force). The wind blew in a contrary (against something) direction, with a sound like that of a storm.

to completely cover
The directions were enveloped in waves of
to understand
darkness and could not be discerned. The
suggesting a bad future
rakshasas saw these ominous signs, the
sign that indicates the future
harbingers of fear. These extremely terrible
a sign of a future event
portents manifested themselves and
to worry or upset one
Dhumraksha was distressed. However, the
very excited and interested to rise from a hidden place
strong one was eager to fight and emerged.
He was surrounded by many extremely
someone who wanders in life
terrible roamers in the night. He saw the
a type of animal
army of several apes. It was like the ocean
and was protected by Raghava's arms.

Chapter 6(42)

a loud low sound
With a terrible roar, the rakshasa
to rise from a hidden place a type of animal
Dhumraksha emerged. All the apes desired
to fight. On seeing this, they were delighted
to make a sound like an animal to come at a later time
and roared. A terrible fight ensued
between the apes and the rakshasas. They
a large number of
fought against each other and slew each
a weapon with a sharp tip
other with terrible trees and spears and
clubs. In every direction, the apes were
struck down by the terrible rakshasas.
Using trees, the apes also felled the rakshasas
to make one very angry
down on the ground. Enraged, the
to go through with force
rakshasas pierced the apes with sharp
a long pointed weapon to treat badly
and terrible arrows that were shafted

a type of bird
with the feathers of herons. They used

a heavy stick used as a weapon
clubs, terrible spears, heavy bludgeons,

a heavy club with sharp points a weapon with three points
terrible maces and colourful tridents. The

to a great extent a type of animal
immensely strong apes also routed the

to cause feelings of delight
rakshasas. They were excited because of

state of being annoyed easily not afraid
their intolerance and fearlessly performed

something that is done having edges that are not even
these deeds. Their bodies were mangled

a long pointed weapon
by arrows. Their bodies were struck by

spears. However, the leaders among the

to take quickly a very large stone
apes seized trees and boulders. Terrible in

to make a sound like an animal
their force, the apes roared here and there.

to defeat by force
They announced their names and crushed

the terrible rakshasas. An extraordinary

to come at a later time
and terrible battle ensued between the

apes and the rakshasas. Many boulders

and trees with many branches were used.

to press out of shape
Some rakshasas were crushed by apes who

wished for victory. Some who subsisted on
to throw up
blood[152] vomited blood from their mouths.
the side of something
Some were struck along the flanks. There
a large amount of something
were piles of those who had been struck
to suddenly break into pieces
by trees. Some were shattered with boulders
a very large stone to completely destroy
and some were torn apart with teeth.
treated to have a folded look
Standards were crushed and shattered.
an animal like a horse a vehicle pulled by horses
Mules were brought down. Chariots were
someone who wanders in life
fragmented. The roamers in the night
a type of animal
were brought down. The apes, terrible in
determination in facing danger to move with force
their valour, repeatedly flung themselves
on the rakshasas, tearing their faces apart
hard covering at a finger's end
with the sharp nails on their hands. Their
faces turned pale, their hair was torn
used to say one is knocked out
out.[153] Senseless because of the smell of
blood, they fell down on the ground. This
made the rakshasas, terrible in their val-

our, extremely angry. In the battle, they
a type of animal a type of tree
rushed against the apes with palms that
possessed the touch of the vajra. When
they were attacked with force, the apes
to harm in return
retaliated with greater force. They brought
hand with fingers bent down
the enemy down with fists, feet, teeth and
trees.

a male animal
Dhumraksha, bull among the rakshasas,
saw that the soldiers were being made to
to run away from danger
flee. In his anger, he fought and created
the killing of many people
carnage among the apes. Some were
a long and pointed weapon
crushed with lances, other apes began to
to flow out slowly
ooze out blood. Some others were struck
with clubs and fell down on the ground.
a heavy club with sharp points
Some were struck with maces, others
to suddenly break into pieces
shattered with bhindipalas. Others were
done for no reason
struck with spears and, senseless, lost

their lives. Some residents of the forest
were killed and, wet with blood, fell down
on the ground. Some were driven away and
destroyed, as the angry rakshasas fought.
to suddenly break into pieces
The hearts of some were shattered and
they lay down on one side. Some were
a weapon with three points
struck with tridents and their entrails
came out. That encounter between the
a type of animal
apes and the rakshasas was great and
extremely terrible. Many kinds of weapons
a very large stone
were used and so were boulders and trees.
a strong tight string
There was the sweet sound of bowstrings
to make a quick sound
being twanged. Other sounds seemed to
regular pattern of sound or action
possess a rhythm. It was as if a song was
gently being sung by the gandharvas. In
the field of battle, Dhumraksha laughed.
a weapon used for shooting
With a bow in his hand, he drove away the

a type of animal
apes in all the directions, showering
a long pointed weapon
arrows over them. Maruti saw that the
upset to cause pain to
soldiers were distressed and afflicted
to take quickly
because of Dhumraksha. He seized a gigantic
extremely large
boulder and angrily attacked. His eyes
with a red brown color
were coppery red. He was like his father in
determination in facing danger
valour and his anger doubled the strength.
to move with force
He flung that boulder towards Dhumraksha's
a vehicle pulled by horses
chariot. On seeing that boulder
to go down
descend, he quickly raised a club, leapt
down with great force from the chariot
to press out of shape
and stood on the ground. Having crushed
the chariot, its wheels, *kubara*,[154] horses,
a weapon used for shooting
standard and the bows, the boulder fell
down on the ground. Hanumat, the wind
god's son, destroyed the chariot. He then
the thick main stem of a tree
used trees with trunks and branches to

the killing of many people
create carnage among the rakshasas. The
rakshasas were covered with blood, their
to press out of shape having edges that are not even
heads crushed. Others were mangled by
the trees and fell down on the ground.
Hanumat, the son of the wind god, drove
to take quickly
away the rakshasa soldiers. He seized the
the highest point
summit of a mountain and rushed towards
to go down
Dhumraksha. As he descended, the
having courage
valiant Dhumraksha raised his club. Roaring,
to shout very loudly
he violently attacked Hanumat. The
to cover with many small items a thin pointed piece
club was studded with many spikes. With
force and anger, Dhumraksha brought it
a type of animal
down on Hanumat's head. But the ape
possessed the strength of the wind god.
Though he was struck by a club that was
to pay attention to
terrible in form, he paid no heed to the
to cause to become lower
blow. Instead, he brought down the sum-

mit of the mountain on Dhumraksha's
the highest point
head. Struck by the summit of the mountain,
a leg or arm to suddenly break into pieces
all his limbs were shattered. He
suddenly fell down on the ground, like a
to break or cause to break
mountain that has been fragmented.
Seeing that Dhumraksha had been killed,
someone who wanders in life
the remaining roamers in the night were
to kill a type of animal
frightened. Slain by the apes, they entered
Lanka. The son of the wind god killed the
enemy. From their wounds, a river of blood
extremely tired
started to flow. Exhausted from having
slain the enemy, the great-souled one was
to honor God
delighted and was worshipped by the apes.

Chapter 6(43)

one who has power and control
Ravana, the lord of the rakshasas, heard
that Dhumraksha had been killed. The
an officer of high rank
commander of the forces was present
a word used to begin a letter
there, his hands joined in salutation. He
impossible to defeat
told him, ‘Let invincible rakshasas, terrible
determination in facing danger
in their valour, quickly emerge. Let them
place Akampana, skilled in the use of all
the most important part
weapons, at the forefront.’

Terrible in appearance, with horrible
to take quickly
eyes, the best among rakshasas seized
many kinds of weapons. Urged by the
commander of the forces, they attacked.
Akampana left, surrounded by terrible

with a leg on each side of
rakshasas. He was astride a large chariot
the general appearance
that had the complexion of a cloud and
to make sharp loud sounds to make a series of sounds
made a loud clatter, like the rumbling of a
cloud. He himself possessed the complexion
of a cloud and was adorned with
to make more attractive
a small fancy object to change from solid to liquid
ornaments made out of molten gold. In a
not able to do something
great battle, even the gods were incapable
movement of the earth's surface
of making him quake. Among the others,
Akampana's energy was like that of the
sun. He rushed forward angrily, wishing to
fight. But suddenly, the horses that bore
his chariot along seemed to be struck with
the condition of being tired
lassitude.[155] Though he took joy in fighting,
to make a sudden motion
his left eye started to twitch. The
the natural color of the skin
complexion of his face paled and his voice
shaking slightly
became tremulous. Though it was an
excellent day, it turned into a bad day and a

being hard to deal with
harsh wind started to blow. All the animals
to make a loud cry
and birds shrieked in cruel tones and this
to be a sign of
signified fear. However, his shoulders were
a large wild cat a kind of wild animal
like those of a lion and he was like a tiger in
determination in facing danger
his valour. Without thinking about these
sign that predicts the future
omens, he rushed forward into the field of
to rise from a hidden place
battle. As the rakshasa emerged with the
other rakshasas, there was an extremely
a loud low sound to disturb or excite
loud roar that seemed to agitate the ocean.
to cause to be very scared
The large army of the apes was terrified by
a very large stone
this sound. With trees and boulders as
weapons, they stationed themselves for
very violent
the battle. An extremely fierce battle
to come at a later time
ensued between the apes and the rakshasas.
the benefit of one
For the sake of Rama and Ravana,
to stop having or doing
they were ready to give up their lives. All of
a Native American soldier
them were extremely strong and brave. All

a type of animal
of them were like mountains. The apes and
to kill
the rakshasas desired to slay each other.
There was the sound of those extremely
to make a sound like an animal
spirited ones roaring as they clashed. One
could hear them roaring at each other in
a strong feeling of anger
great rage. As the apes and the rakshasas
fought, an extremely terrible dust that was
a shade of a color
red in hue arose and spread in the ten
made of a soft smooth fabric
directions. Like a white silken garment
waving in the wind, this dust covered all
to notice a difference between
creatures and they could no longer distinguish
each other on the field of battle.
Because of the dust, standards, flags,
protective clothing — a vehicle pulled by horses
armour, horses, weapons and chariots
could not be seen. There was only the
loud excited and emotional
extremely loud and tumultuous sound of
roaring and clashing. This could be heard

in the battle, but nothing could be seen. Exceedingly (extremely) angry, apes (a type of animal) killed other apes in the battle. Because of the darkness, rakshasas also killed other rakshasas. The apes and the rakshasas killed the enemy and also those from their own side. Wet with blood, the earth smeared (to spread over a surface) itself with mire (thick and deep wet ground). The dust was sprinkled with waves of blood and settled down. The earth was seen to be strewn (to lie on or cover) with dead bodies. The energetic (having or showing a lot of energy) apes and rakshasas quickly struck each other with trees, spears (a weapon with a sharp tip), boulders, lances, clubs, bludgeons (a heavy stick used as a weapon) and javelins. The apes were like mountains and terrible in their deeds (something that is done). With arms like clubs, they fought against the rakshasas and killed them in the battle. The rakshasas were also angry and had spears and javelins (a long pointed stick) in their hands. With those extremely terrible weapons, they slew (a large number of) the apes who were there. The apes used large trees and large rocks to attack and rout (a game of easy winning) the rakshasas, using their valour (determination in facing danger) to counter those weapons.

At this time, the brave apes, Kumuda, Nala and Mainda became supremely (highest in degree or quality) angry and displayed excellent force. In the field of battle, those extremely swift (moving very fast) leaders among the herds (a group of animals) of apes seemed to be sporting as they created great carnage (the killing of many people), using trees against the rakshasas.

Chapter 6(44)

Witnessing the extremely great deeds performed by those excellent apes in the battle, Akampana was filled with fierce rage. His form became senseless with rage and he seized his supreme bow. Witnessing the deeds performed by the enemy, he addressed his charioteer in these words. 'O charioteer! Quickly drive the chariot there, where a large number of rakshasas are being slain in the battle. The strong apes, terrible in form, are there. With trees and boulders as weapons, they will stand before me there. They pride themselves

something that is done
a type of animal
very violent
a strong feeling of anger
done for no reason
to take quickly
a weapon used for shooting
driver of a vehicle driven by horse
a vehicle pulled by horses
to kill
a very large stone

on fighting and I wish to slay them. It can be seen that they are crushing all the rakshasa soldiers.’ The chariot of the supreme among warriors was drawn by swift horses. In his anger, Akampana attacked the apes and enveloped them in nets of arrows. The apes were incapable of standing there, not to speak of fighting in the battle. They were routed by Akampana’s arrows and all of them ran away.

The immensely strong Hanumat saw that his relatives had come under the subjugation of death and were being subdued by Akampana. He attacked and all the leaders among the apes saw that great ape. All those brave apes assembled in the battle and surrounded him. The leaders

slay	to kill
crushing	to defeat by force
chariot	a vehicle pulled by horses
warriors	one who fights in battles
swift	moving very fast
apes	a type of animal
enveloped	to completely cover
arrows	a long pointed weapon
incapable	not able to do something
immensely	to a great extent
subjugation	state of forcing to submit
subdued	to get control of
brave	feeling no fear
assembled	to gather

among the apes saw that Hanumat was stationed there. Because he was strong, the strong ones also sought succour in him. Hanumat was stationed there, with a complexion like that of a mountain. Akampana showered down arrows on him, like the great Indra pouring down rain. Torrents of sharp arrows descended on his body, but he paid no heed to them. The immensely strong one had made up his mind to slay Akampana. The immensely energetic Hanumat, the son of the wind god, laughed. He made the earth quake and attacked the rakshasa. He roared and blazed in his energy. His invincible and radiant form was like that of the fire. The bull among the apes knew that he

possessed no weapons. Filled with anger,
to remove completely
he used his force to uproot a mountain.
to take quickly
Maruti seized that great mountain in one
having courage
of his hands. The valiant one emitted an
to turn quickly and suddenly
extremely loud roar and whirled it around.
With that, he attacked Akampana, Indra
among the rakshasas, the way Purandara
had used his vajra to attack Namuchi in a
the highest point
battle. Akampana saw that the summit of
the mountain had been raised up. From a
a long pointed weapon
distance, he used arrows that were in the
to suddenly break into pieces
shape of a half-crescent to shatter it. In
the sky, the summit of the mountain was
shattered by the rakshasa’s arrows and,
to break or cause to break
fragmented, fell down. On seeing this,
done for no reason
Hanumat became senseless with rage.
state of being annoyed easily
Full of anger and intolerance, the ape ap-

moving very fast
proached an ashvakarna tree. He swiftly
to remove completely
uprooted it and like a great mountain, held
to a great extent to take quickly
it up. The immensely radiant one seized
the ashvakarna tree, which possessed a
extremely large
gigantic trunk. Greatly happy, he seized
to turn quickly and suddenly
it and whirled it around in the battle. Full
a strong feeling of anger
of great rage, he rushed forward with it.
to suddenly break into pieces
The trees were quickly shattered from
part of the leg above the knee
the force of his thighs. The earth was
movement made by the foot
shattered from the force of his footsteps.
on top of
Elephants climbed atop elephants and
a vehicle pulled by horses able to easily learn or understand
chariots atop chariots. The intelligent
a large number of
Hanumat slew rakshasa foot soldiers
with this. In the battle, he was as angry as
Death and destroyed lives. Hanumat saw
that the rakshasas were running away. He

to go down
descended angrily and caused fear to the
rakshasas.

Seeing this, the brave Akampana be-
to make a sound like an animal
came angry and roared. He used fourteen
a long pointed weapon
sharp arrows that could tear the body
having courage
apart. Using these, the immensely valiant
to go through with force
Akampana pierced Hanumat. He was
pierced with many showers of arrows.
The brave Hanumat could be seen, like a
highest in degree or quality
tall mountain. Using supreme speed, he
to remove completely
uprooted another tree and used this to
quickly strike Akampana, Indra among
a strong feeling of anger
rakshasas, on the head. In rage, the great-
a type of animal
souled Indra among apes struck the rak-
shasa and he died and fell down in the
battle. Akampana, Indra among rakshasas,
to kill
was slain and lay down on the ground. On

seeing this, all the rakshasas were pained, like trees during an earthquake. All the rakshasas were defeated and cast aside their weapons. Terrified and pursued by the apes, they fled towards Lanka. Their hair was dishevelled and they were scared. They were defeated and their pride was destroyed. Sweat dripped from their limbs. As they fled, they sighed. As they entered the city in their fright, they trampled over each other. Confounded, they repeatedly looked back towards the rear. Those immensely strong rakshasas entered Lanka. All the apes assembled together and worshipped Hanumat. He was also delighted and worshipped all the apes back, as they respectively deserved. Hanumat

shaking of the earth's surface
to cause to be very scared
a type of animal
not neat
to fall in drops
a leg or arm
to make a long loud breath
sudden fear
to cause damage by walking on
to surprise and confuse
to a great extent
to gather
to honor God
belonging to each person

wanting to do something
was spirited and kindly disposed towards
them. Desiring victory, according to their
a type of animal
capabilities, the apes roared. They again
dragged away the rakshasas who were still
alive.

to gather
Maruti killed the assembled rakshasas.
to impress or surprise
The great ape dazzled in his valour. In the
field of battle, he was like the powerful
Vishnu, when he destroyed the terrible
enemy that was in the form of the great
asuras. The large number of gods wor-
to honor God
shipped the god. So did Rama himself and
the extremely strong Lakshmana. So did
in the first position
Sugriva, foremost among the apes, and the
to a great extent
immensely strong Vibhishana.

Chapter 6(45)

Hearing that Akampana had been killed,
the Indra among the rakshasas became
very sad and disappointed
angry. With a slightly crestfallen face, he
glanced towards his advisers. He thought
for a while and consulted with his ministers. He went all around Lanka and
to examine an organized group of soldiers
inspected all the battalions. He saw the city
a ring or rope made of leaves
of Lanka, with garlands of flags and standards. It was protected by large numbers
of rakshasas and many battalions covered
one who has power and control
it. Ravana, the lord of the rakshasas, saw
to block to prevent entry
that the city was barricaded. At that time,
not willing to accept
intolerant, he spoke to Prahasta, who was

Chapter 6(45)

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very sad and disappointed
to examine
an organized group of soldiers
a ring or rope made of leaves
one who has power and control
to block to prevent entry
not willing to accept

skilled in fighting. ‘O one who is accomplished in fighting! The city will be suddenly besieged and attacked. I do not see any other means of escaping from a battle. With the exception of I, Kumbhakarna, you, my general, Indrajit and Nikumbha, there is no one else who can bear a burden like this. Therefore, quickly collect some forces and gather them together. For the sake of victory, advance to the spot where the residents of the forest are. When you advance, it is certain that the army of the apes will prove to be fickle. Hearing the roars of the Indras among the rakshasas, they will run away. Apes are fickle and insolent, their minds waver. They will not be able to tolerate the roar, like elephants

to succeed in doing
to surround with soldiers
the benefit of one
a type of animal
changing often
to make a sound like an animal
showing a lack of respect
to become unsteady
to allow to exist
a loud low sound

can't stand the sound of lions roaring. O Prahasta! When those soldiers run away, Rama and Lakshmana will be helpless and without a support, easily subjugated. It is better to make certain a danger that is uncertain.[156] Whether favourable or unfavourable, what do you think is a better course of action for us?' Thus addressed by Ravana, the general, Prahasta, replied to the Indra among the rakshasas, the way Ushanas spoke to the Indra among the asuras. 'O king! Earlier, we have held consultations with the skilled ministers on this. After consulting with each other, there was a dispute among us about what should be done. I think that the best course of action is to return Sita. If she was not returned, we foresaw that there would be a battle. I have always been honoured by you, with gifts, respect and many kinds of conciliation. When the time arrives, why will I not do what is agreeable to you? I will not protect my life, sons, wives or riches. For your sake, behold. I will give up my life in the battle and offer it as an oblation.' The general spoke in this way to Ravana, his master.

Having said this, Prahasta spoke to the commanders who were standing in front of him. 'Quickly assemble a large army of rakshasas. In the field of battle, I will use arrows that possess the force of the vajra to kill the residents of the forest and satisfy birds with their flesh.' In the rakshasa's[157]

to a great extent
residence, the immensely strong commanders
an officer of high rank moving very fast
heard his words. They swiftly
readied an army. In a short while, there
feeling no fear
were brave rakshasas, armed with various
kinds of sharp weapons, and elephants in
Lanka. Some satisfied the fire with oblations.
act of giving money to church
Others bowed down before brahmanas.
having a pleasant smell
A fragrant breeze started to blow,
to make something clear
carrying the smell of clarified butter.
a ring or rope made of leaves
There were many kinds of garlands. With
a repeated word or phrase
mantras, oblations were offered. Cheerfully,
in a happy manner
the rakshasas prepared many kinds
tools used for a purpose
of equipment required for the battle.
a weapon used for shooting
Speedily, the rakshasas brought bows and
protective clothing
armour. While King Ravana looked on,
they surrounded Prahasta. With the king's
permission, terrible battledrums were

to go up
sounded. Prahasta ascended a divine
a vehicle pulled by horses
chariot that had been prepared. It was
to connect by a bar
yoked to swift horses and there was a well-
driver of a vehicle driven by horse
trained charioteer. It roared like a large
bright and shining
cloud and was as radiant as the sun and
impossible to defeat
the moon. There was an invincible stand-
a large snake
ard with the mark of a serpent. There were
a bar that reduces damage
excellent bumpers and excellent wheels.
There were nets of gold and it seemed to
the state of being successful
smile in its prosperity. Commanded by
Ravana, he ascended this chariot. Sur-
rounded by a large army, he quickly
to rise from a hidden place
emerged from Lanka. Battledrums were
sounded, with a sound like that of clouds.
an officer of high rank — to leave a place
As the commanders of the army departed,
a type of sea creature
the sounds of conch shells could be heard.
a loud low sound
With the sound of these terrible roars, the

rakshasas advanced towards the front.

They were terrible in form and gigantic in size. Prahasta was at the front. Arrayed in an extremely terrible formation, he emerged through the eastern gate, surrounded by a large army that was like a herd of elephants. He was surrounded by an army that resembled waves in the ocean. Like an enraged Death, Prahasta quickly emerged. There was the sound of his departure and the rakshasas roared. All the creatures in Lanka howled in hideous voices. In a sky that was devoid of clouds, birds that fed on flesh and blood circled the chariot in a counterclockwise direction.[158] Horrible jackals vomited fires with flames. Meteors descended from the sky. Harsh winds started to blow. The planets seemed to clash against each other and lost their lustre. Blood showered down and sprinkled those who were towards the front. A vulture descended on the standard and faced the southern direction. The charioteer had taken part in several clashes. However, when he was urging the horses, the goad fell down from the *suta*'s[159] hand. As he emerged, there was a radiance and prosperity that was extremely difficult to obtain. However, this vanished in an instant and though the ground was even, the horses lost their footing.

Prahasta, famous for his strength and manliness, emerged. With many kinds of weapons, the soldiers of the apes coun-

tered him in the battle. An extremely
loud excited and emotional a type of animal
tumultuous sound arose among the apes.
to remove completely to take quickly
They uprooted heavy trees and seized
a very large stone
boulders. The soldiers on both sides, large
numbers of rakshasas and residents of the
to feel very happy being done with power
forest, rejoiced. They were forceful and
to kill
capable and desired to slay each other.
A large sound of their challenging each
the benefit of one
other was heard. For the sake of victory,
the evil-minded Prahasta headed in the
direction of the army of the king of the
apes. He entered that army with great
a small animal
force, like an insect that is about to die
heads towards the fire.

Chapter 6(46)

The terrible Prahasta, terrible in his valour, emerged. He was surrounded by extremely large rakshasas who roared. The large army of the apes saw him and, filled with anger, roared back at Prahasta. The rakshasas, desiring victory, seized glittering weapons—swords, spikes, daggers, spears, clubs, maces, bludgeons, javelins, many kinds of battleaxes and different kinds of bows—and rushed against the apes. Desiring to fight, the bulls among the apes seized flowering trees and long and large boulders. As they rushed against

each other, there was an extremely great
encounter. There were many showers of
a long pointed weapon
rocks, and showers of arrows also rained
down. In the battle, many rakshasas killed
a type of animal
many leaders among the apes. Many apes
also killed many rakshasas. Some were
to press out of shape a weapon with a sharp tip
crushed through spears, some through
highest in degree or quality
supreme weapons. Some were struck with
to cut off
clubs, some were severed with battleaxes.
a business organization
Some lost all enterprise and fell down
on the ground. The hearts of some were
very shocked and upset
shattered, pierced by arrows aimed at
them. Some were sliced into two with
to twist from side to side
swords and, writhing, fell down on the
ground. The rakshasas used spears to rip
a large group of people
apart the sides of the apes. Angry, hordes
of apes surrounded the rakshasas from all

the highest point
directions. Using trees and the summits
to defeat by force
of mountains, they crushed them down
on the ground. They severely struck them
the inside part of the hand hand with fingers bent down
with palms, hands and fists that were like
to throw up
the vajra to the touch. They[160] vomited
blood from their mouths and their teeth
to hit violently and very hard a type of animal
and eyes were smashed. As the apes and
the rakshasas fought in the battle, there
loud excited and emotional
was a tumultuous sound. There was the
anxiety or pain a loud low sound
sound of those in distress and roars, like
to make one very angry
the roaring of lions. Enraged, apes and rakshasas
followed the path meant for heroes.
to become larger or wider not afraid
They dilated their eyes and fearlessly performed
causing suffering
these cruel deeds.

Narantaka, Kumbhahanu, Mahanada and Samunnata—these advisers of Prahasta killed the residents of the forest.

moving very fast
They descended swiftly and killed the
a type of animal — the highest point
apes. With a single strike of the summit
of a mountain, Dvivida killed Narantaka.
Swift in the use of his hands, the ape
to remove completely
Durmukha uprooted a large tree and
to cause to become lower
brought down the rakshasa Samunnata.
very angry — to take quickly
The wrathful Jambavat seized a large
a very large stone — having or showing a lot of energy
boulder and used this to strike the energetic
Mahanada on the chest and bring
to make noise by hitting metal — having courage
him down. Tara clashed against the valiant
Kumbhahanu and struck him on the
head with a tree. The rakshasa lost his
with a leg on each side of
life. Prahasta was astride his chariot and
to allow to exist — something that is done
could not tolerate these deeds. With a bow
the killing of many people
in his hand, he created terrible carnage
among the residents of the forest. There
a state of confusion
was turbulence in both the armies. They

roared like the immeasurable ocean, when it is agitated. Prahasta was skilled in fighting. In that great battle, he wrathfully used a great flood of arrows to afflict the apes. The earth was covered with the bodies of apes and rakshasas, like terrible mountains that had fallen down. The earth was seen to be covered with floods of blood, as if it was covered with flowering *palasha* trees in the month of Madhava.[161] The bodies of slain warriors were like banks. The shattered weapons were like large trees.[162] There was a large river with waves of blood that headed for the ocean that was Yama. Livers and spleens were its great mire. The scattered entrails were the moss. The severed heads and torsos

the soft parts of the body a type of small plant
were the fish, the flesh was the lichen. The
a bird that eats dead animals a type of water bird
vultures were like large numbers of swans.
a type of bird a kind of water bird
The herons were like geese. The fat was
a soft material a loud cry to cause pain to
the foam, the shrieks of the afflicted were
a loud low sound
its roar. There was such a river in the field
one who shows fear
of battle and it was impossible for cowards
to cross. It was like a river at the end of
the summer, frequented by swans and
a machine to move heavy things
cranes. The best among the rakshasas and
a type of animal
apes found that river extremely difficult to
to cause extreme pain
cross. They were like devastated lotuses in
a small body of water a group of animals
a lotus pond when a herd of elephants has
crossed over it.

a vehicle pulled by horses
Stationed on his chariot, Prahasta shot
a long pointed weapon
floods of arrows. Nila saw that the spirited
an act of murder
one was slaying the apes. As Prahasta, the
impossible to defeat to go down
extremely invincible one, descended, the

great and valiant ape uprooted a tree and struck him with this. Struck by this, the enraged bull among the rakshasas roared. He rained down showers of arrows on the commanders of the apes. He[163] was unable to counter these and received them with closed eyes, like a bull receives a sudden and swift autumn downpour. In that way, Nila closed his eyes and received the extremely terrible shower of Prahasta's arrows, which were very difficult to resist. But this shower of arrows enraged him. The great Nila seized an extremely large sala tree and slew Prahasta's horses, which were as swift as thought, with this. Prahasta, the commander of the army, found that his bow had been shattered.

to take quickly
He seized a terrible club and leapt down
a vehicle pulled by horses
from his chariot. Those two leaders of
belonging to each person
the respective armies were spirited and
angry. Though there were wounds on
a leg or arm
all their limbs, they stood there, like
very shocked and upset
elephants with shattered temples. They
a large wild cat
tore at each other like a lion and a tiger
attacking each other with their extremely
sharp teeth. They were like a lion and a
feeling no fear
tiger in their efforts. Those two brave and
having courage
valiant ones desired victory and did not
to move back to avoid danger
retreat from the field of battle. Desiring
state of being well known
fame, they were like Vritra and Vasava.
highest in degree or quality
With supreme ease, Prahasta struck Nila
part of a face above the eyes
on the forehead with the club and blood
started to flow from this blow. Blood
a type of animal
covered the great ape's limbs. He seized an

to throw with force
extremely large tree and angrily hurled it
towards Prahasta's chest. This blow was
impossible to imagine
unthinkable. However, the strong one
to take quickly
seized the giant club and rushed towards
a type of animal to go down
Nila, the strong ape. He descended with
great force and anger. On seeing this, the
moving very fast
great ape, extremely swift, seized a large
a very large stone
boulder. Prahasta desired to fight and in
the encounter, was ready to fight with
the club. However, Nila quickly brought
the boulder down on his head. Nila, the
in the first position
foremost ape, released this giant boulder
to suddenly break into pieces
and it shattered the terrible Prahasta's
a broken part of something
head into many fragments. He lost his life.
He lost his beauty. He lost his spirits. He
lost his senses. He suddenly fell down on
to cut off
the ground, like a tree severed at the roots.

to suddenly break into pieces
With his head shattered, a lot of blood
to flow out slowly
started to flow and ooze out from his body,
a place where water falls down
like a waterfall from a mountain.

When Prahasta was killed by Nila, that
upset
large army of rakshasas was distressed
to move back and forth
and wavered. It left for Lanka. With the
not able to do something
leader killed, they were incapable of re-
maining there, like water is driven back
to oppose or challenge
on confronting a dam. With the leader of
the army killed, the rakshasas lost their
a difficult activity — to make one lose emotions
enterprise. They were benumbed and
the place where someone lives
went to the residence of the lord of the
to a great extent
rakshasas. The immensely strong Nila was
having won a victory
victorious. He met Rama and Lakshmana
something that is done
and was praised for his own deeds. The
a group of animals
leader of the herd was delighted.

Chapter 6(47)

In the battle, the protector of the rakshasa soldiers was slain by the bull among the apes. Armed with terrible weapons, the army of the king of the rakshasas was like the ocean in its force. But they ran away. They went to the lord of the rakshasas and told him that the commander had been killed by the son of the fire god.[164] Hearing their words, the lord of the rakshasas was filled with rage. He heard that Prahasta had been killed in the battle. He was afflicted by grief and his senses were overcome by anger. Like Indra speaking to

in the first position a being that cannot die
the foremost warriors of the immortals,
he spoke to the foremost warriors among
an officer of high rank
the nairittas. ‘My commander[165] has
killed Indra’s forces. However, he, with his
a friend
companions and his elephants, has been
killed. This enemy should not be taken
in a gentle manner to stop briefly the benefit of one
lightly. I will not hesitate. For the sake of
victory and to destroy the enemy, I will
myself go to the wonderful field of battle.
a long pointed weapon
With a flood of arrows, I will burn down
a type of animal
that army of apes, together with Rama and
to burn brightly
Lakshmana, like a blazing fire burns down
a forest.’

Having said this, the enemy of the
extremely impressive
king of the immortals, with a dazzling
having an attractive quality
and shining form, ascended a radiant
a vehicle pulled by horses to connect by a bar
and blazing chariot which was yoked to

a horse that a person rides a musical instrument
excellent steeds. Conch shells, drums
a musical instrument a type of tree
and cymbals were sounded. Palms were
to hit with one's open hand relating to a lion
slapped and there were leonine roars. The
in the first position to leave a place
foremost king of the rakshasas departed,
to honor God suggesting future success
worshipped with auspicious benedictions.

The foremost king of the rakshasas was
one who has power and control
surrounded, like the Rudra, the lord of the
a being that cannot die an evil spirit
immortals, by demons.[166] They were like
dark clouds in their forms. They subsisted
the soft parts of the body to shine brightly
on flesh and their eyes blazed like the fire.
to a great extent
The immensely energetic one suddenly
to rise from a hidden place
emerged from the city and saw that the
a type of animal
army of the apes was stationed in front. He
to make a sound like an animal
saw that it was roaring like the giant ocean
raised or lifted up
or like a cloud. There were upraised trees
a very large stone
and boulders in their hands.

The army of the rakshasas was ex-
tremely terrible. Seeing this, Rama,
large in size or amount
followed by the soldiers and extensive in
the state of being successful   to look or be like
his prosperity, with arms resembling an
a large snake
Indra among serpents, spoke to Vib-
highest in degree or quality
hishana, supreme among those who knew
how to use weapons. 'There are many
flags, standards and weapons. There are
a thin pointed piece
spikes, swords, spears, chakras and other
weapons. The army possesses elephants
that are as large as mountains. It cannot be
to disturb or excite   not afraid
agitated and is full of fearless ones. Whom
to be a part of
does it belong to?' Vibhishana was Shakra's
determination in facing danger
equal in valour. Hearing the words Rama
had spoken, he told him about this excel-
lent army, which consisted of great-souled
a male animal
bulls among the rakshasas. 'There is a

great-souled one astride that elephant. He is like a sun that has just arisen and his face is coppery red in complexion. His being astride it is making the elephant's head tremble. O king! Know him to be Akampana.[167] There is one on a chariot, with a standard bearing a lion on it. He is stretching a bow that is as radiant as Shakra's bow. He is as radiant as a fierce elephant with extended tusks. He is named Indrajit, supreme among excellent ones.[168] There is an archer astride that chariot. He is like Vindhya, Asta or Mahendra. He is the atiratha Atikaya. He is drawing a bow that is unmatched in size. He is name Atikaya because his body is exceedingly large.[169] There is one whose eyes are coppery red and he resembles the newly risen sun. Astride an elephant with jangling bells, that great-souled one is roaring harshly. He is the brave one named Mahodara. He is astride a chariot with a colourful and golden harness. He resembles an evening cloud or a mountain. He has raised a spear that is blazing in its rays. This is Pishacha and he is like the lightning in his speed. That one has seized a sharp spear. He is astride an Indra among bulls that is like a mountain. This *kimkara*[170] is like thunder in his speed and his radiance is like that of lightning. That one who is advancing is the illustrious Trishira.[171] That one has the form of a cloud. His chest is broad, firm and formed well. His standard has the king of the serpents. Controlled, he is twanging his bow. He is Kumbha. That one has seized a blazing and smoking club encrusted with molten gold and diamonds. He is advancing with the standard of the army of the rakshasas. That is Nikumbha, the performer of terrible and extraordinary deeds. That one is on a chariot that is shining brightly, as dazzling in form as the fire. There are bows, swords, masses of arrows and flags on the chariot. That one is Narantaka and he fights with the summits of mountains.[172] That one can assume many kinds of terrible forms. He is surrounded by large-eyed and radiant demons[173] with faces like tigers, camels, large serpents and

a large wild cat
lions. He is the one who destroyed the
shining quality of a surface
pride of even the gods. His lustre is like
a device to protect from rain
that of the moon. A white umbrella with
being thin and attractive
slender spokes is held above his head. This
one who has power and control
is the great-souled lord of the rakshasas.
He is advancing like Rudra surrounded by
a crown worn by royal people
bhutas. He wears a diadem and his ear-
jewelry that's worn on the ear
rings are moving. His terrible form is like
that of Vindhya, Indra among mountains.
He is the one who destroyed the pride of
the great Indra and of Vaivasvata. As
bright and shining
radiant as the sun, the lord of the rak-
shasas is advancing.'

Rama replied to Vibhishana, the
a very hot day extremely impressive
scorcher of enemies. 'The dazzling and
great energy of Ravana, the lord of the
to surprise and confuse to shine brightly
rakshasas, is amazing. Ravana is blazing

a visible line of light
like the sun and like the sun’s rays, he is
extremely difficult to look at. From the
obvious
signs on his form it is evident that he is
full of energy. The bodies of the brave
gods and danavas are not like this. They
to impress or surprise
do not dazzle as much as the body of the
Indra among the rakshasas. All of them
to look or be like
resemble mountains. All of them fight
to have and use
with mountains. All of them are wielding
made smooth and bright one who fights in battles
lustrous weapons. All the warriors are
having or showing a lot of energy
extremely energetic. The king of the rak-
having an attractive quality
shasas is radiant. He shines in his terrible
determination in facing danger very violent
valour. He is surrounded by fierce ones,
to represent
like Death is by embodied bhutas.’ Saying
having courage to take quickly
this, the valiant Rama seized his bow and
a long pointed weapon
picked up an excellent arrow, with Laksh-
mana following him.

The great-souled lord of the rakshasas spoke to those immensely strong rakshasas. ‘Have no fear. Station yourselves properly and tend to the gates, the houses and turrets.’ He swiftly gave them permission to leave and the rakshasas went to their appointed places. He then shattered the apes, which were like waves in the ocean, filled with large fish. The Indra among rakshasas was ready to fight and descended violently with his blazing bow and arrows. On seeing this, the lord of the apes[174] uprooted the summit of a large mountain and attacked the lord of the rakshasas with this. The summit of the mountain was full of many trees and peaks and seizing it, he hurled it towards

someone who wanders in life
the roamer in the night. On seeing it violently
to go through with force
descend, he pierced it with arrows
small bunch that grows together
with golden tufts. The excellent and large
the highest point
summit of the mountain was full of trees.
to suddenly break into pieces
With the summit shattered, it fell down
one that keeps from harm
on the ground. The protector of the world
a long pointed weapon
of the rakshasas then picked up an arrow
extremely large — a shade of a color
that was like a gigantic snake, with a hue
to take quickly
like that of Death. He seized it and it was
produce small burning pieces
like the fire in its force. With sparks flying,
burning with bright light
it possessed a flaming form. That arrow
was like the great Indra's vajra in its speed.
To kill Sugriva, he angrily released it. The
arrow was released from Ravana's arm. It
was sharp at the tip and had an excellent
form, like Shakra's vajra. It approached
Sugriva and pierced him with force, like

very violent to suddenly break into pieces
Guha's fierce spear shattering the Krouncha
to cause pain to
mountain.[175] Afflicted by the arrow,
a sharp cry
he lost his senses. Shrieking, the brave one
fell down on the ground. Seeing that he
had lost his senses and had fallen down
on the ground, the yatudhanas who were
to make a sound like an animal
fighting roared in delight.

Gavaksha, Gavaya, Sudamshtra, Rishabha,
a very large stone
Jyotimukha and Nala raised boulders
extremely large
that were gigantic in size and rushed
towards the Indra among the rakshasas.
one who has power and control too many to be counted
The lord of the rakhasas used innumerable
to tear into pieces with force
arrows that were sharp at the tips to rend
producing no good results
this attack fruitless. With nets of arrows
to complete a form
that were made out of gold and were
a bunch of attached hairs
colourfully tufted, he pierced the Indras
a type of animal
among the apes. Pierced by the arrows of

the enemy of the gods, the Indras among
a type of animal
the apes, terrible in form, fell down on the
to completely cover
ground. He then enveloped the army of
very violent
the apes with nets of fierce arrows. Those
in the first position feeling no fear
foremost among brave ones were struck.
to go through with force
Pierced by the arrows, they were scared
to make a loud cry
and shrieked. They ran away and sought
shelter from danger
refuge with Rama.

to take quickly
The great-souled Rama seized his bow
moving very fast
and, with his bow, started to swiftly leave.
However, Lakshmana approached him,
joined his hands in salution, and spoke
words that were full of great meaning.
having impressive qualities
‘O noble one! If I wish, I am capable of
killing this evil-souled one. I will destroy
of less importance a name for God
this inferior one. O lord! Grant me permission.’
determination in facing danger
For Rama, truth was valour and

the immensely energetic one said, 'O Lakshmana! Go. Take care against the enemy in the encounter. Ravana is extremely brave. In an encounter, his valour is extraordinary. If he is enraged, there is no doubt that the three worlds are incapable of standing before him. Seek out his weak spots. Hide your own weak spots. Control yourself and make efforts, using your eyes and your bow to protect yourself.' Hearing Raghava's words, he embraced and worshipped him. Honouring Rama, Soumitri set out to do battle. He saw Ravana, with arms that were like the trunks of elephants. He blazed as he held aloft his terrible bow. He enveloped the apes,

a long pointed weapon
showering them with nets of arrows and
to injure or damage badly
mangling and scattering their bodies.

to a great extent
The immensely energetic Hanumat,
son of the wind god, saw this. He sought
to counter this net of arrows and attacked
able to easily learn or understand
Ravana. To scare Ravana, the intelligent
a vehicle pulled by horses
Hanumat approached his chariot, raised
to say
his right hand and uttered these words.
‘You cannot be routed by gods, danavas,
gandharvas, yakshas and rakshasas. But
a type of animal
you face fear from apes. I have raised my
right hand and this has five branches.
I will destroy the life that has been in
your body for a very long time.’ Hearing
Hanumat’s words, the eyes of Ravana, ter-
determination in facing danger
rible in his valour, turned red with anger
and he spoke these words. ‘Without any

uncertain in speech or action
hesitation, strike me quickly. Be steady
to get a thing by effort a type of animal to find out
and obtain fame. O ape! After ascertaining
determination in facing danger
your valour, I will destroy you.' Hearing
Ravana's words, the son of the wind god
spoke these words. 'Remember that I have
already killed your son Aksha.' Thus ad-
to a great extent
dressed, the immensely energetic Ravana,
one who has power and control
the lord of the rakshasas, struck the vali-
having courage
ant son of the wind god on the chest with
the inside part of the hand to move back and forth
his palm. Struck by the palm, he wavered
to make one very angry
repeatedly. However, enraged, he struck
a being that cannot die
the enemy of the immortals with his
palm instead. Struck by the palm of the
to turn quickly and suddenly
great-souled ape, Dashagriva was whirled
around, like the earth during an earth-
shaking of the earth's surface
quake. Seeing that Ravana had suffered
in the battle because of the blow from the

a type of tree a type of animal
palm, the rishis, the apes, the siddhas, the
to make a sound like an animal
gods and the asuras roared. After this, the
to a great extent to get again
immensely energetic Ravana regained his
state of being calm
composure and spoke these words. 'O ape!
Excellent. Though you are my enemy, your
determination in facing danger
valour is praiseworthy.' Thus addressed by
Ravana, Maruti replied in these words. 'O
a feeling of regret
Ravana! Since you are still alive, shame on
something that is done
my valour. Those with good deeds speak
through their blows. O one evil in intelligence!
to express pride
Why are you boasting? In truth,
hand with fingers bent down the place where one lives
my fist will convey you to Yama's abode.'
to shine brightly
At Maruti's words, he blazed in rage. With
to make something red having courage
reddened eyes, the valiant one carefully
raised his right fist and brought it down
with force on the ape's chest. Struck severely
to move or fall back suddenly
on the chest, Hanumat reeled again.

Seeing that the immensely strong Hanumat was distracted, the atiratha quickly steered his chariot and advanced towards Nila. The lord of the rakshasas used terrible arrows that were like serpents and could penetrate extremely deep into the inner organs. He used these blazing arrows against Nila, the commander of the army of the apes. Nila, the commander of the army of the apes, was struck by this flood of arrows. He picked up the summit of a mountain with one hand and hurled it towards the lord of the rakshasas. The great-souled and energetic Hanumat also regained his composure. Seeing this and wanting to fight, he spoke these angry words to Ravana, the lord of the rakshasas, who was engaged in fighting with Nila.

'When you are fighting with someone, it is
not proper to attack someone else.' The
to a great extent
immensely strong Ravana struck the
the highest point a long pointed weapon
summit with seven arrows that were
extremely sharp. Struck in this way, the
to suddenly break into pieces
summit shattered and fell down. The
an officer of high rank a type of animal
commander of the army of the apes saw
that the summit of the mountain had been
someone who causes death
fragmented. The slayer of enemy heroes
to shine brightly
blazed in anger, like the fire of destruction.
to throw with force
In the battle, Nila hurled ashvakarna,
a kind of tree
dhava, sala, flowering *chutas*[176] and many
to cut off
other kinds of trees. Ravana severed all the
trees that were hurled at him. He rained
down extremely terrible showers of
arrows on the son of the fire god.[177] He was

showered by these torrents of arrows, like a cloud raining down on a large mountain. He made his form extremely small and leapt on to the top of the standard.[178] The son of the fire god stationed himself on the top of the standard. Seeing this, Ravana blazed in anger, while Nila roared. The ape leapt from the top of his standard to the top of his bow and then to the top of his diadem. Witnessing this, Lakshmana, Hanumat and Rama were astounded. The immensely energetic Ravana was also amazed at the ape's dexterity. He picked up the blazing and wonderful Agneya weapon. The apes rejoiced and shouted at Nila having fearlessly countered Ravana in the battle and on seeing that he had accomplished his objective. Ravana was provoked by the roar of the apes. His heart was disturbed and he wasn't sure about what he should do. Ravana thus picked up and affixed the Agneya arrow. The roamer in the night aimed in the direction of Nila, who was stationed atop the standard. The immensely energetic Ravana, the lord of the rakshasas said, 'O ape! You are dexterous and supreme in the use of maya. O ape! But if you are capable, protect your life. Create numerous forms that are exactly like you. Even then, you will not be able to escape from the arrow that I have affixed. Protect your life. Even if you are alive, you will be destroyed.' Saying this, the mighty-armed Ravana, the lord of the rakshasas,

a long pointed weapon · an officer of high rank
aimed the arrow and struck the commander
of the army. In the form of the
arrow, the weapon struck Nila on his chest.
to damage by drying
Violently scorched, he fell down on the
ground. However, because of his father's
an extraordinary property
greatness and because of his own energy,
he did not lose his life. He sank down on
his knees on the ground.

a type of animal · not awake
Dashagriva saw that the ape was unconscious.
very excited and interested
But he was eager to fight. On a
a vehicle pulled by horses
chariot that roared like the clouds, he
to wave in an excited way
attacked Soumitri. When he brandished
very great in size or amount
his immeasurable bow, with an undistressed
spirit, Soumitri spoke to him. 'O
someone who wanders in life
Indra of the roamers in the night! Advance
against me. You should not fight against
declared in public
apes.' The king heard these loudly pro-

claimed words and the fierce twanging of his bow. He approached the spot where Soumitri was stationed. The rakshasa spoke words that were filled with anger. ‘O Raghava! It is good fortune that you have come within the range of my vision. O one perverse in intelligence! You will now meet your end. You will proceed to the land of the dead this very instant. My net of arrows will envelop you.’ Though he roared with his white-tipped teeth, Soumitri wasn’t disturbed. He replied, ‘O king! Those who are great in their powers do not roar. O supreme among those who are wicked in their deeds! Why are you indulging in self-praise? O Indra among the rakshasas! I know your valour, strength, power and prowess. Come. I am stationed here, with a bow and arrows in my hand. Why indulge in pointless self-praise?' When he said this, the lord of the rakshasas became angry and shot seven well-tufted arrows. However, Lakshmana severed these with gold-tufted and colourful arrows that were sharp at the tips and edges. The arrows of the lord of Lanka were violently countered, like serpents repulsed by Indras among serpents. Seeing this, he became angry and shot other sharp arrows. He rained down showers of terrible arrows. However, Rama's younger brother was not agitated. He affixed excellent kshura, *ardhachandra*, *karni* and bhalla arrows[179] and severed those. Laksh-

to attach
mana swiftly affixed arrows that were
sharp at the tips. They were like the great
to shine brightly
Indra's vajra in their force and were blazing
to kill
in form. To slay the lord of the rakshasas,
he released them. The Indra among the
to cut off
rakshasas countered and severed them. He
part of a face above the eyes
then struck Lakshmana on the forehead
with an arrow that was like the fire of
destruction in its powers and had been
given to him by Svayambhu. Lakshmana
to cause pain to
was afflicted by Ravana's arrow and
to move back and forth to shake slightly
wavered. As he trembled, he leaned on his
to get again
bow. He regained his senses with difficulty
and severed the bow of the enemy of the
Indra among the gods. When his bow was
being separated by cutting
severed, Dasharatha's son struck him with
three arrows that were sharp at the tips.

to cause pain to a long pointed weapon
Afflicted by those arrows, the king
to move back and forth
wavered, but regained his senses with
to cut off
difficulty. His bow was severed and he
suffered from those arrows. He was wet
a liquid formed on the skin
with sweat and there was blood on his
body. In the battle, summoning up all his
very violent to take quickly
fierce energy, the enemy of the gods seized
a weapon with a sharp tip
a spear that had been given to him by
Svayambhu. It was like the fire and emit-
to cause to be very scared a type of animal
ted smoke. It terrified the army of the apes.
one that keeps from harm a country ruled by a king
The protector of the kingdom of the rak-
to throw with force to burn brightly
shasas quickly hurled this blazing spear
towards Soumitri. As that weapon
to go down
descended, Bharata's younger brother
act of giving money to church
struck it with his arrows, like oblations
being offered into the fire. Despite this, the
to go through something
spear penetrated into the broad chest of

to push with a pointed object
Dasharatha's son. Brahma's spear struck
Soumitri between the breasts. However, he
remembered whose portion he himself
was and thought of Vishnu. Thus, the
sharp point on plant stems — to treat in a mean way
thorn of the gods was unable to oppress
one who has power and control
and raise the lord who destroyed the
the quality of being mean
insolence of the danavas with his arms.[180]

In a battle, Bharata's younger brother was
like the Himalayas, Mandara or Meru, and
the three worlds, together with the
a being that cannot die — to cause pain to
immortals, were incapable of afflicting him
with their arms. He was born from
Vishnu's portion, although he had resorted
to a human body. On seeing the state of the
not awake
unconscious Lakshmana, Ravana was
amazed.

very angry
The son of the wind god was enraged
hand with fingers bent down
and attacked Ravana. With a fist that was
like the vajra, he angrily struck him on the
chest. As a result of that blow with the fist,
one who has power and control
to shake slightly due to force
Ravana, the lord of the rakshasas, trembled
and fell down. He sank down on his
knees on the ground. Seeing that Ravana,
determination in facing danger
terrible in his valour, was unconscious
a type of animal
in the battle, the rishis, the apes and the
to make a sound like an animal
gods, with Vasava, roared. Lakshmana had
to cause pain to having or showing a lot of energy
been afflicted by Ravana. The energetic
Hanumat raised him up with his arms and
took him to Raghava. The son of the wind
highest in degree or quality
god was a well-wisher and supremely
progress towards a goal
devoted. The ape was light in his stride
and the enemies were unable to make him
to shake due to fear
quake. Soumitri was extremely difficult

to defeat completely a weapon with a sharp tip
to vanquish in a battle. The spear left
him and returned to its place in Ravana's
a vehicle pulled by horses to a great extent
chariot. In the great battle, the immensely
having or showing a lot of energy to get again
energetic Ravana also regained his senses.
a long pointed weapon to take quickly
He picked up sharp arrows and seized his
a pointed stick or post
great bow. The stake was removed from
someone who causes death
Lakshmana, the slayer of enemies, and he
state of being calm
regained his composure. He remembered
his own self and that he had been born
from Vishnu's portion.

a Native American soldier
Brave warriors from the great army of
a type of animal
the apes had been brought down. In the
battle, seeing this, Raghava attacked Ravana.
At this, Hanumat approached him
to go up
and spoke these words. 'If you ascend my
to criticize badly
back, you will be able to chastise the rakshasa.'
Rama heard the words spoken by

the son of the wind god. The brave one quickly climbed on to the great ape, Hanumat. In the encounter, the lord of men saw that Ravana was astride his chariot. Seeing this, the immensely energetic one rushed against Ravana, just as an angry Vishnu raised his weapon against Virochana's son.[181] He twanged his bow fiercely, with a sound that was like the clap of thunder. In a deep voice, Rama spoke these words to the Indra among the rakshasas. 'Stay. O tiger among the rakshasas! Stay. Having performed such a disagreeable act towards me, how can you possibly escape? Even if you go to the worlds of Indra, Vaivasvata, the sun god, Svayambhu, the fire god, Shankara or the different directions, you will not be able to escape from me today. You struck down someone with your spear today, but he overcame his distress and quickly arose. O king of large numbers of rakshasas! In the battle today, death will come to you and to your sons and wives.'[182] Hearing Raghava's words, the Indra among the rakshasas used sharp arrows that were like the flames of the fire of destruction to strike the great ape. In the battle, he was struck by the rakshasa's arrows. However, because of his natural energy, his energy increased in consequence. The greatly energetic Rama saw that the tiger among apes had been wounded by Ravana and was overcome with rage. Rama ap-

a weapon with a sharp tip
anxiety or pain
a long pointed weapon
the hot glowing gas of a fire
having or showing a lot of energy
a kind of wild animal
a type of animal
a strong feeling of anger

a long pointed weapon
proached and used arrows that were sharp
to cut off a vehicle pulled by horses
at the tips to sever his chariot, its wheels,
a device to protect from rain
the horses, the standard, the umbrella, the
driver of a vehicle driven by horse
large flag, the charioteer, the javelins, the
a weapon with a sharp tip
spears and the swords. He then used an
the loud sound during storms
arrow that was like the thunder and the
moving very fast
vajra to swiftly strike Indra's enemy in his
broad and beautiful chest, like the illustrious
admired for past achievements
Indra striking Meru with his vajra. The
not able to do something to disturb or excite
king was incapable of being agitated or
to move back and forth
made to waver by the thunder or the vajra.
However, struck by Rama's arrow he was
to cause pain to
severely afflicted. The brave one wavered
a weapon used for shooting
and let go of his bow. Rama saw that he
to move or fall back suddenly to shine brightly
was reeling and picked up a blazing ardhachandra
the general appearance
arrow that had the complexion of
the sun. The great-souled one swiftly

a crown worn by royal people
severed the diadem of the lord of the
rakshasas. The setting on the diadem lost
shining quality of a surface — very bright and attractive
its lustre. It was as resplendent as the sun,
a visible line of light
but seemed to lose its rays. It was like a
capable of producing poison — a thing that is very harmful
venomous serpent that had lost its poison.
In the battle, Rama spoke to the Indra
among the rakshasas. 'You have accomplished
to succeed in doing — something that is done
great and terrible deeds. You have
feeling no fear
killed brave ones on my side. Therefore, it
obvious — to tire out completely
is evident that you are exhausted. In this
to communicate
state, I will not use my arrows to convey
you to the land of the dead.' He was addressed
in this way and lost his pride and
a weapon used for shooting
his joy. He lost his bow, and his horses and
driver of a vehicle driven by horse — to cause pain to
charioteer were slain. He was afflicted by
the arrows and his great diadem was
to suddenly break into pieces — moving very fast
shattered. The king swiftly entered Lanka.

When the immensely strong Indra among the roamers of the night, the enemy of the gods and the danavas, had left, in the field of that great battle, Rama, with Lakshmana, arranged for the stakes to be removed from the apes. The Indra of the enemies of the gods was routed in this way. The gods, the asuras, the large number of bhutas, the directions, the oceans, the rishis, and all creatures on land and in the water rejoiced.

to a great extent
someone who wanders in life
a pointed stick or post
a type of animal
to feel very happy

Chapter 6(48)

afraid to cause pain to
Frightened and afflicted by Rama's
a long pointed weapon
arrows, the king lost his pride and his
senses suffered. He entered the city of
a large wild cat
Lanka. Like an elephant by a lion or a
a large snake
serpent by Garuda, the king had been
overcome by the great-souled Raghava.
Raghava's arrows were like Brahma's staff
having an attractive quality one who has power and control
and as radiant as lightning. The lord of the
rakshasas suffered because of these and
remembered them. He seated himself on
highest in degree or quality a special chair for the king
a supreme and divine throne made out
of gold. Ravana looked at the rakshasas
and spoke these words. 'All the supreme

a simple and plain thing
austerities I have performed have become
not helpful
useless. I am like the great Indra, but I have
to defeat completely
been vanquished by a human. Brahma
spoke terrible words to me. “Know that
you will face fear from humans.” That has
now come to be true. I asked that I could
not be killed by gods, danavas, gandharvas,
a large snake
yakshas, rakshasas and serpents, but I
did not ask the same about humans. Since
obvious
this is evident, all of you should make
the best efforts. Let the rakshasas station
a small tower on a building
themselves on the tops of the turrets and
a group guarding an area
patrol there. Awake Kumbhakarna, who
to use rude words
suffers because of Brahma’s curse. He is
better than all others the state of being serious
unmatched in his gravity and is one who
the quality of being mean
removes the insolence of the gods and the
danavas.’ Knowing that he had been de-

feated and that Prahasta had been killed, the immensely strong one commanded the terrible army of the rakshasas. 'Take care at the gates and climb atop the walls. Awake Kumbhakarna, who is deep in slumber. That rakshasa sleeps for nine, six, seven or eight months. Quickly wake up the immensely strong Kumbhakarna. In a battle, the mighty-armed one is the support of all the rakshasas. He will swiftly slay the apes and the two princes. The foolish Kumbhakarna sleeps all the time, he is devoted to ordinary pleasures.[183] He will engage in an extremely terrible clash against Rama. If he wakes up, there will no longer be any sorrow for me. If he cannot help me in this terrible

a terrible disaster
catastrophe I now face, what is the point of his possessing a strength that is like that of Shakra?'

Hearing the words of the Indra among the rakshasas, the rakshasas, in great fear,
the place where someone lives
went to Kumbhakarna's residence. The devourers of flesh and blood were com-
a pleasant smell
manded by Ravana. Taking fragrances,
a ring or rope made of leaves
garlands and food with them, they quickly went. They entered through the great gate into an area that was one yojana wide on all sides. This was Kumbhakarna's
a large hole under the ground
to move through the air
cave and all kinds of scents wafted in all
to a great extent
directions. Those immensely strong ones entered the cave and could only remain there with a great deal of difficulty, because of Kumbhakarna's breathing. They

suggesting future success
entered that beautiful and auspicious
to cover with a hard layer fancy item made of rare stones
cave, encrusted with gold and jewels. They
a kind of wild animal
saw the tiger among nairittas lying down
to look
and he was terrible to behold. His sleeping
having a damaged appearance
and disfigured form was spread out like a
mountain.

sleep
Kumbhakarna was deep in slumber and
together, they tried to wake him up. The
vertical structure for support
hair on his body stood up upright and he
a large snake
sighed like a serpent. He was terrible to
behold. As he slept, his great breaths
to cause to be very scared
terrified them. His nostrils were horrible
and his mouth was as large as patala. They
to a great extent
saw the immensely strong Kumbhakarna,
highest in degree or quality
tiger among the nairittas. As a supreme
a large amount of something
offering, they placed a pile of flesh that
was as large as Meru in front of the great-

a kind of wild animal
souled Kumbhakarna. Those tigers among
nairittas had gathered an extraordinary
a large pile of things a wild animal
heap from the meat of deer, buffaloes and
a male pig
boars. There were many pots filled with
alcohol
blood and liquor. They placed these in
front of Kumbhakarna, the enemy of the
to spread over a surface a very hot day
gods. They smeared the scorcher of enemies
substance applied on the skin
with excellent unguents and
a wood with a pleasant smell
sandalwood paste. They covered him with
a ring or rope made of leaves a liquid that smells good
divine garlands, fragrances and perfumes.
to give life or energy substance in religious services
They ignited fragrant incense and praised
the scorcher of enemies. Thousands of
to make a sound like an animal
yatudhanas roared like thundering clouds.
a type of sea creature
They blew on conch shells that were as
bright and shining
radiant as the moon. Together, those
not willing to accept
intolerant ones roared and made a tumultuous
loud excited and emotional
sound. The roamers in the night

to hit the hands together
roared and clapped their hands. Seeking to
wake Kumbhakarna up, they created this
loud excited and emotional — a type of sea creature
tumultuous sound. There were conch
a type of musical instrument
shells, drums, kettledrums and gongs.
to hit with one's open hand
They clapped and slapped and roared like
a large wild cat
lions. The sound spread in the directions
and up into the sky. Hearing this sudden
sound, flying birds fell down. But despite
this terrible noise the great-souled Kumbhakarna
did not wake up from his
sleep
slumber. Therefore, all the large numbers
an ancient weapon
of rakshasas seized catapults, clubs, maces,
the highest point — a hard tool for pounding
summits of mountains, pestles and bludgeons.
a heavy stick used as a weapon
Kumbhakarna was sleeping happily,
very violent
lying down on the ground. The fierce
hand with fingers bent down
rakshasas used these and their fists to
strike him on the chest. The rakshasa

a very strong wind
Kumbhakarna's breathing was like a gale.
Despite being strong, the rakshasas were
not able to do something
incapable of standing before him. Those
determination in facing danger
rakshasas, terrible in their valour, sta-
tioned themselves there. Together, ten
thousand rakshasas started to make a
a musical instrument
sound with drums, smaller drums, kettle-
a type of musical instrument a metal musical instrument
drums, conch shells and trumpets. He was
solution for cleaning the eye
like a mass of dark collyrium and did not
to stop sleeping
awake. Though they created a noise and
struck him, he did not realize any of this.
Using these means, they were incapable of
waking him up. They then started to make
greater and extremely terrible efforts.
a large animal
They struck horses, camels, donkeys and
a stick to make an animal move
elephants with rods and goads.[184] They
to make a steady beating sound
applied all their strength to drums, conch

a type of musical instrument
shells and kettledrums. They struck his
body with large pieces of wood that had
a sudden increase
spikes on them. They applied all their
a heavy club with sharp points
strength to clubs and maces. Lanka was
filled with that great sound, with all its
a thing was or is happening
mountains and its forests. Even then, he
to stop sleeping a musical instrument
did not awake. One thousand drums were
happening at the same time
sounded simultaneously in every direction,
to improve by making changes
using sticks fashioned out of refined
gold. However, he continued to sleep on
and did not wake up, because he was
someone who wanders in life
controlled by the curse. The roamers of the
night became angry. All of them, terrible in
determination in facing danger a strong feeling of anger
their valour, were suffused with great rage.
The rakshasas used all their valour to wake
him up. Some beat on drums. Others
to make a certain sound
emitted loud roars. Some pulled out his

hair. Others bit his ears with their teeth.
sleep
But Kumbhakarna was deep in slumber.
He did not move. They struck him on the
head, the chest and all over the body with
solid clubs. Everywhere, they tied him up
a strong thick string
with ropes and shataghnis. But though he
extremely large
was struck, the rakshasa, gigantic in size,
did not wake up. Thousands of elephants
were made to run around all over his body.
to stop sleeping
At this touch, Kumbhakarna awoke from
his deep slumber.

the highest point
Summits of mountains and trees had
to cause to become lower
been brought down on his body. He had
been subjected to great blows. Having
awoken from his sleep, he sprang up.
to open one's mouth wide
Suffering from hunger, he yawned. His
to wind into circles
arms were like the hoods of coiled ser-

pents, as firm in essence as the summits of mountains. He flung these around. His disfigured mouth gaped like the subterranean fire. The roamer in the night opened this and yawned. When he yawned, his mouth was like patala. It was seen to be like the sun arising atop Meru’s peak. Having woken up, the extremely strong roamer in the night yawned. When he woke up, his breathing was like a storm raging in a mountain. When Kumbhakarna stood up, his form was like that of a cloud with cranes, raining down at the end of summer. His large eyes blazed like giant planets. They were as radiant as the fire, dazzling like the glitter of lightning. Hungry, he ate the flesh and thirsty, drank

the highest point
to move with force
having a damaged appearance
living under earth's surface
to open one's mouth wide
on top of
to happen in a violent way
a machine to move heavy things
to shine brightly
having an attractive quality
extremely impressive
small spots of light
suffering from lack of food
feeling a need to drink

the blood. Shakra's enemy drank from the
alcohol
pots filled with fat and liquor. Knowing
someone who wanders in life
that he was satisfied, all the roamers in
to bend to greet or show respect
the night approached him. They bowed
a sudden failure of function
their heads down in prostration and surrounded
him from all directions.

a male animal
The bull among the nairittas comforted
all the nairittas. Surprised at having been
woken up, he spoke to all the rakshasas.
'Why have you suddenly woken me up?
Is the king well? Has some kind of fear
arisen? I think it is clear that some kind
very serious
of grave danger has presented itself. Why
else would you have suddenly woken me
to remove completely
up? Today, I will uproot the fear that the
to suddenly break into pieces
king of the rakshasas faces. I will shatter
to cause to become calm
the great Indra and pacify the fire god. I

would not have thus been woken up from
having little value
my sleep because of a trifling reason.
Therefore, tell me the truth about why I
have been woken up.'

very angry
The enraged Kumbhakarna, the
a very hot day
scorcher of enemies, spoke in this way.
Yupaksha, the king's adviser, joined his
a word used to begin a letter
hands in salutation and said, 'There is not
very small in degree or amount
the slightest bit of fear that has arisen for
us on account of the gods. Nor is there any
kind of fear from the daityas or the danavas. O king! The fear that has presented
a type of animal
itself is due to a human. Apes who are like
mountains have surrounded Lanka. Since
to cause to feel extreme pain
Rama is tormented on account of Sita's
a crime of capturing by force very large or great
abduction, there is a tremendous fear that
has arisen from him. Earlier, a single ape

burnt down the great city and killed Prince
a friend
Aksha, his companions and his elephant.
one who has power and control
The lord of the rakshasas, Poulastya, the
sharp point on plant stems
thorn of the gods, himself went out to
fight and escaped from Rama, who is like
the sun in his energy. The king has never
suffered from gods, daityas or danavas.
However, that act has been done by Rama.
His life was in danger, but he managed to
escape.' He heard Yupaksha's words to the
effect that his brother had been defeated
to become wide or wider
in the battle. Kumbhakarna widened his
eyes and told Yupaksha, 'O Yupaksha!
to defeat completely
Today, in the battle, I will vanquish all the
a type of animal
soldiers of the apes, together with Lakshmana
and Raghava. I will only see Ravana
after that. I will satisfy the rakshasas

with the flesh and the blood of the apes. I will myself drink Rama and Lakshmana's blood.' His proud words were laced with his enhanced rage.

Hearing his words, Mahodara, the foremost among the nairitta warriors, joined his hands in salutation and spoke these words. 'First hear Ravana's words and the pros and cons. O mighty-armed one! After that, defeat the enemy in the battle.' Hearing Mahodara's words, the immensely energetic and immensely strong Kumbhakarna departed, surrounded by the rakshasas. His eyes were horrible and he was terrible in appearance and valour. Having woken him up, the rakshasas swiftly headed for Dashagriva's residence.

They went to Dashagriva, seated on his
a special chair for the king
supreme throne. Joining their hands in salutation,
a word used to begin a letter
all the roamers in the night said,
a male animal
'O bull among rakshasas! Your brother,
Kumbhakarna, has woken up. Will he
leave? He has come here to meet you.'
the act of making happy sounds
Rejoicing, Ravana spoke to the rakshasas
who had presented themselves. 'I wish to
see him. After showing him the due honours,
bring him here.'

Thus addressed, all the rakshasas
returned to Kumbhakarna and reported
to say
the words uttered by Ravana. 'The king,
the bull among all the rakshasas, desires
to combine to produce
to see you. You should make up your
mind to go and delight your brother.'
impossible to defeat
The invincible Kumbhakarna agreed to

the command issued by his brother. The
having courage
immensely valiant one leapt up from his
bed. He washed his face. He bathed and
to make more attractive
happily adorned himself in excellent ornaments.
feeling a need to drink
Thirsty, he quickly had a drink that
to improve
would enhance his strength. Following
Ravana's command, the rakshasas quickly
alcohol
brought him liquor and many kinds of
food, so that they might take him back
swiftly. He drank from two thousand pots
and prepared to leave. He was slightly
to make one unable to think
intoxicated and maddened with his energy
showing happiness
and strength. Kumbhakarna was cheerful
to look or be like
and resembled Death. Surrounded by the
army of rakshasas, he went to his brother's
the place where someone lives sound of a foot when placed
residence. At Kumbhakarna's footsteps,
to shake slightly due to force to make something clear
the earth trembled. His form illuminated

a warm soft light
the royal road, like the radiance of the
a visible line of light
one with one thousand rays lights up the
earth. He left, surrounded by those who
a word used to begin a letter
joined their hands in salutation, like Shatakratu
the place where someone lives
going to Svayambhu's residence.
shelter from danger
Some sought refuge with Rama, the one
who grants refuge.[185] Some walked with
upset
him, or were distressed and fell down.
Some were distressed and ran away. Some
to cause to be very scared
were terrified and lay down on the ground.
the highest point
He was diademed, like the summit of a
mountain. In his energy, he seemed to
touch the sun. On seeing this extraordinary
sight, the residents of the forest were
to cause pain to to run away from danger
afflicted by fear and fled here and there.

Chapter 6(49)

On seeing the diademed Kumbhakarna, gigantic in size, the valiant and immensely energetic Rama picked up his bow. He saw the best among rakshasas, who looked like a mountain. The lord[186] himself looked like Narayana in ancient times, ready to stride. He looked like a cloud full of rain, adorned in armlets made out of gold. On seeing him, the great army of apes ran away. The army fled and the rakshasa increased his size. Witnessing this, Rama was astounded and spoke to Vibhishana. ‘Who is this? He resembles a cloud. He

a crown worn by royal people a type of brown color
wears a diadem and his eyes are tawny.
to give a slight quality
He is like a cloud tinged with lightning.
feeling no fear
Who is this brave one, who can be seen in
Lanka? Who is the one who has suddenly
a falling space rock
surfaced on earth like a meteor? His giant
without anyone else
and solitary form can be seen. On seeing
a type of animal
him, all the apes are running away, here
and there. Tell me. Who is this extremely
large person? Is he a rakshasa or an asura?
I have never seen such a creature earlier.'

male member of a royal family
Vibhishana was asked by the prince who
free from spots and stains something that is done
was unblemished in his deeds. The im-
to a great extent
mensely wise one replied to Kakutstha in
these words. 'He is the powerful Kumbhakarna and he is the son of Vishravasa.
He is the one who defeated Vaivasvata[187]
and Indra in a battle. O Raghava! In

encounters, he has routed thousands of gods, danavas, yakshas, serpents, those who survive on flesh, gandharvas, *vidyadharas*[188] and snakes. The immensely strong Kumbhakarna wielded a spear in his hand and his eyes were distorted. The confused gods thought that he was Death and were incapable of killing him. The immensely strong Kumbhakarna is naturally energetic. The other Indras among rakshasas obtain their strength because of boons. As soon as he was born, the great-souled one was afflicted by hunger and ate up many thousand creatures. Seeing that they were being devoured, the suffering creatures were terrified. They went and told Shakra this and sought refuge with

to make one very angry
him. The great Indra was enraged. The
wielder of the vajra struck Kumbhakarna
with his sharp vajra. Struck by Shakra's
to move back and forth
vajra, the great-souled one wavered and
to make a sound like an animal
roared loudly in rage. Hearing the intelli-
able to easily learn or understand to cause to be very scared
gent Kumbhakarna's roar, the terrified
creatures on earth were scared again. The
to a great extent
immensely strong Kumbhakarna became
to make one leave home
angry at the great Indra. He uprooted one
an animal's long large tooth
of Airavata's tusks and struck Vasava on
the chest with this. Struck by Kum-
to cause pain to to shake slightly
bhakarna and afflicted, Vasava trembled.
All the gods, the rishis and the danavas
to worry or upset one
were suddenly distressed. With Shakra,
the subjects went to the spot where
Svayambhu was. They told Prajapati about
a damaging act
Kumbhakarna's depredations, about how

he had devoured the subjects and oppressed the gods. "If he continues to incessantly devour subjects in this fashion, within a short space of time, the world will be empty." Hearing Vasava's words, the grandfather of all the worlds summoned all the rakshasas and also saw Kumbhakarna. Seeing Kumbhakarna, Prajapati was also terrified. Visualizing the emptiness, Svayambhu said, "Poulastya[189] has certainly created you for the destruction of the worlds. Therefore, from now on, you will lie down, as if you are dead." Succumbing to Brahma's curse, he fell down before the lord.[190] Extremely frightened, Ravana spoke these words. "O Prajapati! You are cutting down a grown

to destroy completely
to treat in a mean way
without being stopped
to order someone to come
to cause to be very scared
the state of having nothing
to stop trying to resist
to use rude words
a name for God
afraid

and golden tree at the time when it will
a rude word to express anger
yield fruit. It is not proper for you to curse
son of one's grandchild
your own great-grandson. There is no
doubt that your words cannot be false. Let
to mark show or represent (something)
him sleep. But designate a time for him to
not sleeping
be awake and for him to lie down.” Hearing
Ravana’s words, Svayambhu again said,
“Let him sleep for six months and let him
remain awake for a single day. On that
feeling no fear suffering from lack of food
single day, this brave one will be hungry
to go to without a purpose
and will roam around the earth. His
mouth will be open and he will angrily
to quickly eat everything
devour the worlds, like a fire.” Faced with a
an event causing harm determination in facing danger
calamity and dreading your valour, King
Ravana has now woken up Kumbhakarna.
The brave one, terrible in his valour, has
to rise from a hidden place
emerged from his camp. Extremely angry,

to quickly eat everything
he is rushing towards us, devouring the
a type of animal
apes. Seeing Kumbhakarna, the apes have
to run away from danger
fled. When he is angry in a battle, how can
the apes counter him? Let all the apes be
a machine made with skill
told that this is a mechanical contrivance
that has turned up. Once the apes know
this, they will not be scared.'

to rise from a hidden place
The words that emerged from Vib-
hishana's mouth were full of reasoning.
Hearing them, Raghava spoke these words
an officer of high rank
to Nila, the commander. 'O son of the fire
god! Go and station all the soldiers in vyu-
to take quickly
has. Seize the gates, roads and passages to
the highest point
Lanka. Gather the summits of mountains,
a very large stone
trees and boulders. Let all the apes be sta-
tioned with their weapons, with boulders
in their hands.' Nila, the commander of

a type of animal to give an order
the army of the apes, was instructed by
Raghava. The elephant among the apes
suited for a purpose
issued the appropriate instructions to the
to take quickly the highest point
army of the apes. Seizing the summits of
the general appearance
mountains and with the complexion of
mountains themselves, Gavaksha, Sharabha,
Hanumat and Angada advanced
a very large stone
towards the gates. With boulders and trees
very violent
raised up in their hands, that fierce army
very bright and attractive
of the apes was resplendent. It looked
extremely large
like a great mass of gigantic and fierce
clouds, filled with water, approaching a
mountain.

Chapter 6(50)

a kind of wild animal
The tiger among rakshasas was
to make one unable to think tired and ready to sleep
intoxicated and still drowsy. Handsome
determination in facing danger
and pervasive in his valour, he proceeded
along the royal road. The extremely invincible
impossible to defeat
one was surrounded by thousands
of rakshasas. As he proceeded, from the
houses, flowers were showered down on
him. He saw the large and beautiful residence
the place where someone lives
of the Indra among the rakshasas.
bright and shining to look
It was as radiant as the sun to behold and
to make more attractive
it was decorated with nets of gold. Like
to go through something
the sun penetrates a mass of clouds, he
one who has power and control
entered the residence of the lord of the

rakshasas. From a distance, like Shakra
seeing the seated Svayambhu, he saw his
a special chair for the king
brother seated on his throne. He went to
the place where someone lives
his brother's residence and then entered
a large room afraid or nervous
his chamber. He saw his anxious brother
seated, inside Pushpaka vimana. Dashag-
riva saw that Kumbhakarna had presented
himself. Delighted, he quickly arose and
brought him close to him. His brother
a long soft seat for people to a great extent
was seated on the couch. The immensely
to honor God
strong Kumbhakarna worshipped his feet
and asked, 'What is to be done?' Delighted,
to hold in one's arms
Ravana arose and embraced him. He was
in the expected way
embraced by his brother and duly hon-
oured. Kumbhakarna then seated himself
suggesting future success highest in degree or quality
on an auspicious, divine and supreme
seat. The immensely strong Kumbhakarna

sat down on that seat. With eyes red with anger, he addressed Ravana in these words. 'O king! Why did you make efforts to wake me up? Tell me. Who has caused you fear? Who should now become a dead person?' His angry brother, Kumbhakarna, was there.

With his eyes rolling around in rage, Ravana addressed him in these words. 'O immensely strong one! You have been asleep for an extremely long period of time. Since you have been asleep, you do not know about the fear that Rama has caused to me. Rama, Dasharatha's son, is strong and he is with Sugriva. He has crossed the ocean with his army and has attacked our foundation. Alas! Look at Lanka, with its

a strong feeling of anger
to a great extent
sleeping

a small group of trees
forests and groves. Having crossed easily
by means of a bridge, it is now covered
a type of animal
with an ocean of apes. In the battle, the
in the first position
apes have killed the foremost among the
rakshasas. I do not see any way of
a place where money is kept
destroying the apes in the battle. My treasury
to tire out completely
is completely exhausted and you must
to cause to be very scared
save me and this terrified city of Lanka,
which only has children and old ones left.
the benefit of one
O mighty-armed one! For the sake of your
brother, perform this extremely difficult
something that is done a very hot day
deed. O brother! O scorcher of enemies! I
complete and total
have never had to utter such words earlier.
a feeling of liking someone
I have affection and supreme respect for
a male animal
you. O bull among rakshasas! In many
battles with the gods and the asuras, you
have countered the battle formations of

the gods and vanquished the asuras in encounters. Among all creatures, no one who is your equal in strength can be seen. Therefore, perform this supremely agreeable task for me. O one who loves to fight! O one who loves his relatives! This will appeal to you. Use your energy to shatter the enemy’s army, like a strong wind drives away a cloud during the autumn.’

Chapter 6(51)

Kumbhakarna heard the lamentations of the king of the rakshasas. He laughed and spoke these words. 'We had foreseen this evil earlier, when we had held consultations about what we should do. However, you did not accept the beneficial words that were spoken to you. Indeed, you have quickly reaped the consequences of your evil deeds, just as the perpetrators of wicked acts descend into hell. O great king! At first, you acted without thinking. Because of your valour and insolence, you did not reflect on the consequences. If a person bases himself on his prosperity and does what should be done later, earlier, and what should be done earlier, later, he does not know the difference between good policy and bad policy. If an act is undertaken that is contrary to the time and the place, those acts become tainted, like oblations that haven't been prepared properly. After having an agreement with his advisers, if a person does three kinds of acts and follows five kinds of modes, he is the one who is along the right path.[191] A king is on the right path if he adheres to agreements, uses his intelligence and the intelligence of his advisers and looks towards his well-wishers. O lord of the rakshasas! At the right time, a man must

the state of being successful

to damage the condition of

act of giving money to church

one who has power and control

pursue all three of dharma, *artha* and *kama*, or any two of these.[192] If a king or a prince hears which of the three is best, but nevertheless, does not comprehend, even if he is extremely learned, he is a failure. O best among the rakshasas! At the right time, if a person uses gifts, conciliation, bheda and valour,[193] he knows both good policy and bad policy. If one consults with advisers and follows dharma, artha and kama at the right time, such a person does not face any hardships in the world. If a king considers the beneficial consequences that will follow and what is good and bad for himself, he knows the true nature of objectives and lives, together with his advisers. Men who do not know the purport of the sacred texts are like animals in their intelligence. Because of their insolence, they do not desire consultations, nor do they internalize them. The task of those who do not know about the sacred texts is to speak words that are not beneficial. Despite desiring great prosperity, they are ignorant about the sacred texts on wealth.[194] There are audacious and eloquent men who converse about what is not beneficial, pretending that it is beneficial. Even if they outwardly consider consultations, in practice, they perform evil acts. Some learned ones are in connivance with the enemy and ensure the destruction of their master. Such ministers ensure the performance of perverse

something that is done
deeds. The master must be able to identify
those who pretend to be friends, but are
actually enemies when it comes to offering
advice. Through their conduct, he must be
to understand
able to discern advisers who speak of what
changing often moving very fast
is harmful. Fickle deeds enable the swift
to become aware of wrong enough to be strange
finding out of those who are perverse.
Their weaknesses can be detected, just as
birds find out holes in Mount Krouncha. If
a person ignores the enemy and does not
an event causing harm
protect himself, he faces a calamity and is
to remove with force
dislodged from his own position.'

Dashagriva heard what Kumbhakarna
to closely join a strong feeling of anger
had to say. He knit his eyebrows in rage
and spoke these words. 'Do you take your-
a teacher
self to be my senior preceptor that you are
to give an order
instructing me in this way? Why are you

exhausting yourself through words? This is the time for appropriate action. What is the point of repeating now what has already been done because of confusion, delusion, strength, energy or prosperity? This is the time to think about what is appropriate now. Use your valour to dispel my present misery. If you indeed feel any affection for me because I am your brother, if your heart feels it should be done and if your intelligence also agrees on the act, this is what you should do. If a person helps someone who faces a hardship and removes that distress, he is a true well-wisher. If he helps when the need arises, he is a true relative.' Though spoken

having a tiring effect

suited for a purpose

a belief that is not true

the state of being successful

determination in facing danger

extreme suffering

a feeling of liking someone

something that causes pain suffering or loss patiently, these were extremely terrible words.

Kumbhakarna noticed that his brother's senses were excessively agitated. He also realized that he was angry. Therefore, softly and gently, he uttered these kind words of assurance. 'O king! O destroyer of enemies! Listen to my words. O Indra among rakshasas! Enough of this torment. Abandon this rage. You should return to your normal state. O king! As long as I am alive, you should not think about such things. I will destroy the person because of whose deeds you are being tormented. Whatever be your state, I must speak beneficial words to you. O king! I spoke those words as a relative and because of

showing love
brotherly affection. This is the time for a
to look
relative to act gently. Behold. Therefore, in
the killing of many people
the battle, I will create carnage amidst the
enemy. O mighty-armed one! Behold me
today in the field of battle. Rama and his
to kill
brother will be slain and the army of the
a type of animal
apes will be driven away. In the battle
to come back with
today, you will see me bring back Rama's
head. O mighty-armed one! Be happy. May
very sad
Sita be miserable. Behold the extremely
desired objective today, of Rama being
killed. He is the one who killed all the
relatives of the rakshasas in Lanka. They
a feeling of being sad
are overcome by sorrow because they are
to feel sad
grieving over their relatives having been
killed. Today, after the enemy is destroyed
in the battle, I will wipe away their tears.

a type of animal
Sugriva, the lord of the apes, is like a
to look
mountain. Behold. In the battle today, I
to spread apart to cause to separate
will disperse him, like the sun scatters
determination in facing danger
away a cloud. O one whose valour in battle
better than all others
is unmatched! You do not have to look for
to make one leave home
anyone else to send. I will uproot your
extremely strong enemies. I will even fight
against Shakra, Yama, the wind god, Kubera
and Varuna. My body is as large as a
a loud low sound
mountain. When I roar with my pointed
to have and use a weapon with a sharp tip
teeth and wield a sharp spear, even Purandara
to cause to be very scared
is terrified. Otherwise, the enemy
not strong in effect
can quickly turn mild and throw the
weapons away. As long as someone faces
not able to do something
me, he is incapable of remaining alive. I do
a type of weapon
not need a spear, a club, a sword or sharp
a long pointed weapon not having a covering
arrows. If I am angry, with my bare hands,

to kill
I can slay the wielder of the vajra. Today, if
to deal with successfully
Raghava can withstand the force of my
hand with fingers bent down
fists, I will bring him down with my torrents
a large amount of something
of arrows and drink Raghava's blood.
to cause to feel extreme pain
O king! Why are you tormented by
thoughts? I am standing in front of you. I
am here to destroy your enemies. I am
to stop having or doing
ready to leave. Give up this fear of Rama. O
king! I will kill him in the battle and also
to a great extent
Raghava Lakshmana and the immensely
strong Sugriva. I wish to give you great and
state of being well known
extraordinary fame. I will bring you happiness
an act of murder
by slaying Dasharatha's son. I am
leaving, so that I can bring you something
pleasant. After killing Rama and Lakshmana,
I will eat all the chief leaders among
a type of animal
the apes. O king! Sport as you will and

drink the best of varuni. Cast away your
a raised body temperature
fever and do all that you must. Today, after
the place where one lives
I have sent Rama to Yama's abode, Sita will
state of forcing to submit
come under your subjugation, for a long
period of time.'

Chapter 6(52)

Kumbhakarna, the powerful one with strong arms, spoke in this way. Hearing his words, Mahodara said, ‘O Kumbhakarna! Though you have been born in a noble lineage, you are audacious and your perspective is ordinary.[195] Because you are insolent, you are incapable of knowing what should be done at all times. O Kumbhakarna! It is not that the king cannot differentiate between good policy and bad policy. Because of childish folly and audacity, you only desire to speak. The bull among rakshasas does know about enhancing and diminishing,[196] he knows how the apportionment of time and place needs to be done and he can distinguish between those on one's own side and the enemy's. A strong person who is ordinary in intelligence and does not respect his seniors is capable of undertaking acts. Why should a learned person act in that way? You have spoken as if dharma, artha and kama are separate objectives. Their nature is such that there are no signs to distinguish between them. Whatever be the consequences, action must always be undertaken. It is better to undertake even wicked deeds. Those also have consequences. It is not necessary that the fruits of dharma and artha are superior. Adenhancing and diminishing,[196] he knows how the apportionment of time and place needs to be done and he can distinguish between those on one's own side and the enemy's. A strong person who is ordinary in intelligence and does not respect his seniors is capable of undertaking acts. Why should a learned person act in that way? You have spoken as if dharma, artha and kama are separate objectives. Their nature is such that there are no signs to distinguish between them. Whatever be the consequences, action must always be undertaken. It is better to undertake even wicked deeds. Those also have consequences. It is not necessary that the fruits of dharma and artha are superior. Ad-

harma and *anartha*[197] can also give rise to
not planned as a goal
unintended consequences. Even if a man
indulges in acts of kama, in this world and
to get a thing by effort
in the next, he obtains the fruits of those
to give someone ownership
deeds. The king set his heart on this act[198]
to happen at the same time
and our views coincided with his. If one
the quality of facing fear
displays bravery against an enemy, what is
to strongly say a thing is bad
there to condemn in that? Because of your
to mention
ordinary nature, you have cited reasons for
advancing alone. I will tell you why that is
not right for a situation morally good
inappropriate and not virtuous policy.
Earlier, in Janasthana, Raghava killed
many extremely strong rakshasas. How
will you defeat him alone? Look at all the
to a great extent
immensely energetic rakshasas in the city.
to cause to be very scared
They are terrified because they have been
to defeat completely
vanquished earlier. Rama, Dasharatha’s

very angry
son, is like an enraged lion. He is like a
sleeping
snake that is asleep. Ignorantly, you wish
to shine brightly
to wake him up. He always blazes in his
energy and anger and is impossible to
to attack in a violent way
assail. He is as intolerable as Death. Who
wants to approach him? When one faces
an enemy, the outcome is always in doubt.
The idea of your advancing alone does not
to be liked by someone of high quality
appeal to me. Whether one is superior or
of less importance
inferior and even if the enemy is ordinary,
who wishes to take a chance that the life
to stop having or doing
may be given up and one may come under
state of forcing to submit
subjugation? O supreme among rakshasas!
There is no man who is his equal. He is like
Indra and the sun god. How can you speak
of fighting against him?’

Having thus angrily spoken to Kumbhakarna, in the midst of the rakshasas, Mahodara spoke to Ravana, the one who made the worlds scream. 'After having already obtained Vaidehi, why are you conversing? If you so desire, Sita will come under your subjugation. O lord of the rakshasas! I have thought of a means whereby Sita might be persuaded. If it appeals to your intelligence, listen to this. Announce that five of us—I, Dvijihva, Samhradi, Kumbhakarna and Vitardana—are setting out to kill Rama. Having gone, we will make efforts and fight against him. If we defeat the enemy, you need not think of any other devices. However, even after we have fought, if the enemy survives, let us

an object used to do work
implement the strategy that has come to
my mind. We will return from the battle
to go through with force
with blood all over and our bodies pierced
a long pointed weapon
by sharp arrows that have Rama's name
to write or cut on
inscribed on them. We will fall at your feet
and say, "Raghava and Lakshmana have
to greatly affect or control
been devoured by us. Fulfil our wishes." O
with a leg on each side of
to declare or announce
king! Astride elephants, get it proclaimed
everywhere in the city that Rama, his
brother and his soldiers have been killed.
one that ruins something
O destroyer of enemies! Being pleased,
to give as a gift
bestow on your servants objects of pleasure,
large amounts of money
servants, objects of desire and riches.
a ring or rope made of leaves
Give many warriors garlands, garments
substance applied on the skin
the act of making happy sounds
and unguents meant for heroes. Rejoicing,
you yourself indulge in drinking. This
story spread by word of mouth
rumour will spread thick and fast and

reach everywhere. Then go to Sita alone
large amounts of money
and comfort her. Tempt her with riches,
seeds that are used as food fancy item made of rare stones
grain, objects of desire and jewels. O king!
a deep sadness
Using this means, generate fear and grief.
Even if she does not desire it, with her
one that keeps from harm
protector destroyed, Sita will come under
state of forcing to submit
your subjugation. She will believe that her
very much loved
beloved husband has been killed. Because
a type of depression state of not being able to trust
of her hopelessness and the fickleness of
relating to women or girls
feminine nature, she will come under your
subjugation. Earlier, she has been reared in
happiness. She deserves happiness, but is
to cause pain to extreme suffering
afflicted by misery. Knowing that she will
to get a thing by effort
obtain happiness with you, she will go to
you in every possible way. This is the good
policy I have thought of. If you see Rama,
an event causing harm to happen to
a calamity may befall you.[199] Remain here

fear of what might happen
and do not suffer from anxiety. You will
to get a thing by effort
obtain great gains without taking part in a
one who has power and control
fight. O lord of the earth! If a king defeats
the enemy without fighting, without the
soldiers being destroyed and without
state of not being certain
facing any uncertainty, he obtains great
state of being well known something that is done
fame, merits, prosperity and deeds for a
long period of time.'

Chapter 6(53)

Thus addressed, Kumbhakarna rebuked Mahodara. He spoke to his brother, Ravana, best among rakshasas. 'I will slay the evil-souled one who has caused you this terrible fear. Today, I will wipe Rama away. Without any enemies, you will be happy. Like clouds without water, brave ones do not unnecessarily roar. Behold. As I obtain my objective, my deeds in the battle will roar. Brave ones demonstrate by performing extremely difficult deeds. They do not praise themselves, nor do they think highly of themselves. O Mahodara!

When they hear words spoken by the likes of you, only kings who pride themselves on their learning, but are actually feeble (very weak) in intelligence, find them to be appealing (to be liked by someone). Those who are cowards (one who shows fear) in a battle are always pleasant in speech. They always seek to follow the king and thereby (by that means), ensure destruction. Possessing access to the king, well-wishers behave like enemies. The treasury is exhausted (to tire out completely), the soldiers have been killed. The king is the only one left in Lanka. I am leaving. I am ready for battle, to defeat the enemy. In the great battle today, I will rectify (to correct) your bad policy.'

When the intelligent (able to easily learn or understand) Kumbhakarna spoke these words, the lord (one who has power and control) of the rakshasas laughed and replied in these words. 'There is no doubt that Mahodara is terrified of Rama. O son![200] O one who is accomplished in fighting! The idea of fighting does not appeal to him. As a well-wisher and in strength, there is no one who is equal to you. O Kumbhakarna! For the sake of slaying the enemy and for victory, depart.'

The destroyer of enemies[201] quickly picked up a sharp spear. It was made entirely out of iron. It blazed and was embellished with molten gold. It was as terrible as Indra's vajra. It was as heavy as the vajra and could devastate gods, danavas, gandharvas, yakshas and kinnaras. It was bound with giant ropes and adorned with red garlands. It naturally

to send out from a source
emitted sparks of flame and was coloured
to take quickly
with the blood of enemies. Having seized
to a great extent
this sharp spear, the immensely energetic
having or showing a lot of energy
Kumbhakarna addressed Ravana in
these words. ‘I am going alone. Let this
suffering from lack of food
large army remain here. I am hungry
to enjoy something with joy
and angry now. I will devour the apes.’
Hearing Kumbhakarna’s words, Ravana
to leave a place
addressed him in these words. ‘Depart,
but surround yourself with soldiers with
spears and clubs in their hands. The great-
moving very fast
souled apes are swift in their conduct.
They are crazy and will destroy anyone
showing a lack of care
who is alone, distracted or inattentive.
Therefore, go, but surround yourself with
impossible to defeat
an extremely invincible army. Destroy
the party of the enemy, which has caused

to a great extent
injury to us rakshasas.’ The immensely
having or showing a lot of energy
energetic Ravana arose from his seat. He
to hang loosely to cover with many small items
slung a necklace studded with gems at the
ends around Kumbhakarna’s neck. The
a band worn around the arm
great-souled one also fixed armlets, rings,
a small fancy object
other excellent ornaments and a chain
to look or be like
that resembled the moon. Ravana also
to spread over a surface
arranged that his body would be smeared
a liquid that smells good
with divine perfumes and garlands, with
jewelry that's worn on the ear
beautiful earrings on his ears. The large-
to make more attractive
eared Kumbhakarna was adorned with
a metal cover for one's chest
golden armlets, braclets and breastplates.
He was like a fire that had been fed with
act of giving money to church
excellent oblations. A large and black
a long thin piece of materialone's sexual parts
thread adorned his loins. He looked like
Mandara at the time when amrita was
to wind into circles a large snake
obtained, coiled around by the serpent.[202]

Capable of bearing a great burden, he bore the burden of the golden armour. He resembled the brilliant lightning, radiant in its own illuminations. After fixing the armour, he was resplendent. He looked like a king of mountains, enveloped by clouds in the evening. The rakshasa had ornaments on all his limbs and a spear in his hand. He was as resplendent as Narayana, exerting himself while taking his three strides.[203]

He embraced his brother and circumambulated him. Bowing his head down before him, the immensely strong one departed. To the sound of praises and benedictions, Ravana sent him off. Conch shells and drums were sounded. There were soldiers with excellent weapons. The

a vehicle pulled by horses
sound of elephants, horses and chariots
the loud sound during storms
was like the thunder of clouds. The great-
highest in degree or quality
souled one, supreme among charioteers,
driver of a vehicle driven by horse
was followed by charioteers. The
to a great extent
immensely strong Kumbhakarna was followed
by terrible ones who were mounted
a large animal
a large wild cat
on snakes, camels, donkeys, horses, lions,
a wild animal like a dog
wolves, other animals and birds. He held a
a weapon with a sharp tip
sharp spear in his hand and flowers were
a device to protect from rain
showered down. An umbrella was held
to make one unable to think
above his head. He was intoxicated by his
to make one angry
pride and maddened by the smell of blood.
The enemy of the danavas and the gods
to leave a place
departed. There were many immensely
to make a sound like an animal
strong foot soldiers and they roared
loudly. These terrible rakshasas followed
him. Their eyes were horrible and they

held weapons in their hands. Their eyes
were red and their forms were extremely
extremely large
gigantic. They were like masses of dark
solution for cleaning the eye in the air a type of weapon
collyrium. They held aloft spears, swords
and sharp battleaxes. There were many
a heavy club with sharp points
clubs, maces and bludgeons. They bore
impossible to defeat
extremely invincible and large palm trees
on their shoulders. These were meant to
to throw with force to a great extent
be hurled. Thus, the immensely energetic
and immensely strong Kumbhakarna
to go down
descended. He emerged from the city in
this terrible form and it made the body
the distance between two sides
hair stand up. His breadth was that of
a knot made by tying loops
one hundred bows and his height was
very violent
that of six hundred bows. He was fierce.
a vehicle pulled by an animal
His eyes were like the wheels of a cart. He
to look or be like
resembled a large mountain. Resembling

a giant mountain that has been burnt, he
approached the rakshasas. Kumbhakarna,
extremely large
with the gigantic mouth, laughed and
spoke these words. ‘Today, I will angrily
in the first position
burn down the foremost apes and their
a group of animals
different herds, like insects before a fire.
to exist or be present
Those apes reside in the forest as they will
and have not committed a crime. For those
group of similar living things a small fancy object
like us, that species is like an ornament in
a small group of trees
the city’s groves. Raghava, together with
Lakshmana, are the foundation for this
when soldiers surround a target
siege of the city. When he is killed, all of
to kill
them will be killed. I will slay him in the
battle.’ When Kumbhakarna spoke in this
to send out from a source
way, the rakshasas emitted an extremely
a loud low sound
terrible roar and this seemed to make the
to shake slightly
ocean tremble.

able to easily learn or understand — moving very fast
As the intelligent Kumbhakarna swiftly
to go down
descended, in every direction, many terrible
a sign of a future event
portents manifested themselves.
a falling space rock
Clouds, filled with meteors and lightning,
to make a loud sound
thundered in extremely terrible tones.
The earth, with its oceans and forests,
to shine brightly — the soft parts of the body
trembled. With blazing pieces of flesh in
very ugly — a wild dog
their mouths, hideous jackals howled.
counterclockwise
Birds flew around in an anticlockwise
direction.[204] As he[205] proceeded along the
a bird that eats dead animals
road, a vulture descended on the top of
a weapon with a sharp tip — to make a sudden motion
his spear. His left eye twitched and his
to feel a pain
left arm throbbed. A blazing meteor fell
down with a terrible sound. The sun lost
shining quality of a surface — a gentle wind
its lustre. The pleasant breeze stopped to
sign that predicts the future
blow. These great omens made the body
hair stand up. However, Kumbhakarna

was urged by the strength of Death. He did
to leave a place
not think about these and departed.

to look or be like
Resembling a mountain, he used his
a tall wall around an area
feet to scale over the rampart. He saw the
a type of animal
extraordinary army of the apes, resembling
a mass of clouds. The apes saw the
best among the rakshasas, who was like
to make a thing go away or end
a mountain. Like clouds dispelled by the
to run away from danger
wind, they fled in all the directions. Like a
being distributed widely
net of clouds that has been dispersed, that
very violent
extremely fierce army of the apes fled in all
directions. On seeing this, Kumbhakarna
to make a sound like an animal
was delighted. He roared like the thunder
of the clouds in the sky. On hearing his
a loud low sound to cut off
terrible roar, like sala trees severed at the
roots, many apes fell down on the ground.
an act of murder
For the sake of slaying the enemy, the

to rise from a hidden place
great-souled Kumbhakarna emerged with
a type of animal
his large club. The large number of apes
a feeling of fear
were filled with a great dread, as if the
one who has power and control
lord[206] had arrived with the staff of chastisement
a verbal punishment
at the end of a yuga.

Chapter 6(54)

He roared loudly and it resounded in the ocean. He seemed to generate a storm and seemed to shatter the mountains. The apes saw the one with the terrible eyes advance. Maghavan, Yama and Varuna were incapable of killing him. On seeing him, they fled in different directions. On seeing that they were fleeing, Vali's son, Angada, spoke to Nala, Nila, Gavaksha and the immensely strong Kumuda. 'Terrified because of your fear, where are you running away, behaving like ordinary apes? You have forgotten yourselves, your valour

to make a sound like an animal
to be filled with sound
to suddenly break into pieces
a type of animal
not able to do something
to run away from danger
to a great extent
to cause to be very scared
determination in facing danger

and the nobility of your births. O amiable ones! It is best to return. Why are you protecting your lives? This rakshasa is a great terror, but he cannot fight.[207] This great terror has arisen and has been fashioned by the rakshasas. O apes! Return and we will destroy him with our valour.'

Here and there, the apes reassured themselves with difficulty and assembled. In the field of battle, they picked up trees and the summits of mountains in their hands. Having returned, the residents of the forest were angry. In great rage, like maddened elephants, they struck him. The immensely strong ones used lofty summits of mountains, boulders and trees that flowered at the top. However, he

to shake slightly
did not tremble. Descending on his body,
to suddenly break into pieces
boulders shattered into one hundred frag-
a broken part of something
ments. Trees that flowered at the top were
shattered and fell down on the ground.
Extremely angry, like a fire that has arisen
highest in degree or quality
in the forest, he made supreme efforts
to press out of shape to a great extent
and crushed the immensely energetic
a type of animal
soldiers of the apes. Wet with blood, many
a male animal
bulls among apes lay down. They were
to restrict movement by force
restrained and fell down on the ground,
with a red brown color
like trees with coppery red blossoms.
Some apes leapt and ran away, without
looking back. Some fell into the ocean and
shelter from danger a person of higher rank
some sought refuge in the sky. Superior
a large number of feeling no fear
in strength, the rakshasa slew those brave
to run away from danger
ones. Some fled along the path they had
used to cross the ocean. In fear, their faces

turned pale and some resorted to low ground. Bears climbed up trees and some sought refuge in mountains. Some were submerged in the ocean. Some sought refuge in caves. Some apes were distressed, while some helplessly stood there.

On seeing that the apes were routed, Angada said, ‘O apes! Return. Let us stay and fight. If you are routed and go to any place on earth, I do not see a spot for all of you. Return. Why are you protecting your lives? You are running away, casting aside your weapons. This does not befit your manliness. Your wives will laugh at you and even if you live, it is as good as being dead. All of us have been born in noble lineages and are great and pervasive.

refuge	shelter from danger
submerged	to go under water
apes	a type of animal
distressed	to worry or upset one
helplessly	in a weak manner
befit	to be suitable to
manliness	having typical male features
lineages	people from one's family
pervasive	spreading throughout

not deserving respect
This act of being scared is indeed ignoble.
determination in facing danger
Why are you giving up your valour and
to express pride
running away? At that time, you boasted
group that has gathered
in assemblies of people. You said that you
very violent
were fierce and great. Where have those
an abusive remark
words gone? If you hear aspersions of
one who shows fear to walk
being cowards, shame on your lives. Tread
morally good
the path followed by virtuous people and
cast aside this fear. If there is a short life-span
the functional time period
on earth, let us lie down after being
killed. It is difficult for those who suffer
the condition of being tired
from lassitude in the field of battle to obtain
to get a thing by effort
Brahma's world. Alternatively, obtain
state of being well known
fame by killing the enemy in the battle.

Once Kumbhakarna sees Kakutstha, he
not broken or damaged
will not return with his life intact. He will
a small animal with wings to burn brightly
be like an insect that approaches a blaz-

ing fire. If we have this urge to run away and protect our lives and a single person routs all of us, our fame will be destroyed.’ The brave Angada, wearing golden armlets, spoke these words. Those who were running away replied in words that are condemned by brave ones. ‘The rakshasa Kumbhakarna is creating great carnage. This is not the time or the place. We love our lives and are leaving.’ Speaking these words, all of them fled in different directions. The leaders of the apes had seen the terrible one, with terrible eyes, approach. At the head of the army, the brave ones who were running away were comforted and assured a lot by Angada. Then, all of them returned. Rishabha, Sharabha,

to force one to move
state of being well known
a band worn around the arm
to strongly say a thing is bad
the killing of many people
to run away from danger
a type of animal

Mainda, Dhumra, Nila, Kumuda, Sushena, Gavaksha, Rambha, Tara, Dvivida and Panasa, with the son of the wind god leading the way, quickly advanced in the direction of the fighting.

Chapter 6(55)

On hearing Angada's words, gigantic in form, they returned. All of them made up their minds and desired to fight. Their valour was invoked and their bravery was enhanced. Because of Angada's words, they stationed themselves at the head of the army. They advanced happily, making up their minds to die. The apes, ready to give up their lives, engaged in a tumultuous battle. They used extremely large trees and huge mountains. The apes quickly raised these and rushed towards Kumbhakarna. The valiant Kumbhakarna

very angry
was enraged and raised a club. In every
extremely large to treat in a mean way
direction, gigantic in size, he oppressed
to spread apart to make one leave home
and dispersed the foe. Uprooted by Kumbhakarna,
fifteen hundred and thousands
to spread over a surface
of apes were strewn around and lay down
on the ground. He used his hands to pick
up sixteen, eight, ten, twenty and thirty
brief sexual relationship
apes at a time, fling them into his mouth
and eat them. Extremely angry, he devoured
to quickly eat everything a large snake
them, like Garuda does to serpents.

Stationed in the sky, Hanumat showered
the highest point
down summits of mountains and many
kinds of trees on Kumbhakarna's head. He
to suddenly break into pieces
shattered those summits of mountains
to a great extent
with his spear. The immensely strong
Kumbhakarna shattered that shower of
to take quickly
trees. Seizing the sharp spear, he rushed

very violent a type of animal
towards the fierce army of the apes. As
to take quickly
he advanced, Hanumat seized a giant
mountain and stood in front of him. He
angrily struck Kumbhakarna, terrible
in form, with force, using that excellent
having troubled emotions
mountain. Thus attacked, he was agitated.
drop or spread small amounts
His body became wet with fat, sprinkled
a weapon with a sharp tip
with blood. The spear was like a flash of
flash of light in a storm
lightning and was like a mountain that
to shine brightly the highest point
blazed at the summit. Using this, he struck
Maruti in the chest, just as Guha struck
Mount Krouncha with the tip of his spear.
When he was struck in the chest with
to cause pain to
this spear, his senses were afflicted and
to throw up
he vomited blood from his mouth. In that
very or extremely
great battle, Hanumat roared terribly, like
the loud sound during storms
the thunder of the clouds at the end of a

to worry or upset one
yuga. Seeing that he[208] was distressed, the
to feel very happy
large number of rakshasas rejoiced and
to make a sound like an animal upset
suddenly roared. The apes were distressed
to cause pain to
and afflicted by fear. They ran away from
Kumbhakarna.

to throw with force the highest point
Nila hurled the summit of a mountain
able to easily learn or understand
towards the intelligent Kumbhakarna. On
coming down
seeing that it was descending, he struck it
hand with fingers bent down
with his fist. Struck by the fist, the summit
to suddenly break into pieces
of the mountain was shattered. Blazing
burning piece from a fire
with sparks, it fell down on the ground.
Rishabha, Sharabha, Nila, Gavaksha and
a kind of wild animal
Gandhamadana—these five tigers among
apes attacked Kumbhakarna. Those
to a great extent
immensely strong ones struck Kum-
extremely large
bhakarna, gigantic in size, everywhere
a very large stone a type of tree
with boulders, trees, palms, feet and fists.

These blows were like a gentle touch and
to hold in one's arms
he did not feel any pain. He embraced the
to a great extent
immensely swift Rishabha in his arms.
a male animal a type of animal
The bull among apes suffered from being
squeezed in Kumbhakarna's arms. The
to throw up
terrible bull fell down, vomiting blood
from his mouth. In the battle, Indra's
hand with fingers bent down
enemy struck Sharabha with his fist, Nila
with his knee and Gavaksha with his
the inside part of the hand
palm.[209] Suffering from the blows they
to flow out slowly
had received, they repeatedly oozed out
blood. They fell down on the ground, like
kimshuka trees that had been cut down.
in the first position
Those great-souled and foremost apes
fell down. Thousands of apes attacked
Kumbhakarna. He was like a mountain
and all those bulls among apes possessed

the general appearance
the complexion of mountains. Those
to a great extent
immensely strong ones leapt on him,
climbed up his body and bit him. Those
a male animal a type of animal
bulls among apes, struck Kumbhakarna,
extremely large hard covering at a finger's end
gigantic in form, with their nails, teeth,
hand with fingers bent down
fists and thighs. He was like a mountain
and was covered with thousands of
a kind of wild animal
apes. The tiger among rakshasas was as
grown too large
radiant as an overgrown mountain.[210]
to take quickly
The immensely strong one seized all the
to enjoy something with joy
apes with his hands. He angrily devoured
a large snake
them, like Garuda does to serpents. They
to move with force
were flung into Kumbhakarna's mouth,
to look or be like
which resembled patala. However, the
to rise from a hidden place an opening of the nose
apes emerged through his nostrils and
his ears. Angry and resembling a mountain,
to quickly eat everything to make one very angry
he devoured the apes. Enraged, the

highest in degree or quality having edges that are not even
supreme among rakshasas mangled all
a type of animal the soft parts of the body
the apes. Because of the flesh and the
thick and deep wet ground
blood, the rakshasa created a mire on the
to go to without a purpose in or into the middle of
ground. He roamed around amidst the
to happen in a violent way
army of the apes, like the raging fire of
a weapon with a sharp tip
destruction. With the spear in his hand,
to a great extent
the immensely strong Kumbhakarna was
like Shakra with the vajra in his hand,
a loop at the end of a rope
or Yama with the noose in his hand. Just
as the fire consumes a dry forest during
the summer, like that, Kumbhakarna
to burn the surface of
scorched the soldiers of the apes. Without
a group of animals to kill
leaders, the herds were slain. The apes
to cause to be very scared to make a long cry of pain
were terrified and anxious and wailed in
deserving sad feelings
extremely piteous tones. Kumbhakarna
upset
killed many apes. Distressed and with

to cause pain to shelter from danger
their senses afflicted, they sought refuge
with Raghava.

to a great extent
Seeing that the immensely strong
to go down
Kumbhakarna was descending, the brave
a type of animal
Sugriva, lord of the apes, leapt up. The
the highest point
giant ape raised the summit of a mountain
and attacked him. With great force, he
rushed towards the immensely strong
Kumbhakarna. Kumbhakarna saw that
to make tight or tighter
the ape was descending. He tightened his
a leg or arm
limbs and faced the Indra among the apes.
to destroy completely
He was devouring giant apes and his body
was covered with the blood of apes. On
seeing that Kumbhakarna was stationed
there, Sugriva addressed him in these
feeling no fear
words. ‘You have struck down brave ones
and have performed an extremely difficult

to quickly eat everything
deed. You have devoured the soldiers and
to get a thing by effort state of being well known
obtained supreme fame. Abandon this
a type of animal
army of apes. What will you do with ordinary
to deal with successfully
ones? O rakshasa! Withstand this
to throw with force
mountain that I am hurling towards you.'
state of being calm while waiting
Full of spirit and patience, the king of the
apes spoke these words. Hearing them,
a kind of wild animal
Kumbhakarna, tiger among rakshasas,
spoke these words. 'You are Prajapati's
grandson and the son of Riksharaja. You
mental strength to face danger
possess fortitude and manliness. O ape!
to make a sound like an animal
Why are you roaring?' Hearing Kumbhakarna's
words, he suddenly released
the mountain and struck Kumbhakarna in
the chest with it. That mountain was like
the loud sound during storms
the vajra or thunder. The summit of the
to hit hard
mountain smacked against his broad chest

to suddenly break into pieces
and was violently shattered. The apes
upset
were suddenly distressed and the large
the act of making happy sounds
number of rakshasas roared, rejoicing.
the highest point
Struck by the summit of the mountain, he
to make one very angry
was enraged. He opened his mouth and
one who has power and control
roared in anger. To kill the lord of the apes,
to throw with force to shine in a bright way
he hurled that spear that glittered like
lightning.

The sharp spear was bound with golden
a strong thick string
ropes and was hurled from Kumbhakarna's
hand. With the speed of the
moving very fast
wind, the son of the wind god swiftly leapt
to grab with one's arms
up, seized it in his hands and broke it. The
to see and identify
giant spear was made out of iron and
weighed one thousand *sahasras*.[211] The
a male animal part of the leg above the knee
bull among apes broke it on his thighs and
was delighted. On seeing that the spear

one who has power and control
had been broken, the great-souled lord of
the rakshasas became angry. Malaya was
to remove completely
near Lanka. He uprooted its peak and
struck Sugriva with this. In the battle,
the highest point
struck by the summit of the mountain, the
a type of animal
Indra among apes lost his senses and fell
down on the ground. On seeing that he had
lost his senses and had fallen down, all the
yatudhanas who were fighting were delighted
to make a sound like an animal
and roared. Kumbhakarna displayed
determination in facing danger
a terrible and extraordinary valour
to take quickly
in the battle. He seized Sugriva and raised
to spread apart
him up, just as a terrible wind disperses a
cloud. His form was like that of a giant
cloud. In the battle, Kumbhakarna raised
to go to without a purpose
him up and roamed around. He was
having an attractive quality
radiant, resembling Meru in his beauty. He

looked like Meru, with its tall and terrible
peak raised up. In the battle, the brave one
raised him up and walked away, being
praised by the Indras among the rakshasas.
a type of animal
When the king of the apes was
to take quickly / the place where God lives
seized, the residents of heaven were astounded
showing great surprise
and a roar was heard in their
the place where someone lives
residences. Indra's enemy was like Indra
to look or be like / determination in facing danger
and resembled Indra in valour. Having
seized the king of the apes, he thought, 'If
this one is killed, Raghava and all the
soldiers will be killed.' Hanumat saw that,
here and there, the army of the apes was
running away. Kumbhakarna had seized
able to easily learn or understand
the ape Sugriva. The intelligent son of the
wind god thought, 'Now that Sugriva has
to use legal power to take
been seized, what should I do? In every

situation, I should do what is proper. I can
assume the size of a mountain and destroy
this rakshasa. I can advance against the
to a great extent
immensely strong Kumbhakarna and
to suddenly break into pieces hand with fingers bent down
shatter his body with a blow of my fists.
a type of animal
The king of the apes will be freed and on
seeing this, all the apes will be delighted.
Alternatively, the king can also free him-
to take quickly
self, even though he has been seized by the
the place where God lives
residents of heaven, the asuras and the
a large snake
serpents. Since Kumbhakarna has struck
him with a mountain in the battle, I think
one who has power and control
that the lord of the apes has still not gained
a state of being aware done without delay
consciousness. The instant Sugriva re-
to get again
gains his consciousness in this great
battle, he will do what is best for himself
and for the apes. If the great-souled Sug-

riva is freed by me, his eternal fame will be destroyed and he will find this unpleasant and suffer from it. Therefore, I will wait for some time, so that the king can exhibit his valour. My task is to reassure the army of the apes that has been routed.' Having thought in this way, Hanumat, the son of the wind god, steadied the great army of the apes. The great ape[212] was writhing and Kumbhakarna entered Lanka with him. Those who were in the mansions, houses and turrets worshipped him and showered down flowers in front of him. The great-souled one[213] regained his consciousness with difficulty. He was still stuck between his[214] arms. He looked at the city and the royal road and thought repeatedly. 'Having been seized by him, what should I do now? Right now, I am capable of undertaking an act that can bring the desired benefit to the apes.' Thinking this, the king of the apes violently used his hands. He used his nails to rip apart the ears of Kumbhakarna, the enemy of the Indra of the immortals. He used his teeth to bite his nose and struck his sides with his feet. Kumbhakarna's ears and nose were torn apart, bruised and mangled. There was blood from the wounds and he became full of rage. He flung Sugriva down and crushed him on the ground. He was crushed on the ground with that terrible force and struck by the enemy of the gods. However, he leapt up into the sky with

to begin to affect suddenly
a type of animal
hard covering at a finger's end
a being that cannot die
to injure or damage badly
to move with force
to press out of shape
to defeat by force

force and went to Rama’s presence again.
to a great extent
The immensely strong Kumbhakarna was
deprived of his ears and nose. Wet with
having an attractive quality
blood, he was radiant, like a mountain
a place where water falls down
with waterfalls. From the city, the great-
to rise from a hidden place
souled one violently emerged in front of
a type of animal
the army of the apes. In the battle, the
to quickly eat everything
rakshasa Kumbhakarna devoured them,
to burn brightly
like the blazing fire of destruction does to
suffering from lack of food
the subjects. He was hungry and desired
the leaders of a movement
flesh and blood. He entered the vanguard
of that army of the apes. Because he was
confused in the battle, Kumbhakarna ate
up rakshasas, apes, pishachas and bears.[215]
In a single hand, he angrily held one, two,
three and many apes and rakshasas at the
to throw with force
same time and hurled them into his

to a great extent
mouth. As the immensely strong one
to enjoy something with joy
devoured the apes, they struck him back
the highest point
with the summits of mountains and his
body was covered with fat and blood.

to quickly eat everything
As they were being devoured, the apes
shelter from danger
sought refuge with Rama. At that time,
Lakshmana, Sumitra's son, the afflicter of
one who wins by force
enemy armies and the conqueror of enemy
to go through with force
cities, angrily started to fight. He pierced
having courage
the valiant Kumbhakarna's body with
a long pointed weapon to attach
seven arrows. Lakshmana affixed and shot
some other arrows too.

However, the immensely strong Kumbhakarna passed over Lakshmana. As if
shaking of the earth's surface
causing an earthquake, he rushed towards
to mention
Rama. Rama, Dasharatha's son, invoked
the *roudra* weapon and shot sharp arrows

towards Kumbhakarna's chest. As he
violently rushed towards Rama, he was
to go through with force
pierced by him. He became so angry that
the hot glowing gas of a fire   to rise from a hidden place
flames mixed with coal started to emerge
a bunch of attached hairs
from his mouth. Arrows tufted with the
a type of male bird   to place in a thing
feathers of peacocks were embedded in his
to remove with force
chest. The giant club was dislodged from
his hand and fell down on the ground. The
to a great extent
immensely strong one thought that he
had been deprived of all his weapons.[216]
the killing of many people
He created great carnage with his fists and
a leg or arm
his feet. His limbs were struck by arrows
to flow out slowly
and blood started to flow. He oozed out
a place where water falls down
blood, like waterfalls in a mountain. Because
of his terrible anger and because of
done for no reason
the blood, he became senseless. He rushed

around, devouring apes, rakshasas and bears.

to quickly eat everything

At that time, Lakshmana, with dharma in his soul, spoke to Rama, after having reflected on many techniques that could be used to kill Kumbhakarna. 'He cannot distinguish the apes from the rakshasas. Crazy with the smell of blood, he is devouring those on his own side, as well as those on the enemy's side. Let bulls among apes climb on to his body from all directions and properly cover it. Let the leaders of the herds lead their herds and surround him from every direction. Through this means, the evil-minded one will suffer from a heavy burden. The rakshasa will fall down on the ground and

to notice a difference between

a male animal

a group of animals

a type of animal
will not be able to kill the apes.' Hearing
able to easily learn or understand
the words of the intelligent prince, the
apes were delighted and started to climb
up Kumbhakarna. Kumbhakarna was
angry at these apes climbing up. He shook
evil
himself with great force, like a wicked elephant
a person who rides something
tries to shake off an elephant rider.
Seeing that he was shaking himself, Rama
to make one very angry
realized that the rakshasa was enraged. He
to hold with the hands a weapon used for shooting
grasped an excellent bow and rushed towards
him with great force. He grasped a
a large snake
bow that was like a serpent. It was strung
in a violent manner
firmly and fiercely and was colourful
with gold. Rama comforted the apes and
to go down a case for carrying arrows
descended, with a quiver full of arrows
fixed. A large number of apes surrounded
the one who was extremely difficult to

vanquish. The immensely strong Rama advanced, followed by Lakshmana. He saw the great-souled and extremely strong Kumbhakarna. The slayer of enemies was diademed and all his limbs were covered with blood. Like an angry *dishagaja*,[217] he was rushing around in all the directions. Surrounded by rakshasas, he was angrily searching for apes. He was like Vindhya and Mandara and was decorated with golden armlets. Blood flowed from his mouth and he was like a cloud that had arisen during the monsoon. He licked the blood along the corners of his mouth. Like Yama the Destroyer, he trampled the army of the apes. The best among rakshasas blazed like the flames of the fire.

a male animal
On seeing him, the bull among men
a weapon used for shooting
stretched his bow. The bull among nair-
very angry — to make a quick sound
ittas became enraged at the twanging of
to allow to exist
the bow. He couldn't tolerate the sound
and rushed towards Raghava. He was like
a storm or a cloud. His arms were like the
a long strand wound in circles — a large snake
coils of the supreme king of serpents. His
the natural color of the skin
complexion was like that of a mountain.
to go down
Seeing him descend in the battle, Rama
one who has power and control
spoke to Kumbhakarna. 'O lord of the
to worry or upset one
rakshasas! Come. Do not be distressed.
to understand
Having grasped the bow, I am standing
before you. O Shakra's enemy! Know me
to be Rama. In a short while, you will lose
your senses.' Knowing that this was Rama,
being very badly formed
he laughed in a distorted voice, as if he
to suddenly break into pieces
was shattering the hearts of all the resi-

dents of the forest with that sound. The
being very badly formed
terrible one laughed in that distorted tone,
the loud sound during storms
resembling the thunder of the clouds.
to a great extent
The immensely energetic Kumbhakarna
addressed Raghava in these words.
'Know that I am not Viradha, Kabandha
or Khara. Nor am I Vali or Maricha. It is
to look
Kumbhakarna who has arrived. Behold my
large and terrible club that is completely
to see and identify
made out of iron. In earlier times, I have
to defeat completely
used this to vanquish the gods and the
danavas. Just because I do not possess ears
in a gentle manner
and a nose, you should not take me lightly.
very small in degree or amount
I do not feel the slightest bit of pain at my
to cut off
ears and nose having been severed. O tiger
determination in facing danger
among the Ikshvakus! Display your valour
clever skill
and dexterity on my body. After having

having typical male features
witnessed your manliness and valour, I
to enjoy something with joy
will devour you.'

Hearing Kumbhakarna's words, Rama
a bunch of attached hairs
released tufted arrows. They were like the
vajra in their force. However, even after
being struck by them, the enemy of the
to disturb or excite to worry or upset one
gods was not agitated or distressed. Those
a long pointed weapon
arrows had cut down the best of sala trees
to kill a male animal a type of animal
and had slain Vali, bull among the apes.
But Kumbhakarna's body was like the vajra
and they could not pain him. The shower
of arrows rained down on his body. However, the enemy of the great Indra seemed
to drink them up. He countered the force
of Rama's arrows and struck back with the
very violent
fierce force of his club. The club was
to spread over a surface to cause to be very scared
smeared with blood and could terrify the

large army of the gods. The rakshasa used
very violent
the fierce force of the club to strike and
a type of animal
drive away the army of the apes. Rama
highest in degree or quality
then released the supreme vayavya
someone who wanders in life
weapon towards the roamer in the night. It
to cut off — to hold something firmly
severed his arm, which was still holding on
to the club. With his arm severed, he
to shout very loudly
roared loudly. The arm was like the summit
the highest point
of a mountain and was severed by
a long pointed weapon
Raghava's arrow, while still holding on to
the club. It fell down on the army of the
king of the apes and killed many apes who
were in that army. The apes who had not
to injure badly by violence — upset
been maimed or killed were distressed and
shelter from danger — the farthest limit
sought refuge in the extremities of the
a leg or arm
army. Suffering in all their limbs, they
witnessed an extremely terrible encounter

one who has power and control
between the lord of the rakshasas and the
Indra among men. Kumbhakarna's arm
to cut off
had been severed by the weapon, like the
the highest point
summit of an excellent mountain severed
a type of weapon
by a large sword. He used his other arm to
to remove completely
uproot a tree and in the battle, attacked the
Indra among men with this. With the sala
tree that had been violently uprooted, this
a long strand wound in circles
arm looked like the coils of a serpent. Using
a long pointed weapon being made liquid by heat
an arrow that was colourful with molten
to mention
gold, Rama invoked the *aindrastra* and
severed this. Kumbhakarna's arm was like
a mountain. Severed, it fell down on the
to twist from side to side to suddenly break into pieces
ground. Writhing there, it shattered trees,
a very large stone a type of animal
boulders, rocks, apes and rakshasas. In the
battle, Rama saw that his arms had been
to make a sound like an animal
severed and had fallen down and roared

loudly. He seized two sharp ardhachandra arrows and severed the rakshasa's feet. His arms had been severed. His feet had been severed. With a gaping mouth that resembled the mouth of the subterranean fire, he roared violently and rushed towards Rama, like Rahu advancing towards the moon in the sky.[218] Rama used arrows that were sharp at the tips and were tufted with gold to fill up his mouth. His mouth filled with these, he was unable to speak. Because of this great misery, he lost his senses. Rama picked up an arrow that was like the wind in its speed. It was like the rays of the sun and was like the staff of Brahma or Yama. He invoked aindrastra on his sharp and well-tufted arrow. Encrusted small bunch that grows together

colourfully with tufts of diamonds and

being made liquid by heat — bright and shining

molten gold, it blazed like the radiant sun.

Its force was like that of the great Indra's

someone who wanders in life

vajra. Rama shot this towards the roamer

a long pointed weapon

in the night. The arrow was released from

to supply with light

Raghava's arm and illuminated the ten

a warm soft light

directions with its radiance. It could be

to burn brightly

seen to blaze, like a fire without smoke.

Like Shakra's vajra in its powers, it advanced.

one who has power and control

The head of the lord of the

to look or be like — the highest point

rakshasas resembled the summit of a huge

mountain. The teeth were excellently

jewelry that's worn on the ear

formed and the beautiful earrings were

to cut off

moving. Like Vritra's head severed by

Purandara in earlier times, this head was

severed. The rakshasa's head was like a

mountain. Struck by Rama's arrow, it fell down. As it fell down, it shattered the arches, houses, turrets and ramparts. Gigantic in size, the rakshasa was like the Himalayas and fell into the ocean, crushing the crocodiles, giant fish and serpents and then submerging into the ground there.[219]

The extremely strong Kumbhakarna, the enemy of brahmanas and gods, was killed in the battle. The earth and all the mountains trembled. Delighted, the gods roared loudly. The *devarshi*s,[220] the maharshis, the serpents, the gods, the creatures, the birds, the *guhyaka*s,[221] the yakshas and the large number of gandharvas who were in the sky rejoiced at Rama's valour. The several apes were delighted,

to look or be like a type of flowering plant
their faces resembling blooming lotuses.
to kill
Raghava had slain the enemy, who was
determination in facing danger
terrible in valour and impossible to be
to attack in a violent way to honor God
assailed. The beloved one was worshipped.
to press out of shape
Kumbhakarna had crushed the soldiers of
to tire out completely
the gods. He was never exhausted and had
never been defeated in great battles. Having
slain him in the encounter, Bharata's
of greater age to feel very happy
elder brother rejoiced, just as the lord of
a being that cannot die
the immortals did when the great asura,
Vritra, had been killed.

Chapter 6(56)

The rakshasas saw that Kumbhakarna had been killed by the great-souled Raghava. They went and reported this to Ravana, Indra among the rakshasas. Hearing that the immensely strong Kumbhakarna had been killed in the battle, Ravana was tormented by grief. He lost his senses and fell down on the ground. Hearing that their paternal uncle had been killed, Devantaka and Narantaka, and Trishira and Atikaya,[222] were oppressed by grief and wept. Hearing that their brother had been slain by Rama, the performer of

free from spots and stains
unblemished deeds, Mahodara and
a feeling of being sad
Mahaparshva were filled with sorrow.
a male animal
Ravana, bull among the rakshasas, regained
to get again
his senses with difficulty. Distressed
upset
because Kumbhakarna had been
to express sadness feeling no fear
killed, he lamented. 'Alas! O brave one! O
the quality of being mean
destroyer of the insolence of enemies! O
to a great extent
Kumbhakarna! O immensely strong one!
to cause to feel extreme pain
Having tormented the soldiers of the
enemy, why have you left me and departed?
to leave a place
You were my right arm and
depending on that, I was not scared of gods
and asuras. With that fallen down, I can no
longer exist now. How could this have
to steal from
happened! The brave one robbed the gods
and the danavas of their insolence. He was
like the fire of destruction. He has now

been slain by Raghava in the battle. The strike of the vajra could never cause him any suffering. He is sleeping on the ground. How could he have been afflicted by Rama's arrows? These large numbers of gods, stationed in the sky with the rishis, are roaring in delight on seeing you killed in the battle. Having accomplished their objective, it is certain that the apes will rejoice today. From all directions, they will clamber up the fortifications and gates of Lanka. What will I do with the kingdom? What will I do with Sita? Without Kumbhakarna, I have no attachment towards remaining alive. Raghava killed my brother today. If I do not kill him in an encounter, it is better for me to be dead. My

to kill
to cause pain to
a long pointed weapon
to make a sound like an animal
to succeed in doing
a type of animal
to feel very happy
to climb in an awkward way
a country ruled by a king

producing no good results
life will be fruitless. Today, I will go to the
region where my younger brother is.
Without my brother, I am not interested in
a very short time period
remaining alive, not even for an instant.
Considering the injury I have caused to
them in the past, the gods will laugh at me.
O Kumbhakarna! With you killed, how will
a great or important victory
I triumph over Indra? The great-souled
Vibhishana came to me and spoke auspicious
suggesting future success — a lack of knowledge
words. Because of my ignorance, I
a feeling of regret
did not accept them then. A terrible shame
has come over me because of Vibhishana's
words and the death of Kumbhakarna and
pleasing to look at
Prahasta. The handsome Vibhishana
to cause to go away
followed dharma and was banished by me.
evil
The wicked deed that I did has brought
a feeling of being sad
this sorrow on to me.' His soul was greatly

disturbed and extremely piteously, he
to express sadness
lamented over Kumbhakarna in many
kinds of ways. Knowing that Indra's enemy
had been killed, Dashanana fell down,
to cause pain to
severely afflicted.

Chapter 6(57)

The evil-souled Ravana lamented in this way, tormented by grief. Hearing this, Trishira spoke these words. 'O king! The immensely valiant one, my uncle in the middle,[223] has been killed in this way. Virtuous people do not lament in the way you are doing. O lord! You are alone sufficient to take care of the three worlds. Therefore, why are you sorrowing in this fashion, like an ordinary person? You possess a spear given to you by Brahma, armour, a bow and arrows and a chariot that is yoked to one hundred donkeys, clattering like the

the loud sound during storms
thunder of a cloud. With your weapons,
to criticize badly
you have chastised the gods and the danavas.
You possess all the weapons and are
in a position to chastise Raghava. O great
king! It is best that you remain. I will go
out and fight. Like Garuda against the
a large snake
serpents, I will destroy the enemies. Just
as the king of the gods did to Shambara
and Vishnu did to Naraka, today, brought
to cause to become lower
down by me in the battle, Rama will lie
down.' Hearing Trishira's words, Ravana,
one who has power and control to force to do something
the lord of the rakshasas, goaded by destiny,
to think of in a certain way
regarded this as if he had been born
again. Hearing Trishira's words, Devantaka,
having or showing a lot of energy
Narantaka and the energetic Atikaya
chance of a thing to happen
were delighted at the prospect of fighting.
feeling no fear
Ravana's brave sons were like Shakra in

determination in facing danger
their valour. Those bulls among nairittas
to make a sound like an animal to go to without a purpose
roared, 'I', 'I'. All of them roamed around
to succeed in doing
in the sky. All of them were accomplished
to steal from
in the use of maya. All of them had robbed
the quality of being mean
the gods of their insolence. All of them
not able to doubted
were unassailable in the field of battle. All
of them possessed the strength of weapons.
large in size or amount
All of them were extensive in their
something that is done
deeds. It had never been heard that any
of them had been defeated in a battle. All
feeling no fear
those brave ones knew about the use of
weapons. All of them were accomplished
of high quality
in fighting. All of them were superior
to get a thing by effort
in knowledge. All of them had obtained
something helpful
boons. They were the equal of the sun in
a warm soft light
radiance. Surrounded by these sons, who
to defeat by force
could crush the army of an enemy in a

battle, the king was as radiant as Maghavan, surrounded by immortals who could crush the insolence of great danavas. He embraced his sons and adorned them in ornaments. He pronounced benedictions over them and sent them out to fight. Ravana also sent the two brothers, Mahodara and Mahaparshva, to protect the princes in the battle. They honoured the great-souled Ravana, who made his enemies shriek. Having circumambulated him, those gigantic ones departed.

Those immensely strong ones smeared themselves with fragrances from all the herbs. Those six supreme nairittas emerged, desiring to fight. There was an elephant named Sudarshana and it was like a dark cloud. It had been born in Airavata's lineage. Mahodara ascended this. He had all the weapons with him and was also adorned with quivers. He was radiant astride the elephant, like the sun atop Mount Asta. Trishira, Ravana's son, ascended an excellent chariot that was yoked to excellent horses and stocked with all the weapons. Wielding a bow, Trishira was radiant astride the chariot. He looked like a rainbow amidst the clouds, tinged with lightning and blazing meteors. With three diadems, Trishira was radiant on that excellent chariot.[224] He looked like the Himalayas, Indra among mountains, with its three golden peaks. The energetic Atikaya was the son of the Indra among

highest in degree or quality
rakshasas. He was supreme among all
one who uses a bow and arrow a vehicle pulled by horses
archers and ascended a supreme chariot. It
a bar on which a wheel turns
possessed excellent wheels and axles, was
to connect by a bar
yoked well and possessed an excellent seat
to shine brightly a case for carrying arrows
and pole. It blazed with quivers, arrows,
a weapon with a sharp tip
seats, spears, swords and clubs. He was
having an attractive quality
radiant because of his colourful and
a crown worn by royal people a small fancy object
golden diadem. Because of his ornaments,
to impress or surprise knowledge or understanding
he dazzled like the illumination of Meru.

The extremely strong son of the king was
with a leg on each side of
radiant astride the chariot. He was sur-
a kind of wild animal
rounded by tigers among the nairittas, like
a being that cannot die
the wielder of the vajra by the immortals.

Narantaka was astride an excellent white
horse that was like Uchchaishrava. It was
extremely large
gigantic in size and possessed the speed of
belts used to load animals
thought. It had a golden harness. Grasping

a weapon with a sharp tip the natural color of the skin
a spear that had the complexion of a meteor,
a falling space rock to impress or surprise
Narantaka dazzled. Like the energetic
to take quickly
Guha, he seized a spear, for using it against
to use legal power to take
the enemy in the battle. Devantaka seized a
to cover with a hard layer
club that was encrusted with diamonds.
to look or be like
He resembled Vishnu's form, when he had
held up a mountain in his arms.[225] The
to a great extent having courage
immensely energetic and valiant
to grab with one's arms
Mahaparshva seized a club. With the club
having an attractive quality
in his hand, he was as radiant as Kubera in
better than all others
a battle. Surrounded by an unmatched
army, those great-souled ones set out.
They were like the gods leaving Amaravati,
surrounded by an unmatched army. The
a vehicle pulled by horses
elephants, horses and chariots rumbled
the loud sound during storms
like thunder. Rakshasas, the best of warriors,
one who fights in battles
followed the great-souled ones. Like

a visible line of light
the rays of the sun, those great-souled
having an attractive quality to shine brightly
princes were radiant. They blazed because
a crown worn by royal people
of their diadems, like shining planets in
the sky
the firmament. An array of white um-
in the air
brellas was held aloft their heads. They
to look or be like
resembled an autumn cloud in the sky,
to make more attractive a type of water bird
adorned with an array of swans. They had
made up their minds to defeat the enemy
no longer living
or die. The brave ones departed, resolving
to fight.

to make a sound like an animal
They roared and shouted, shooting
impossible to defeat
arrows. Indomitable in battle, those great-
souled ones departed, desiring victory.
to shake slightly due to force
The earth seemed to tremble because of
to hit with one's open hand a show of approval relating to a lion
the slapping[226] and clapping. The leonine
to go through something
roars of the rakshasas seemed to penetrate
to a great extent
the sky. Those immensely strong Indras

to feel very happy
among the rakshasas rejoiced as they
to rise from a hidden place a type of animal
emerged. They saw the army of the apes,
in the air
holding aloft boulders and trees. The
great-souled apes also saw the army of the
a large group of things
nairittas. There were arrays of elephants,
a vehicle pulled by horses
horses and chariots and hundreds of bells
to make sounds like a bell
tinkled. With great weapons raised, it
looked like a dark cloud. Surrounded by
nairittas in every direction, it looked like a
to shine brightly
blazing fire or the sun. The apes saw that
army advance, fixed in its aim. They raised
to make a sound like an animal
giant boulders and roared repeatedly. The
large number of rakshasas could not
a loud low sound
tolerate the roar emitted by the leaders of
very violent
the apes. They could not tolerate this fierce
highest in degree or quality
and supreme delight. Therefore, those
to a great extent
immensely strong ones roared back in

a type of animal
more terrible tones. The leaders of the apes
to go through something
penetrated that terrible army of the rakshasas.
the highest point
They raised the summits of
to go to without a purpose
mountains and trees and roamed around.
Some apes took to the sky, others remained
a very large stone
on the ground. With trees and boulders as
weapons, they angrily roamed around
in or into the middle of
amidst the soldiers of the rakshasas. The
determination in facing danger
apes, terrible in their valour, were countered
a large amount of something
with torrents of arrows. However,
they produced an excellent shower of
trees, mountains and boulders. In the
to make a sound like an animal
battle, the rakshasas and the apes roared
a large wild cat | to defeat by force
like lions. The apes used boulders to crush
the yatudhanas. In the encounter, some
angrily killed those who were covered with
protective clothing | a vehicle pulled by horses
armour. Some climbed on to chariots,

elephants and horses and killed those
feeling no fear
brave ones. The yatudhanas were violently
a type of animal
attacked by the apes. They were brought
the highest point
down with the summits of mountains.
hand with fingers bent down
Their eyes were gouged out with fists.
a male animal to move back and forth
Those bulls among rakshasas wavered,
to make a sound like an animal
were brought down and roared. The apes
a very large stone
and the rakshasas released boulders and
a type of weapon a very short time period
swords. In an instant, the earth was
covered with these and flooded with
a large amount of something
blood. There were piles of dead bodies of
to defeat by force
rakshasas who could crush their enemies.
to suddenly break into pieces
With their spears shattered, they had been
to move with force
flung down, or were being flung down, by
someone who wanders in life
the apes. The roamers in the night killed
the apes with the dead bodies of apes. The
apes also killed the rakshasas with the

dead bodies of rakshasas. The rakshasas

to take quickly a very large stone a type of animal
seized the boulders and killed the apes

with these. The apes also seized the weapons

and killed the rakshasas with these.

They attacked and killed each other with

a weapon with a sharp tip
rocks, spears and other weapons. In the

to make a sound like an animal
battle, the apes and the rakshasas roared

a large wild cat protective clothing
like lions. With their armour and bodyguards

one who gives protection
shattered, the rakshasas were

killed by the apes. Blood began to flow

to use up the supply of
there, like sap from trees. In the battle,

a vehicle pulled by horses
some apes destroyed chariots with chariots,

elephants with elephants and horses

with horses. Using kshurapras, ardhachandras,

a long pointed weapon
bhallas and sharp arrows, the

to break or cause to break
rakshasas fragmented the trees and the

boulders of the Indras among the apes. In

to spread over a surface
the encounter, the earth was strewn with
very shocked and upset to cut off
shattered summits of mountains, severed
to kill
trees and slain apes and rakshasas. It
to move across
became impossible to traverse. There was a
loud excited and emotional the most important part
tumultuous clash and in the forefront of
the armies, the rakshasas were brought
down. The maharshis and large numbers
to feel very happy
of gods rejoiced and roared at this.

with a leg on each side of
Narantaka was astride a horse that
to take quickly
was like the wind in its speed. He seized
a weapon with a sharp tip
a sharp spear and penetrated the army of
the king of the apes, the way a fish enters
to burn brightly
the great ocean. With that blazing spear,
the brave and great-souled enemy of Indra
a very short time period
killed seven hundred apes in an instant.
a large number of a male animal
He slew the soldiers and the bulls among
the apes. The vidyadharas and maharshis

saw the great-souled one astride the back of the horse, roaming around amidst the army of the apes. They saw that there was a mire of flesh and blood in his path. There were bodies of apes who had fallen down, resembling mountains. Whenever the bulls among apes thought of showing their valour, Narantaka overcame and pierced them. At all ends of the battlefield, Narantaka raised his blazing spear and burnt the soldiers of the apes, the way a fire consumes a forest. By the time the residents of the forest raised trees and boulders, they were struck and brought down, like the vajra shattering mountains. The powerful Narantaka roamed around in all directions. Like the wind during the

a heavy rain on a large scale
monsoon, he extensively covered all parts
the place of a fight feeling no fear
of the battlefield. Among all the brave
having courage to go through with force
ones whom the valiant one pierced, not a
single one was capable of running away,
remaining in one place, moving, rising up
or leaving. Though he was alone, with the
a weapon with a sharp tip
spear that was as energetic as the sun, he
seemed to be like many. He routed the soldiers
a type of animal
of the apes and brought them down
to go down
on the ground. When the spear descended
to press out of shape
on them, it was like being crushed by the
not able to do something
vajra. The apes were incapable of withstanding
to deal with successfully
it and shrieked in loud voices. As
the brave apes fell down, they assumed
the forms of mountains, with their peaks
to suddenly break into pieces
shattered by the vajra. The best among
the apes were reduced to the state they

to cause to become lower
were in when they were brought down by
the great-souled Kumbhakarna. They presented
themselves before Sugriva.

to cause to be very scared
Sugriva saw that, terrified by their fear
a type of animal
of Narantaka, the army of the apes was
running away, here and there. He saw the
soldiers running away. He also saw
with a leg on each side of
Narantaka advancing, astride the back of
a weapon with a sharp tip
the horse and holding the spear. Having
one who has power and control
seen him, Sugriva, lord of the apes, spoke
to the brave Prince Angada, who was
determination in facing danger
Shakra's equal in valour. 'O brave one! This
to disturb or excite
rakshasa is astride a horse and is agitating
to remove
the army of the apes. Go and take away his
life.' Hearing his master's words, Angada
to go down
descended. The army[227] was like a mass of
a visible line of light
clouds and it was as if a cloud with rays

had emerged from that army. Angada, supreme among the apes, was like a mass of rocks. He was radiant with his armlets and looked like a mountain with minerals. The immensely strong one possessed no weapons, only his nails and teeth. Approaching Narantaka, Vali's son spoke these words. 'Stay. What are you doing to these ordinary apes? This spear has the touch of the vajra. Hurl it towards my chest.' Hearing Angada's words, Narantaka became angry. He bit his lips with his teeth and sighed like a serpent. He suddenly hurled the blazing spear and pierced Angada. But striking the chest of Vali's son, which was as firm as the vajra, it shattered and fell down on the ground. He[228] saw

to rise from a hidden place
highest in degree or quality
a type of animal
a band worn around the arm
a natural chemical substance
to a great extent
hard covering at a finger's end
a weapon with a sharp tip
to throw with force
to make a long loud breath
a large snake
to shine brightly
to go through with force
to suddenly break into pieces

a weapon with a sharp tip very shocked and upset
that the spear had been shattered, as if the
a long strand wound in circles to cut off
coils of a serpent had been severed by
the inside part of the hand
Garuda. Vali's son raised his palm and
struck the horse on the head. The horse's
to suddenly break into pieces
head was shattered by the slap of the palm
and it fell down on the ground. Its feet
to cut a deep hole
were broken and its pupils were gouged
out. Though it was like a mountain, its
tongue stuck out. On seeing that the horse
had been killed and had fallen down,
a strong feeling of anger
Naranataka was overcome with rage. In
to a great extent
the battle, the immensely powerful one
hand with fingers bent down
raised his fist and struck Vali's son on the
to hit violently and very hard
head. Angada's head was smashed by the
very violent to flow out slowly
fierce fist and he oozed out blood that was
a very short time period
extremely warm. For an instant, there was
to shine brightly a state of being aware
a blazing loss of consciousness. When he

to get again a state of being aware to amaze
regained consciousness, he was astounded.
hand with fingers bent down the highest point
Angada's fist was like the summit
of a mountain and his force was like that of
the vajra. Vali's great-souled son brought it
to press out of shape
down on Narantaka's chest. Crushed by the
to suddenly break into pieces
fist, his chest was shattered. He seemed to
to throw up
be in flames. He vomited blood and blood
covered his body. Narantaka fell down on
the ground, as if a mountain had been
shattered by the vajra and had been
the most important part
brought down. In the forefront of the field
highest in degree or quality
of battle, Narantaka, supreme among
feeling no fear to kill
brave ones, was slain by Vali's son. The
supreme gods in the sky and the residents
to make a sound like an animal
of the forest roared loudly. Angada performed
determination in facing danger
an extremely difficult act of valour
and this delighted Rama's heart. He was

feeling no fear
himself surprised at this extremely brave
having courage the act of making happy sounds
and valiant act and, rejoicing, started to
fight again.

Chapter 6(58)

Seeing that Narantaka had been killed, the bulls among the nairittas, Devantaka, Trimurdha,[229] Poulastya[230] and Mahodara, shrieked. Mahodara mounted an Indra among elephants that was like a cloud. The immensely brave one attacked Vali's valiant son. The powerful Devantaka was tormented, suffering hardship on account of his brother. He seized a blazing club and attacked Angada. The brave Trishira was astride a chariot that was like the sun, yoked to excellent horses. He rushed towards Vali's son. Those three Indras

one that ruins something
among the nairittas were the destroyers
of the pride of the gods and attacked. Angada
to remove completely
uprooted a giant tree with branches.
to throw with force
The brave Angada violently hurled it towards
Devantaka. The giant tree, with the
to burn brightly
giant branches, blazed like Shakra's vajra.
to suddenly break into pieces a long pointed weapon
Trishira shattered it with arrows that
full of hate or anger
were like virulent serpents. Seeing that
being separated by cutting
the tree had been severed, Angada leapt
a type of animal
up. The elephant among apes showered
a very large stone
down trees and boulders. Angrily, Trishira
used sharp arrows to shatter these. Surantaka[231]
shattered the trees with the tip
of his club. Trishira attacked the brave
Angada with arrows. Mahodara rushed
towards Vali's son on an elephant and
a long pointed stick
struck him on the chest with javelins that

were like the vajra. Devantaka angrily ap-
proached and struck Angada with a club.
moving very fast
However, having done this, he swiftly
to move back to avoid danger
retreated some distance away. He was
happening at the same time
simultaneously attacked by those three
in the first position
foremost nairittas. However, despite this,
to a great extent
Vali's powerful and immensely energetic
to worry or upset one the inside part of the hand
son wasn't distressed. He raised his palm
and struck that great elephant severely.[232]
to stick out
With its eyes jutting out, the elephant
to make a loud cry
shrieked and fell down.[233] In the battle,
to pull quickly to remove
Vali's immensely strong son plucked out a
an animal's long large tooth
tusk and attacked and struck Devantaka.
a leg or arm
Like a tree in the wind, all his limbs trem-
the general appearance
bled. With the complexion of the sap of
very large in amount to rise from a hidden place
lac, copious quantities of blood emerged
from his mouth. With difficulty, the

having or showing a lot of energy
powerful and greatly energetic Devantaka
power or control
got a grip on himself. He firmly struck Angada
with that terrible club. Struck by the
a type of animal
club, the son of the Indra among the apes
sank to his knees on the ground. However,
he leapt up again. As he was jumping up,
a long pointed weapon
Trishira struck him with three arrows
capable of producing poison
that were like venomous serpents. Those
a mark to show direction
terrible arrows struck the son of the king
part of a face above the eyes
of the apes on his forehead.

a male animal
Angada was attacked by three bulls
able to understand clearly
among nairittas. Discerning this,
Hanumat and Nila went there. Nila
to throw with force
hurled the summit of a mountain towards
able to easily learn or understand
Trishira, but the intelligent son of Ravana
to suddenly break into pieces
shattered this with sharp arrows. That flat
to break or cause to break
rock was fragmented with hundreds of

to send out from a source to shine brightly
arrows and emitting sparks and flaming,
the highest point
the summit of the mountain fell down.
Seeing this, Devantaka was delighted.
to take quickly
In the encounter, he seized a club and
advanced and attacked the son of the
coming down
wind god. Seeing that he was descending,
Hanumat, the son of the wind god, leapt
hand with fingers bent down being done with power
up. With a fist that was as forceful as the
vajra, he struck him on his head. His head
treated to have a folded look
was crushed and shattered by the blow of
to stick out
the fist. His teeth fell out. His eyes jutted
out. His tongue hung down. Devantaka,
the son of the king of the rakshasas, lost
his life and suddenly fell down on the
ground.

to a great extent
When he was killed, the immensely
in the first position
strong Trimurdha, the foremost among

one who fights in battles
rakshasa warriors and the enemy of
the gods, was angry and attacked. He
very violent
showered down arrows, fierce and sharp
a large amount of something
at the tips, on Nila's chest. When torrents
of arrows were rained down, the body
an officer of high rank a type of animal
of the commander of the ape army was
to injure or damage badly
mangled. But Nila increased the size of
to force one to stop attacking
his body and repulsed this with his great
to get again
strength. When Nila regained his senses,
to remove completely a small mass of something
he uprooted a mountain that had clumps
of trees. Having uprooted it, with a ter-
rible and fierce force, he used it to strike
Mahodara on the head. The mountain des-
to go down to suddenly break into pieces
cended and shattered Mahodara and the
elephant. He was uprooted and, losing his
life, fell down on the ground. He fell down,
like a mountain struck by the vajra.

of or relating to a father
Seeing that his paternal uncle had been
being killed to take quickly
slain, Trishira became angry. He seized
to go through with force
a bow and pierced Hanumat with sharp
a long pointed weapon to remove completely
arrows. Hanumat uprooted Trishira's
horse and angrily tore it apart with his
hard covering at a finger's end a wild animal
nails, like the king of deer against an Indra
among elephants. Trishira, Ravana's son,
a long pointed stick
seized a javelin that was like Death on the
to throw with force
night of destruction and hurled it towards
the son of the wind god. It sped through
a falling space rock a kind of wild animal
the sky like a meteor. However, the tiger
a type of animal to go down
among apes seized it as it descended,
to make a sound like an animal
broke it and roared. The terrible javelin
to suddenly break into pieces
was shattered by Hanumat. On seeing
to feel very happy
this, the large number of apes rejoiced
highest in degree or quality
and roared like clouds. Trishira, supreme
a type of weapon
among rakshasas, raised a sword and in

a forward or upward push
anger, thrust this down into the chest of
a type of animal
the Indra among apes. Hanumat, the son
of the wind god, was struck by the blow of
a type of weapon having courage
the sword. He struck the valiant Trishira
the inside part of the hand
on the chest with his palm. Struck by the
to a great extent
palm, the immensely energetic Trishira
to remove with force
lost his senses. The weapon was dislodged
from his hands and he fell down on the
ground. As the sword was falling down,
to take quickly
the great ape seized it. Like a mountain
to cause to be very scared
in size, he roared and terrified all the
someone who wanders in life
nairittas. The roamer in the night was
to allow to exist a loud low sound
unable to tolerate this roar. He leapt up
hand with fingers bent down
and struck Hanumat with his fist. Because
of that blow of the fist, the great ape became
very angry a male animal
wrathful. He seized the bull among
a crown worn by royal people
rakshasas by his diadem. Angry, the son

of the wind god used that sharp sword to sever his heads,[234] with the diadems and earrings, just as Shakra severed the head of Tvashta’s son.[235] Like stellar bodies dislodged from the sun’s path, the heads of Indra’s enemy, with eyes that were as large as mountains and as fiery as the fire, fell down on the ground. Trishira, the enemy of the gods, was like Shakra in his valour and was killed by Hanumat. The apes roared and made the earth tremble. The rakshasas fled in different directions.

Trishira and Mahodara had been killed and so had the invincible Devantaka and Narantaka. On seeing this, the immensely strong Mahaparshva became extremely intolerant and angry. He seized an auspicious club that emitted sparks and was completely made out of iron. It was bound in a golden garment and was smeared with flesh and blood. Its form was radiant, decorated with the blood of enemies. He wore red garlands and was fiery and blazed in his energy. He was as terrifying as Airavata, Mahapadma and Sarvabhouma.[236] The immensely strong Mahaparshva became greatly enraged and seized a club. Like the blazing fire that arises at the end of a yuga, he attacked the apes. The ape Rishabha leapt up. The powerful one approached and stood in front of Mahaparshva, Ravana's younger brother. Seeing the ape standing in front, resembling a mountain, he angrily struck

him on the chest with the club that was
a male animal   a type of animal
like the vajra. The bull among apes was
having edges that are not even
struck by the club. His chest was mangled
very large in amount   to flow out slowly
and copious quantities of blood oozed
out. After a long period of time, Rishabha,
to get again
bull among apes, regained his senses. He
a strong feeling of anger
bit his lips in rage and glanced towards
Mahaparshva. In the field of battle, he
to take quickly
seized the terrible club and repeatedly
struck Mahaparshva, the crazy leader of
the army. He was mangled by the club and
his eyes and teeth fell off. Like a mountain
to suddenly break into pieces
shattered by the vajra, Mahaparshva fell
down. Thus, Ravana's brother was killed.
to look or be like
The army of nairittas resembled the
ocean. Wishing to only protect their lives,
to give up completely
they abandoned their weapons and ran

away, like the ocean when it crosses the
a coast
shoreline.

Chapter 6(59)

Atikaya was like a mountain and was one
to steal from
who robbed the gods and the danavas of
loud excited and emotional
their pride. He saw the tumultuous sight
upset
of his own army being distressed and it
made the body hair stand up. He saw that
determination in facing danger
his brothers, who possessed a valour that
was equal to that of Shakra’s, had been
of or relating to a father
killed. He saw that his paternal uncles,
the brothers Mahodara and Mahaparshva,
a male animal
bulls among rakshasas, had also been
killed in the battle. In the encounter, the
to a great extent one who receives a benefit
immensely energetic one, the beneficiary
something helpful
of a boon from Brahma, became angry.

a vehicle pulled by horses
Shakra’s enemy mounted a chariot that
having an attractive quality
was as radiant as an array of one thousand
to make more attractive
suns and attacked the apes. Adorned in a
a crown worn by royal people — to make a quick sound
diadem and polished earrings, he twanged
a weapon used for shooting
his giant bow. He announced his name
to make a sound like an animal
and roared loudly. There was the terrible
a large wild cat
sound of his roaring like a lion, announcing
his name and twanging his bow. The
to cause to be very scared
apes were terrified. They saw his form,
which was like that of Vishnu engaging in
to cause pain to
his three strides. Afflicted by fear, all the
to run away from danger
apes fled in the ten directions. Seeing that
Atikaya was attacking, the apes lost their
shelter from danger
senses. In the battle, they sought refuge
with the one who grants refuge, Lakshmana’s
of greater age
elder brother. From a distance,
with a leg on each side of
Kakutstha saw Atikaya astride a chariot

that was like a mountain. He was brandishing a bow and was roaring like a cloud of destruction.

On seeing the great-souled one, Raghava was extremely surprised. He assured the apes and spoke to Vibhishana. ‘Who is this? He is like a mountain. He wields a bow and his eyes are tawny. He is mounted on a giant chariot that is yoked to one thousand horses. He possesses sharp spears and exceedingly sharp javelins and spikes. With the rays of the weapons, he looks like Maheshvara, surrounded by the bhutas. He is radiant and dazzling, like the tongue of Death. Surrounded by javelins, he is like a cloud tinged with lightning.[237] On his excellent chariot, all the bows that

have been arranged have golden backs,
to look or be like to bend to greet or show respect
resembling Shakra's bow[238] in the sky.
a kind of wild animal
Who is this tiger among rakshasas who
to go to without a purpose
is roaming around in the field of battle?
driver of a vehicle driven by horse
This best among charioteers is advancing
a vehicle pulled by horses having or showing a lot of energy
on a chariot that is as energetic as the sun.
having an attractive quality
The radiant top of his standard has a mark
a long pointed weapon
of Rahu on it. His arrows are shining like
a visible line of light to make something clear
the rays of the sun and are illuminating
a weapon used for shooting
the ten directions. His bow is curved in
to make a sound like an animal
three places and roars like a cloud. It is
to make more attractive
ornamented with a golden back. His bow
extremely impressive
is as dazzling as Shatakratu's excellent

bow. His giant chariot has a standard,

flags and a seat. With four drivers, it is
the loud sound during storms
roaring like thunder. There are thirty-
a case for carrying arrows
eight quivers on his chariot. There are

bows with terrible bowstrings, golden and brown. Two swords are slung from the sides of the chariot, illuminating the sides. Each of them is beautiful and clearly ten cubits long, with handles that are four cubits.[239] The patient one is like a giant mountain and wears a red garland around his neck. He is like Death. He possesses a large mouth, like Death. He is like the sun, inside a cloud. Golden armlets adorn both his arms. He is as radiant as the excellent mountain of the Himalayas, with its two peaks. With two earrings, his face is shining and possesses auspicious eyes. He is like the full moon between the two stars in Punarvasu.[240] O mighty-armed one! Tell me. Who is this supreme rakshasa?

On seeing him, all the apes are afflicted by grief and are running away in different directions.

Vibhishana was asked by Prince Rama, infinite in his energy. The greatly energetic one replied to Raghava. ‘The immensely energetic Dashagriva is the younger brother of King Vaishravana.[241] Ravana, terrible in his deeds and great in his enterprise, is the lord of the rakshasas. He has a valiant son who is Ravana’s equal in battles. He serves the aged and is learned. He is supreme among those who are accomplished in the use of all weapons. He is skilled in mounting the backs of horses, elephants and chariots, in wielding the bow and the sword, in bheda, conciliation,

dana and good policy. Resorting to the
strength of his arms, Lanka is free from
fear. He is the son of Dhanyamali and he is
known by the name of Atikaya.[242] Cleansing
to wash to honor God
his soul, he worshipped Brahma and
a simple and plain thing
performed austerities. He obtained weapons
and defeated the enemies. Svayambhu
something helpful
granted him the boon that he cannot be
killed by the gods and the asuras. He obtained
protective clothing
this divine armour and this chariot
bright and shining
that is as radiant as the sun. Hundreds of
gods and danavas have been defeated by
him. He has protected the rakshasas and
to kill able to easily learn or understand
slain yakshas. The intelligent one used
to surprise someone
his arrows to stupefy Indra's vajra. In a
a loop at the end of a rope
battle, he countered the noose of the king
of the waters.[243] This powerful Atikaya is

a bull among the rakshasas. He is Ravana's intelligent son and has destroyed the pride of the gods and the danavas. O bull among men! Therefore, let us act quickly, before he uses his arrows to destroy the soldiers of the apes.

a male animal
able to easily learn or understand
a long pointed weapon
a type of animal

The powerful Atikaya entered the army of the apes. He stretched his bow and roared repeatedly. He saw the supreme among charioteers, terrible in his form, stationed on the chariot. The foremost among the apes attacked the great-souled one. Kumuda, Dvivida, Mainda, Nila and Sharabha used trees and the summits of mountains and simultaneously attacked him. The immensely energetic Atikaya, supreme among those who knew about

a weapon used for shooting
to make a sound like an animal
highest in degree or quality
driver of a vehicle driven by horse
a vehicle pulled by horses
the highest point
happening at the same time
to a great extent

a long pointed weapon
all weapons, used his gold-tufted arrows
to cut off
to sever those trees and mountains. In
the most important part
the forefront of the battle, the powerful
someone who wanders in life
roamer in the night, terrible in his form,
used arrows that were completely made
to go through with force
out of iron to pierce those apes. Those apes
to cause pain to
were afflicted by those showers of arrows
to injure or damage badly
and their bodies were mangled. In that
not able to do something
great battle, they were incapable of countering
to cause to be very scared
Atikaya. The rakshasas terrified
the soldiers and the brave ones among the
a large wild cat
apes, just as a young and angry lion drives
a group of animals the middle area or part
away herds of deer. In the midst of the ape
soldiers, the Indra among the rakshasas
did not kill anyone who was not fighting.

to have and use
Wielding the bow, he went up to Rama
and proudly spoke these words. 'I am

a vehicle pulled by horses
stationed on my chariot, with a bow and
a long pointed weapon
arrow in my hands. I never fight with an
ordinary person. Let anyone who possesses
moving very fast
strength and enterprise swiftly
a fight between two people
grant me a duel now.’ Hearing his words,
someone who causes death
Soumitri, the slayer of enemies, became
not willing to accept
angry and intolerant and attacked. He
to take quickly
smiled and seized his bow. In front of
Atikaya, he stretched his great bow. Having
angrily attacked, Soumitri picked up
speech sound common in a place
an arrow from his quiver. The twang of
very violent to cause to be very scared
Lakshmana’s fierce weapon terrified the
someone who wanders in life
roamers in the night and filled the earth,
the mountains, the sky, the ocean and the
a loud low sound
directions. Hearing the terrible roar of
to bend to greet or show respect
Soumitri’s bow, the powerful and immensely
to a great extent
energetic son of the Indra among

to amaze
the rakshasas was astounded. Seeing that
Lakshmana had presented himself before
him, Atikaya was angry. He picked up a
a long pointed weapon
sharp arrow and spoke these words. 'O
Soumitri! You are a child. You are not
to succeed in doing
accomplished in fighting. Go away. I am
like Death. Why do you wish to fight with
me? The Himalayas, the sky or the earth
to deal with successfully
are unable to withstand the force of weapons
released from my arm. You desire to
not sleeping
awake a fire of destruction that is happily
sleeping a weapon used for shooting
asleep. Cast aside your bow and return. If
you fight against me, you will lose your
quality of being difficult
life. Or perhaps your obstinacy doesn't
to move back to avoid danger
allow you to retreat. In that case, remain
to stop having or doing the place where one lives
and give up your life. Go to Yama's abode.
to look
Behold my sharp arrows. They destroy the

pride of enemies. They are embellished with molten gold and are like Ishvara's[244] weapons. This arrow is like a serpent and will drink blood, just as an enraged king of deer drinks the blood of a king of elephants.' Hearing Atikaya's proud and angry words in the battle, the extremely strong prince and prosperous one was also enraged. He spoke words that were full of great import. 'One doesn't become powerful only through the use of words. One doesn't become a virtuous person only through self-praise. I am stationed here, with a bow and arrow in my hands. O evil-souled one! Show me your valour. Demonstrate it through your deeds. You should not indulge in self-praise. Only a person

having typical male features
who possesses manliness is said to be
feeling no fear with a leg on each side of
brave. You are an archer and are astride a
a vehicle pulled by horses
chariot that has all the weapons. Demonstrate
determination in facing danger
your valour through arrows or other
after that
weapons. Thereafter, I will use sharp
to cause to become lower
arrows to bring down your head, just as at
the right time, the wind brings down a
a type of tree
palm fruit from its stem. My arrows are
to make something attractive
embellished with molten gold. Today, they
to flow out slowly
will drink the blood that oozes out from
the wounds created in your body by these
a pointed stick or post
stakes. Taking me to be a child, you should
in a gentle manner
not take me lightly. Whether I am a child
or whether I am aged, in the encounter you
will know me as Death.'

He heard Lakshmana's words, full of
to make one very angry
great meaning. Enraged, Atikaya picked up

a supreme arrow. The vidyadharas, bhutas, gods, daityas, maharshis, guhyakas and great-souled ones witnessed that encounter. Angry, Atikaya affixed the arrow to his bow. As if eating up the sky that was in between them, he shot this at Lakshmana. The sharp arrow descended, like a venomous serpent. Lakshmana, the slayer of enemy heroes, severed this with an ardhachandra arrow. That arrow was like the hood of a serpent and was splintered. Seeing this, Atikaya became extremely angry and affixed five arrows. The roamer in the night shot these towards Lakshmana. However, Bharata's younger brother severed them with his sharp arrows. Lakshmana, the slayer of enemy heroes,

highest in degree or quality
to attach
a weapon used for shooting
to go down
capable of producing poison
someone who causes death
to cut off
a mark to show direction
cover that protects something
to break into pieces
someone who wanders in life

to cut off a long pointed weapon
severed these with his sharp arrows. He
to shine brightly
then picked up a sharp arrow that blazed
to attach
in its energy. Lakshmana affixed this to his
a weapon used for shooting
excellent bow. He stretched it with force
and released the arrow. He drew the bow
all the way back and released the arrow
to bend or hang down part of a face above the eyes
with drooping tufts. It struck the forehead
highest in degree or quality
of the brave and supreme rakshasa. The
to go through something
arrow penetrated the forehead of the
terrible rakshasa. In the battle, with blood
streaming from him, he looked like an
a large snake
Indra among the serpents. The rakshasa
to shake slightly due to force a small tower on a building
trembled, just like the turrets of Tripura
when they were struck by Rudra's terrible
to shake slightly
arrow. Lakshmana made him tremble.
to make one feel less afraid to get again
Having reassured himself and regained his
to a great extent
breath, the immensely strong one

thought. 'This was an excellent strike with the arrow. My enemy deserves praise.' As he lowered himself on his arms, he thought in this way.[245] He mounted his chariot and roamed around on that chariot. The bull among rakshasas fixed one, three, five and seven arrows to his bow, stretched it and released them. Those arrows were like death and were shot from the bow of the Indra among rakshasas. They were tufted with gold and dazzled like the sun. They made the sky blaze. The rakshasa shot a flood of arrows. However, Raghava's younger brother wasn't scared. He severed these with many sharp arrows. Ravana's son saw that his arrows had been countered in the battle. The enemy of

Indra of the gods angrily seized a sharp arrow. The immensely energetic one affixed and violently released this arrow. It approached Soumitri and struck him between the breasts. In the battle, Atikaya struck Soumitri in the chest. Like musth from a crazy elephant, a copious quantity of blood began to flow. The lord violently freed himself from that stake. He picked up a sharp arrow and affixed a weapon to it. When the great-souled one invoked agneyastra on that arrow, the bow and the arrow blazed. The extremely energetic Atikaya affixed the *sourastra*.[246] He affixed a gold-tufted arrow that resembled a serpent. Lakshmana shot that terrible and blazing arrow towards Atikaya and it was like the deadly staff of the Destroyer.[247] The roamer in the night saw that the arrow had been invoked with agneyastra. He shot a blazing arrow that had been invoked with suryastra. Those two arrows struck each other in the sky, blazing in their energy, like two wrathful serpents. They consumed each other and fell down on the ground. Their rays were reduced to ashes and those two excellent arrows were no longer radiant. Angry, Atikaya released the *aishika* weapon.[248] The valiant Soumitri severed this with aindrastra. On seeing that the aishika had been destroyed, the prince who was Ravana's son angrily invoked *yamyastra*[249] on an arrow. The roamer in the night shot this weapon towards Lakshmana and Lakshmana destroyed this with *vayavyastra*.[250] Angry, Lakshmana showered down arrows on Ravana's son, like rain pouring down from a cloud. They struck Atikaya and severed his armour, which was encrusted with diamonds. Shattered violently by the arrows, it fell down on the ground. Lakshmana, the slayer of enemy heroes, saw that the arrows had been rendered unsuccessful. The immensely illustrious one showered down thousands of arrows. Torrents of arrows were showered down on the immensely strong Atikaya and he was devoid of his armour. However, the rakshasa was not pained in the encounter. Moreover, the supreme among men was

not able to do something
incapable of wounding him in the battle.
At this, Vayu approached and spoke these
something helpful
words. 'He has obtained a boon from
protective clothing
Brahma and is clad in armour that makes it
to break into pieces
impossible to kill him. He has to be splintered
with brahmastra. There is no other
determination in facing danger
means to kill him.' Soumitri's valour was
like that of Indra and he heard Vayu's
to attach
impossible to resist
words. He affixed an arrow that was irresistible
to ask for help
in its force and suddenly invoked
to mention
brahmastra. Soumitri invoked that
highest in degree or quality
a mark to show direction
supreme weapon on an excellent arrow
that was sharp at the tips. The directions,
the moon, the sun, the giant planets, the
to cause to be very scared
to disturb or excite
sky and the earth were terrified and agitated.
That well-tufted arrow was like
one who delivers a message
Yama's messenger and brahmastra was

to attach a weapon used for shooting
affixed to the bow. That arrow was like the
vajra. In the battle, Soumitri shot this
towards the son of Indra's enemy. It was
impossible to resist
shot by Lakshmana and was irresistible in
to shine brightly
its force. It descended, blazing away, on an
a bunch of attached hairs
arrow that was colourfully tufted,
a stone used to make jewelry
embellished with excellent gold and diamonds.
In the battle, Atikaya saw it approach. On
seeing it, Atikaya violently struck it with
a mark to show direction
many sharp arrows. However, that arrow
possessed Suparna's force and with great
speed, approached him. Atikaya saw that
to look or be like
blazing arrow approach, resembling
having no success
Death. He made vain efforts to strike it
a weapon with a sharp tip
with spears, swords, clubs, battleaxes,
a long pointed stick
javelins, ploughs[251] and bows. However,
to burn brightly to cause to be in a condition
blazing like the fire, that arrow rendered

having no result
all these extraordinary weapons futile. It
to cut off
struck and severed Atikaya's head, decor-
a crown worn by royal people
ated with the diadem. The head, with the
hard hat worn for protection
helmet on the head, was struck by Laksh-
a long pointed weapon
mana's arrow and fell down violently on
the ground, like one of Himalayas' peaks.
to look or be like
With their faces resembling blooming
a type of flowering plant a type of animal
lotuses, the many apes were delighted.
to honor God
They worshipped Lakshmana, who had
to succeed in doing impossible to defeat
accomplished his objective. The invincible
enemy, terrible in his strength, had been
killed.

Chapter 6(60)

The large number of rakshasas who had not been killed quickly went to Ravana and told him that the bulls (a male animal) among the rakshasas, Devantaka, Trishira, Atikaya and the others had been slain (to kill). Hearing that they had been violently killed, the king lost his senses and tears flowed from his eyes. Because of the terrible news of his sons being killed and the news that his brothers had been killed, the king thought for a long time. The king was distressed (upset) and was deeply submerged (to hide) in an ocean of grief (a deep sadness). Seeing this, Indrajit, the son of the king of the rakshasas, addressed him in these words. 'O father! O Indra among the rakshasas! You should not lose your senses, not as long as Indrajit is alive. In a battle, a person who has been struck by the arrows of Indra's enemy will find it impossible to protect his life. Today, you will see the bodies of Rama and Lakshmana mangled and pierced by my arrows. They will lose their lives and lie down on the ground. Their bodies will be completely pierced by arrows. Listen to the pledge taken by Shakra's enemy. This is properly based on manliness and has fortune to back it up. Today, I will torment Rama and Lakshmana with a flood of arrows. Today, in the sacrificial ground used by Bali,

a long pointed weapon

having edges that are not even

a serious promise or agreement

having typical male features

to cause to feel extreme pain

of giving up something

very violent
Vishnu's fierce enemy, Indra, Vaivasvata,
Vishnu, Mitra, the Sadhyas, the Ashvins,
Vaishvanara,[252] the sun god and the moon
very great in size or amount
god will witness my immeasurable valour.'
The enemy of Indra of the gods said this.
to worry or upset one
Without his spirit being distressed, he
sought the king's permission. He mounted
a vehicle pulled by horses
an excellent chariot that was like the wind
to connect by a bar
in speed, yoked to excellent donkeys.

to a great extent
The immensely energetic one mounted
a chariot that was like Indra's chariot. The
a very hot day moving very fast
scorcher of enemies swiftly went to the
place where the fighting was taking place.
As the great-souled one proceeded, many
extremely strong ones followed him. They
showing happiness to have and use
were cheerful and wielded the best of
a weapon used for shooting
bows in their hands. Some were mounted

on the backs of elephants and some were
with a leg on each side of — to hold so one is ready to use
astride excellent horses. They wielded
a weapon with a sharp tip
spears, clubs, swords, battleaxes and
a heavy club with sharp points — a loud violent noise
maces. There were the blaring of conch
shells and the terrible and loud noise of
a musical instrument — someone who wanders in life
drums. Worshipped by the roamers in the
night, the enemy of Indra of the gods departed.
someone who causes death
The slayer of enemies had a white
the natural color of the skin
umbrella, with the complexion of a conch
bright and shining
shell or the moon. He was as radiant as the
full moon in the sky. The brave one was
cooking tool used to stir
fanned with golden whisks that were also
to make more attractive — pleasing to look at
decorated with gold. He was handsome
in the first position — one who uses a bow and arrow
and foremost among all archers, fanned
by the best of whisks. Indrajit left Lanka,
determination in facing danger
like the sun in his energy. In his valour, as
to supply with light
radiant as the shining sun in the sky, he il-

luminated the city. He left, surrounded by that large army. Seeing this, Ravana, lord of the rakshasas, spoke to his handsome son. 'O son! You have defeated Vasava and there is no charioteer who can stand before you, not to speak of a mortal human. You will slay Raghava.' Having said this, the Indra among the rakshasas pronounced great benedictions over him.

The greatly energetic one, the destroyer of enemies, reached the field of battle. He stationed the rakshasas all around his chariot. His complexion was like the one who devours oblations.[253] With the proper mantras, the best among rakshasas offered oblations into the fire. He prepared the oblations, with parched grain and clarified butter, and placed garlands and fragrances in front. The powerful Indra among rakshasas rendered these oblations into the fire. The weapons were used in place of reeds. *Vibhitaka*[254] was used as kindling. There were red garments and ladles made out of iron. He spread out javelins like a bed of reeds and lit a fire. He grasped the neck of a live goat that was completely black. With the kindling that was offered, a fire without smoke resulted. From the signs, it was seen that victory would be obtained. The fire itself arose in personified form and, with flames that were like molten gold in complexion, circumambulated and accepted the oblations. He was supreme among all those who possessed

knowledge of the brahmastra. He invited
a weapon used for shooting
all the weapons to remain on his bow and
a vehicle pulled by horses
his chariot. The weapons were invited and
act of giving money to church
oblations were offered into the fire. The
sun, the planets, the moon, the nakshatras
the sky to cause to be very scared
and the firmament were terrified. Blazing
in energy like the fire and like the great
Indra in his powers, he offered oblations
a long pointed weapon
into the fire. With his bow, arrows, sword,
driver of a vehicle driven by horse
chariot, horses and charioteer, he assumed
the unthinkable form of remaining
invisible.

In the great battle, he left his soldiers
behind and quickly attacked the army
a type of animal
of the apes. Remaining invisible, he shot
very violent
nets of fierce arrows. These rained down,
like water from dark clouds. Their bodies

having edges that are not even — a long pointed weapon
were mangled by Shakrajit's[255] arrows.
They were struck by maya and screamed
very ugly — a type of animal
in hideous tones. In the battle, the apes
were like mountains. However, they were
brought down, like excellent mountains
to suddenly break into pieces
shattered by Indra's vajra. In the battle,
they could only see arrows that were sharp
to go through something
at the tips penetrate the soldiers of the
apes. The rakshasa, the enemy of Indra of
the gods, was deep in his use of maya and
they were unable to see him. The great-souled
one who has power and control
lord of the rakshasas covered all
too many to be counted
the directions with innumerable arrows
to cover or hide
sharp at the tips. He shrouded the radiance
a warm soft light — anxiety or pain
of the sun and caused distress to the
a weapon with a sharp tip
Indras among the apes. Spears, swords
to look or be like — to burn brightly
and battleaxes, resembling a blazing

to go through with force to happen in a violent way
fire, pierced them. They were like raging
to send out from a source very violent
fires, emitting sparks. This fierce shower
rained down on the soldiers of the king
a type of animal
of the apes. The leaders of the apes were
to shine brightly a long pointed weapon
struck by these blazing and sharp arrows.
to cause pain to
Afflicted by Shakrajit's arrows, they were
to grow and develop fully to hold firmly
like blossoming kimshukas. They clung
very ugly
to each other and roared in hideous tones.
The weapons of the Indra among the
having edges that are not even
rakshasas mangled the bulls among the
apes and made them fall down. Struck and
with their eyes torn out, some looked up
into the sky. Some leaned on each other
and fell down on the ground. Hanumat,
Sugriva, Angada, Gandhamadana, Jambavat,
Sushena, Vegadarshina, Mainda,
Dvivida, Nila, Gavaksha, Gaja, Gomukha,

a type of animal
Kesari, Hariloma, the ape Vidyuddamshtra,
Suryanana, Jyotimukha, the ape
Dadhimukha, Pavakaksha, Nala and the
ape Kumuda—all of them were struck
a long pointed stick a long pointed weapon
with spears, javelins and sharp arrows,
to mention a repeated word or phrase
all invoked with Indrajit's mantras. The
to go through with force
supreme rakshasa pierced all those tigers
in the first position
among apes. The foremost leaders among
having edges that are not even
the apes were mangled with clubs and
pierced with arrows that were gold-tufted.

He next rained down arrows that are as
bright and shining
radiant as the rays of the sun on Rama and
Lakshmana. Rama's beauty was supreme
and he did not think about this shower
to think of in a certain way
of arrows, regarding it as no more than
a shower of rain. However, looking at it,
he spoke to Lakshmana. 'O Lakshmana!

This Indra among rakshasas, the enemy
of Indra of the gods, is resorting to the
in a violent manner
brahmastra again. He is fiercely bringing
a type of animal
down the soldiers of the apes. He is
to cause pain to
engaging with us and afflicting us with these
a long pointed weapon to get a thing by effort
arrows. The great-souled one has obtained
something helpful
a boon from Svayambhu. He is in the sky
impossible to see
and has made his terrible form invisible.
How can one fight against someone who
doesn't possess a body? How can one
raise a weapon and kill Indrajit? I think
admired for past achievements
that the illustrious Svayambhu cannot
be thought of and this shows the power
able to easily learn or understand
of his weapon. O intelligent one! Remain
to allow to exist
here with me and tolerate this shower of
arrows now. This Indra among rakshasas
to hide from sight to completely cover
has concealed himself and is enveloping

a long pointed weapon
all the directions with his nets of arrows.
having courage
All the best among the valiant ones have
fallen down and the army of the king of
a type of animal very bright and attractive
the apes is no longer resplendent. Let us
not awake to leave and never return
fall down, unconscious. Let us abandon
all anger and joy and withdraw from the
battle. On seeing this, it is certain that
a being that cannot die
this enemy of the immortals will return,
to get a thing by effort
having obtained success in the field of
battle.' At this, they allowed themselves
to be struck by Indrajit's nets of weapons.
anxiety or pain
Having caused them distress in the field of
to make a sound like an animal
battle, the Indra among rakshasas roared
in delight. With Rama and Lakshmana,
the soldiers of the king of the apes were
to make one fully involved
suddenly immersed in misery in that

encounter. He[256] returned to the city protected by Dashagriva's arms.

Chapter 6(61)

In the forefront of the field of battle, the soldiers and the leaders of the apes lost their senses. Sugriva, Nila, Angada and Jambavat did not know what they should do. Vibhishana was supreme among those who were intelligent and he saw that the soldiers were distressed. He spoke these unmatched words of assurance to the brave king of the apes. 'Do not be frightened. This is not the time for despondency. The two noble ones are disabled and suffering because of the words uttered by Svayambhu.[257] That is the reason they

the most important part
a type of animal
highest in degree or quality
able to easily learn or understand
to worry or upset one
better than all others
the state of being sure
to cause to become afraid
feeling hopeless
unable to do normal activities
to say

have succumbed to the net of Indrajit's weapons. This supreme weapon was given by Svayambhu Brahma and its force is irresistible. The two princes have shown it respect and have fallen down. This is not the time for despondency.'

Hearing Vibhishana's words, the intelligent Maruti showed his respects to Brahma's weapon. Hanumat said, 'These spirited soldiers of the apes have been struck down. We must comfort those who are still alive.' In the night, those two brave ones, Hanumat and the supreme among the rakshasas,[258] roamed around in the field of battle, with torches in their hands. They had fallen down in every direction, with blood oozing from the wounds in their bodies. Their tails, hands, thighs, feet, fingers and heads had been mangled. The earth was strewn with fallen apes who were like mountains. Blazing weapons could also be seen, fallen down on the ground. Vibhishana and Hanumat also saw Sugriva, Angada, Nila, Sharabha, Gandhamadana, Jambavat, Sushena, Vegadarshina, Ahuka, Mainda, Nala, Jyotimukha, Dvivida and Panasa—brought down in the battle. Sixty-seven crores of spirited apes had been brought down by Svayambhu's beloved weapon in the fifth part of the day.[259]

Hanumat and Vibhishana searched for Jambavat and looked at the army that had been afflicted by the arrows, resembling the terrible waves of the ocean. He was naturally old and aged and had been pierced with hundreds of arrows. Prajapati's brave son[260] was like a fire that had been pacified. Having seen and met him, Poulastya[261] spoke these words. 'You have been shattered by these sharp arrows. Are you still alive?' Having heard Vibhishana's words, Jambavat, bull among the bears, managed to utter these words with difficulty. 'O Indra among the nairittas! O immensely brave one! I have recognized you through your voice. My body has been pierced with sharp arrows and I am unable to see you with my eyes. O nairitta! Anjana had an excellent son through the wind god. He is Hanumat, supreme among the apes. Is he still alive?' Hearing Jambavat's words, Vibhishana asked, 'Ignoring the two noble ones,[262] why are you asking about Maruti? O noble one! The supreme affection you have displayed towards the son of the wind god is not shown towards King Sugriva, Angada or Raghava.' Hearing Vibhishana's words, Jambavat replied in these words. 'O tiger among nairittas! Listen to the reason why I asked about Maruti. If that brave one is alive, even if this army has been destroyed, we will be alive. If Hanumat has lost his life, even if we are alive, we will be as good as dead. O son![263] Maruti is like the wind. He is like the fire in his valour. As long as he is alive, there is still hope.'

At this, Hanumat, the son of the wind god, humbly approached the aged Jambavat and grasped his feet. The senses of the bull among bears were afflicted. However, on hearing Hanumat's words, he thought that he had got back his life again. The immensely energetic Jambavat spoke to Hanumat. 'O tiger among the apes! Come here. You must save the apes. There is no one else who possesses sufficient valour to be a supreme friend to them. This is the time to show that valour. I do not see anyone else. Bring joy to the brave armies of the bears and the apes. Free Rama and Lakshmana from their wounds and the stakes. O Hanumat! You must progressively travel beyond the ocean and go to

humbly	in a way without pride
grasped	to hold with the hands
bull	a male animal
afflicted	to cause pain to
immensely	to a great extent
tiger	a kind of wild animal
apes	a type of animal
valour	determination in facing danger
supreme	highest in degree or quality
stakes	a pointed stick or post
progressively	happening gradually over time

the supreme spot, the Himalayas, best among mountains. O slayer of enemies! You will see the golden Mount Rishabha there, supreme among mountains, and also see Mount Kailasa. O brave one! In between those two summits, you will see a mountain that is full of herbs. It blazes and is unmatched in its radiance. It has all the herbs. O tiger among apes! You will see four herbs on the summit there. They blaze and illuminate the ten directions. These are the great herbs—*mritasanjivani*, *vishalyakarani*, *souvarnakarani* and *sandhani*.[264] O Hanumat! You must get all of these and return swiftly. O son of the one who conveys fragrances![265] You will thereby comfort them and bring life back to the apes.'

Hearing Jambavat's words, Hanumat, bull among the apes, was filled with strength, the way the ocean is filled with the force of the waters. He stood on the summit of the mountain[266] and pressed down on that excellent mountain.[267] The brave Hanumat was seen to resemble a second mountain. The mountain was shattered and suffered from the pressure of the ape's feet. It suffered from that great burden and was incapable of bearing it. Suffering from the force exerted by the ape, the mountain blazed and fell down on the ground. Because of what Hanumat did, the peaks were shattered. As that supreme

to turn quickly and suddenly
among mountains was whirled around,
a type of animal not able to do something
the apes were incapable of remaining
there. The trees and the slopes of the
treated to have a folded look
mountain were crushed and shattered. In
to cause to be very scared
the night, Lanka was terrified. The large
gates were whirled around and the houses
a small tower on a building
and the turrets were shattered. It was as
if the city was dancing. He was himself
to press out of shape
like a mountain on earth and crushed the
to move or stir up
earth. The son of the wind god agitated
the earth, with all its oceans. As he pressed
down on the mountain with his feet,
to look or be like
his mouth resembled the mouth of the
living under earth's surface
subterranean fire. He opened it wide and
causing great fear
roared fiercely, terrifying the rakshasas.
All the rakshasas in Lanka heard the
a loud low sound
extraordinary sound of his roar and because of

their fear, were unable to move. Terrible
determination in facing danger
in his valour, Maruti bowed down before
the benefit of one a very hot day
Rama. For Raghava's sake, the scorcher
of enemies resolved to undertake this
highest in degree or quality
supreme task. He raised up his tail, which
to look or be like a large snake
resembled a serpent. He bent his back and
contracted his ears. He opened his mouth,
living under earth's surface
like the mouth of the subterranean fire.
With terrible force, he leapt up into the
sky. As he leapt up, because of the force
part of the leg above the knee
and speed of his arms and his thighs,
a small mass of something
clumps of trees, boulders, rocks and
a type of animal
ordinary apes were lifted up, and when
the force of a moving object
the momentum was lost, these fell down
into the water. He stretched out his arms,
a long strand wound in circles
which looked like the coils of serpents.
With a valour that resembled that of the

enemy of the serpents,[268] the son of the wind god left for Meru, the excellent king of the mountains, seemingly dragging the directions away with his force. The garlands of waves in the ocean were agitated and all the creatures that dwelt there were severely hurled around. He was like the chakra released from Vishnu's arm and as he swiftly departed, he looked at all this. Without any exhaustion, he traversed the path followed by the sun.

The best among apes suddenly saw the Himalayas, supreme among mountains. There were diverse kinds of waterfalls there. There were many caverns and springs. The beautiful peaks were like masses of white clouds. He reached the

great Indra among mountains. There were
tall and terrible peaks that rose up. He saw
a place where one lives alone
the great and sacred hermitages, popu-
highest in degree or quality
lated by supreme and divine rishis. He saw
the place where one lives
Brahma's treasure,[269] the abode of silver,[270]
Shakra's abode, the place where Rudra
a weapon used for shooting to shine brightly
released his bow, Hayanana,[271] the blazing
Brahmashira,[272] the servants of Vaivas-
vata,[273] the abode of the vajra, the abode
of Vaishravana,[274] Suryanibandhana,
which blazes like the sun,[275] Brahma's
to accept a depression on the stomach
abode, Shankara's bow and the navel of the
earth.[276] In the Himalayas, there was the
rising to a great height
excellent and lofty Mount Kailasa and the
excellent, lofty and golden Mount Risha-
bha. He saw the Indra among mountains
a plant used as a medicine
that had all the herbs. It blazed and was

illuminated because of all the herbs. The son of Vasava's messenger[277] was amazed to see this, blazing like the rays of the fire. That Indra among mountains was filled with herbs and he started to search for the right herbs. The great ape had travelled across thousands of yojanas. The son of the wind god roamed around the mountain that was full of divine herbs. However, knowing that someone had come, all the great herbs on that excellent mountain made themselves invisible. Unable to see them, the great-souled Hanumat became enraged and roared loudly. He was intolerant and his eyes turned as red as the fire.

He addressed the Indra among mountains in these words. 'O god! It is extremely

to make something clear
a plant used as a medicine
to surprise and confuse
to shine brightly
a visible line of light
to go to without a purpose
relating to God
impossible to see
very angry
not willing to accept

obvious
evident that you do not have the least bit
a desire to help others to look
of compassion for Raghava. Behold the
great strength of my arms today. O Indra
among mountains! You will find yourself
to suddenly break into pieces the highest point
shattered.' There were peaks, summits
and trees on that mountain. There were
a natural chemical substance
thousands of minerals, including gold.
to take quickly
He seized it with force and leapt up. The
to remove with force
summit of the mountain was dislodged
to make one leave home
and the peaks fragmented. He uprooted
it and leapt up into the sky, scaring the
worlds and the Indras among the gods and
the asuras. With a speed and force that
to be greater than
surpassed that of Garuda, he proceeded,
to exist or be present
praised by many creatures who resided in
the sky. He seized the summit, which was
bright and shining
as radiant as the sun and resorted to the

path followed by the sun. He was himself as radiant as the sun and approached the sun, resembling a second sun. That mountain was extremely radiant and the son of the one who bears fragrances[278] was himself like a mountain. He resembled the chakra, with one thousand edges, hurled with a great gust by Vishnu into the sky.

The apes saw him and roared. On seeing them, he also roared back in delight. Hearing the roars that they let out, the residents of Lanka roared in even more terrible voices. The great-souled one descended on that excellent mountain,[279] amidst the soldiers of the apes. He lowered his head down and greeted the best among the apes and embraced Vibhishana. The

to breathe in a pleasant smell
two human princes inhaled the fragrance
a plant used as a medicine
of the great herbs and were freed from all
a type of animal
their wounds. The brave apes also stood
one who carries something
up. The ape who was the son of the bearer
determination in facing danger
of fragrances used his fierce valour to
carry back the mountain with herbs.[280]
Using his force, he returned again to
Rama.

Chapter 6(62)

Sugriva, the immensely energetic lord of the apes, addressed the immensely strong Hanumat, indicating the subsequent course of action. 'Kumbhakarna and the four princes have been killed. Therefore, it is not possible for Ravana to undertake any action now. There are apes who are extremely strong and dexterous. Let those bulls among apes swiftly take torches and attack Lanka.'

The sun had set and it was the start of a terrible night. The bulls among apes headed for Lanka, with torches in their

a stick with a burning end
hands. With torches in their hands, large
a type of animal
numbers of apes attacked it from all sides.
badly formed
The guards, with malformed eyes, suddenly
in a happy manner
ran away. Cheerfully, they set fire to
a small tower on a building a large and impressive house
the turrets, floors of mansions, many roads
the official home of a king
and palaces. The fire burnt down and
consumed thousands of houses and all the
the place where someone lives
residences of rakshasas, who loved their
protective clothing
homes. There was armour decorated with
a ring or rope made of leaves
gold and vessels full of garlands and garments.
piece of clothing
Because they had been drinking,
not steady to make a sudden motion
their eyes were unsteady and they lurched
as they walked. Their garments were
to twist together or around
entwined with those of their lovers,
state of being annoyed easily
though they were filled with intolerance
a heavy club with sharp points
because of the enemy. They had maces and
a weapon with a sharp tip
spears in their hands, but they were eating

and drinking. With their beloveds, they
were lying down on extremely expensive
moving very fast
beds. They swiftly grabbed their sons and
to run away from danger
fled in different directions. Thousands of
houses of the residents of Lanka were
to shine brightly
burnt by the fire and blazed repeatedly.
There were extremely firm and extremely
expensive houses, with deep qualities.
to see and identify
They were made out of gold, in shapes of
the moon and the half-moon. They were
excellent and with many floors, shining
like the moon. There were colourful windows
a long soft seat for people — to make more attractive
and couches everywhere. Decorated
fancy item made of rare stones
with jewels and coral, they seemed to
touch the sun. There was the sound of
a type of bird — a type of male bird — to cause a ringing sound
herons and peacocks and the jingling of
a small fancy object
ornaments. Those houses that were like

mountains were burnt by the fire. Sur-
a small tower on a building
rounded by the fire, the turrets looked like
to give a slight quality
masses of clouds tinged by lightning,
when summer is over. Beautiful women
a large and impressive house
who were asleep in mansions were burnt.
a small fancy object
Throwing aside all their ornaments, they
to express sadness
lamented, ‘Alas!’ Surrounded by the fire,
the houses fell down. They were like the
to suddenly break into pieces
shattered summits of mountains, struck
by the vajra of the wielder of the vajra.
From a distance, as they were burnt, the
to look or be like
houses resembled the summits of the
to shine brightly a small group of trees
Himalayas, blazing with groves of herbs.
The tops of the mansions were burnt and
to flow over and cover
blazed, engulfed in flames. In the night,
Lanka seemed to be full of flowering kim-
one who guards something
shukas. The keepers of elephants set the

one who guards something
elephants free. The keepers of horses set
the horses free. Lanka was like the turbu-
full of confusion
lent ocean at the time of the end of the
worlds. On seeing a freed horse, an ele-
people who have gone back
phant was scared and retreated. On seeing
afraid
a frightened elephant, a horse was scared
and retreated. In a short while, the city was
a type of animal
burnt by the apes. It seemed as if the earth
in the process of burning
was ablaze at the time of the terrible
destruction of the worlds. From ten
yojanas away, one could hear the sounds of
the women screaming, as they were burnt
to burn the surface of to completely cover
and scorched and enveloped in smoke.

With their bodies burnt by the fire, the
to rise from a hidden place
enemy rakshasas emerged. Desiring to
fight, the apes attacked them violently.
to send out from a source
The sound emitted by the apes and the

to be filled with sound
rakshasas resounded in the ten directions,
the ocean and the earth. The great-souled
Rama and Lakshmana had been freed of
a weapon used for shooting
their wounds. With excellent bows in their
not afraid
hands, they fearlessly advanced. Rama
to make a quick sound
twanged his excellent bow and this created
loud excited and emotional
a tumultuous sound that caused fear
to the rakshasas. Stretching his giant bow,
admired for past achievements
Rama was as radiant as the illustrious
very angry
and enraged Bhava,[281] stretching a bow
to see and identify
made out of the Vedas. The sound created
a type of animal
by the apes, the roar of the rakshasas and
the sound of Rama twanging his bow —
to spread through all parts of
these three pervaded the ten directions.
a long pointed weapon
Because of the arrows released from his
bow, the main turrent of the city, resembling
to look or be like
to suddenly break into pieces
Kailasa's peak, was shattered and

fell down on the ground. On witnessing
a large and impressive house
Rama's arrows, in mansions and houses,
to provide with metal covering
the Indras among the rakshasas armoured
a state of loud confusion
themselves and created a tumult. As they
to make a sound like an animal
prepared for battle, they roared like lions.
To the Indras among the rakshasas, that
night was terrible. The great-souled Sugriva,
a type of animal
Indra among the apes, commanded,
'O apes! Approach the gates and fight. If
someone is present there, but acts in a
very small in degree or amount
contrary way, he will slight the command
of the king and should be killed.'

in the first position
The foremost among the apes held
to shine brightly
blazing torches in their hands and were
stationed at the gates. Ravana was filled
state of being annoyed easily
with intolerance. The ten directions were
to disturb or excite　　to open one's mouth wide
agitated because of his yawning and

to move with heavy steps to look or be like
stomping around. He was seen to resemble
to pass through
Rudra, with rage permeating his body.
Angry, with many rakshasas, he sent
Kumbha and Nikumbha, the two sons of
one who has power and control
Kumbhakarna. The lord of the rakshasas
commanded all the rakshasas, 'O rakshasas!
to make a sound like an animal
Roar like lions and advance.' Thus
to rise from a hidden place
urged, the brave rakshasas emerged from
to shine brightly to move loud and fast
Lanka, with blazing weapons and roaring
repeatedly. There were terrible horses,
a vehicle pulled by horses too many to be counted
chariots and elephants, with innumerable
a weapon with a sharp tip
foot soldiers. They had blazing spears,
a long pointed stick
clubs, swords, javelins, spikes and bows.
That army of rakshasas was terrible and
determination in facing danger
was filled with terrible valour and manliness.
a hard covering that protects
There were nets of golden armour on
to wave in an excited way
the arms and they brandished battleaxes.

to turn quickly and suddenly
They whirled around great weapons and
to attach a weapon used for shooting
affixed arrows to their bows. The air was
causing one to get drunk
filled with the intoxicating scent of perfumes,
a liquid that smells good alcohol
garlands and liquor. With so many
feeling no fear a loud low sound
terrible and brave ones, the roar resembled
to make a loud sound
that of a thundering cloud.

impossible to defeat
On seeing the invincible army of the
a type of animal
rakshasas advance, the army of the apes
to make a sound like an animal
stirred itself and roared. The army of the
rakshasas also attacked the army of the
a small animal with wings
enemy with great force, like insects heading
towards a fire. There were iron clubs
a heavy stick used as a weapon
in their hands and bludgeons in their fists.
That excellent army of the rakshasas was
highest in degree or quality someone who wanders in life
supremely radiant. The roamers in the
night were terrible in form and their brave
one who fights in battles
warriors used swords and sharp arrows

to cut off a type of animal
to sever the heads of the enemy apes. A
one who fights in battles
warrior who was striking someone else
was killed.[282] A warrior who was bringing
someone else down was brought down.
criticize strongly in public
A warrior who was censuring someone
else was censured. A warrior who was
biting someone else was bitten. Some said,
‘Strike me.’ Others said, ‘You are being
struck.’ Someone else said, ‘I will strike
you.’ Someone spoke to another and said,
pain and suffering
‘Why are you suffering this hardship by
a weapon with a sharp tip
remaining here?’ They raised giant spears,
a long pointed stick hand with fingers bent down
javelins, swords and fists. There was a
loud excited and emotional
great and tumultuous battle between the
apes and the rakshasas. In the battle, the
rakshasas killed apes in tens and sevens.
to cause to become lower
The apes brought down rakshasas in tens

piece of clothing
and sevens. Hair and garments were dishevelled.
to make out of order
Armour and standards were cast
a type of animal
aside. The apes attacked and surrounded
the army of the rakshasas.

Chapter 6(63)

loud excited and emotional
There was a tumultuous battle that
the killing of a lot of peopleone who fights in battles
led to the slaughter of brave warriors.
Desiring to fight, Angada approached the
brave Kampana. Challenging Angada,
the angry Kampana first struck him with
the great force of a club. Severely struck,
to move or fall back suddenly to get again
he reeled. When he regained his senses,
to throw with force the highest point
the energetic one hurled the summit of a
to cause pain to
mountain. Afflicted by the blow, Kampana
fell down on the ground. With the brave
ones killed, the army of the Indra among
to worry or upset one
the rakshasas was distressed. It retreated
towards the spot where Kumbhakarna's

to make one feel less afraid
son[283] was. Kumbha reassured the army
and attacked with force. Controlling himself,
one who uses a bow and arrow
the supreme among archers seized his
a weapon used for shooting a long pointed weapon
bow. He shot excellent arrows that were
full of hate or anger
like virulent serpents, capable of tearing
the body apart. With excellent arrows
to attach
affixed, his excellent bow was like a second
to give a slight quality
bow of Indra, tinged with lightning,
with a leg on each side of
astride the radiant Airavata.[284]

He drew his bow all the way back to his
ears and using an arrow with a golden
a bunch of attached hairs
shaft, tufted with the feathers of birds,
a type of animal
struck Dvivida. The excellent ape possessed
the natural color of the skin the highest point
the complexion of the summit
of Trikuta. However, suddenly struck,
to move in a slow way to disturb or excite
his feet tottered. He was agitated and
to twist from side to side
fell down, writhing. Mainda saw that

his brother had been routed in the great
to take quickly a very large stone
encounter. He seized a giant boulder
to a great extent
and attacked with force. The immensely
to move with force
strong one flung the boulder towards the
to suddenly break into pieces
rakshasas. However, Kumbha shattered
shining with bright light
the boulder with five sparkling arrows. He
to attach
affixed another arrow with an excellent
extremely dangerous
tip, resembling a virulent serpent. The
having or showing a lot of energy
immensely energetic one struck Dvivida's
of greater age
elder brother in the chest. The blow
to go through with force a type of animal
pierced Mainda, the leader of the apes, in
done for no reason
his inner organs. Senseless, he fell down
on the ground. Angada saw that his immensely
of a mother
strong maternal uncles had been
brought down. He attacked Kumbha, who
raised or lifted up
had his bow upraised, with force. As he
to go down
descended, Kumbha pierced him with five

a long pointed weapon
iron arrows and three other sharp arrows,
the way one strikes an elephant with a
a stick to make an animal move having courage
goad. Kumbha pierced the valiant Angada
with many kinds of arrows, which were
able to think clearly
extremely sharp, pointed and keen, decorated
with gold. Though he was pierced in
a leg or arm
his limbs, Angada, Vali's son, did not tremble.
to shake slightly a very large stone
He rained down showers of boulders
and trees on his head. Kumbhakarna's son
sliced down all of them and all the boulders
to throw with force pleasing to look at
hurled by Vali's handsome son. Seeing
a type of animal to go down
that the leader of the apes was descending
on him, Kumbha pierced him between the
the line of hair over the eye
eyebrows with arrows, the way one strikes
burning with bright light
an elephant with a flaming torch. He was
covered with blood, flowing from his eyes.
Angada covered these with one hand and

used the other hand to seize a sala tree. That tree was like Indra's standard, like Mandara. While all the rakshasas looked on, he hurled it with force. However, he shot it down with seven arrows that were capable of mangling the body. On seeing this, Angada was distressed. He lost his senses and sank down. The invincible Angada was distressed, as if he was submerged in an ocean. Witnessing this, the best among the apes went and informed Raghava.

to take quickly
to throw with force
a long pointed weapon
to injure or damage badly
to worry or upset one
impossible to defeat
upset
to go under water
a type of animal

Hearing that Vali's son was suffering in the great battle, Rama commanded the best among the apes, with Jambavat at the forefront. The tigers among the apes heard Rama's command. Extremely enraged,

the most important part
to make one very angry

they attacked Kumbha, who was brandishing
to wave in an excited way
a strong feeling of anger
his bow. Their eyes red with rage, they
a very large stone
held trees and boulders in their hands. The
a male animal
a type of animal
bulls among the apes desired to protect
Angada. Jambavat and the apes Sushena
and Vegadarshi angrily attacked Kumbhakarna's
feeling no fear
brave son. Seeing those
extremely strong apes advance, he
large amount of moving water
countered them with torrents of arrows,
structure built across a river
the way one dams a store of water with
rocks. The great-souled Indras among the
to break or do against
apes were unable to breach his storm of
arrows, just as the great ocean cannot cross
a coast
the shoreline. The large number of apes
to cause pain to
were afflicted by these arrows. On seeing
one who has power and control
this, the lord of the apes kept his brother's
son, Angada, in the background. In the

battle, Sugriva attacked Kumbha with
a large wild cat
force, just as a powerful lion attacks an
to go to without a purpose
elephant that is roaming around on the
to remove completely
slope of a mountain. He uprooted giant
a very large stone   a kind of tree
boulders and many ashvakarna and dhava
to a great extent   to throw with force
trees. The immensely strong one hurled
many other trees. Kumbhakarna's invincible
impossible to defeat   to cut off
son used his sharp arrows to sever
a sudden heavy rain
that invincible downpour of trees that
to completely cover
enveloped the sky. Kumbha aimed his
very violent
fierce and sharp arrows at these trees.
to suddenly break into pieces   having an attractive quality
Shattered by them, they were as radiant as
terrible shataghnis. That shower of trees
having courage
was severed by the valiant Kumbha. On
pleasing to look at
seeing this, the handsome and great-
a type of animal
spirited lord of the apes was not distressed.
to worry or upset one   to go through with force
Though he was himself pierced by

those arrows, he tolerated it. He violently seized Kumbha's bow, which was as resplendent as Indra's bow, and broke it. He swiftly attacked and performed this extremely difficult deed. Kumbha was like an elephant with its tusks broken and he angrily spoke to him. 'O Nikumbha's elder brother! Your valour and the force of your arrows are extraordinary. Both you and Ravana possess good intentions[285] and powers. You are the equal of Prahlada, Bali, Vritra's destroyer,[286] Kubera and Varuna. You have been born in the likeness of your father, who was supreme in strength. O mighty-armed one! O slayer of enemies! If you wield the spear in your hand, the gods cannot cross you, just as someone who has conquered his senses cannot be agitated. Because of the boon he received, your paternal uncle[287] can withstand the gods and the danavas. However, Kumbhakarna could withstand the gods and the asuras because of his valour. You are Indrajit's equal in the wielding of the bow and Ravana's equal in powers. Because of your strength and valour, you are now the best in the world of the rakshasas. Today, let all the creatures witness the great and extraordinary encounter between you and me, like that between Shakra and Shambara. You have performed unmatched tasks and have shown your skill in the use of weapons. You have brought down brave apes who were terrible in their valour. O brave

one! If I do not kill you, I am scared of being
criticize strongly in public — to tire out completely
censured. However, you are exhausted
because of what you have done. Rest and
to look
then behold my strength.' Sugriva's words
sounded like respect, but actually
action showing lack of respect — to cause to be in a condition
indicated disrespect. Like oblations rendered
to improve
into a fire, they served to enhance his
energy. Kumbha leapt up and attacked
Sugriva. He angrily struck him on the
hand with fingers bent down
chest with a fist that had the force of the
to break into pieces
vajra. His skin was splintered and blood
started to flow out. With the great force of
his fist, he struck him again on the chest. It
to shine brightly
was as if the blazing vajra had struck
Mount Meru. However, the force of the
to give life or energy
blow ignited his energy again. Thus
to a great extent — a male animal
struck, the immensely strong Sugriva, bull

among apes, countered with his own fist, which was like the vajra. His fist was as radiant as the solar disc, emitting one thousand rays. He brought that clenched fist down on the valiant Kumbha's chest. Struck by the fist, the rakshasa swiftly fell down. His limbs were red,[288] like the sky when its radiance has dissipated. Kumbha fell down, his chest shattered by the fist. His form was like that of the earth when it is afflicted by Rudra. He was terrible in his valour, but was killed in the battle by the bull among the apes. The earth, with its mountains and forests, trembled. The rakshasas were filled with greater fear.

Chapter 6(64)

Nikumbha saw that his brother had been
to cause to become lower
brought down by Sugriva. He glanced at
a type of animal
the Indra among the apes, as if he would
a strong feeling of anger
burn him down in rage. The brave one
to hold with the hands
grasped his club, which was like the peak
of an excellent mountain. It was auspi-
suggesting future success
cious, decorated and plated and was five
the distance from side to side
fingers in width. It was bound in a golden
to cover with many small items
piece of cloth and studded with diamonds
a valuable red stone
and rubies. It was as terrible as Yama's staff
to make a thing go away or end
and dispelled the fear of the rakshasas. It
was like Shakra's standard. In the battle,
to a great extent
the immensely energetic Nikumbha,

terrible in his valour, seized it and opening his mouth wide, roared. There was golden armour on his chest and armlets on his arms. He was adorned with earrings and decorated with a colourful garland. Because of the radiance of his ornaments and his club, Nikumbha was as resplendent as a cloud, tinged with lightning and a radiant rainbow. The tip of his club thundered like the gust of a storm. It blazed and roared, like a fire without smoke. As the great-souled one whirled his club, it was as if the city with the excellent residences of the gandharvas[289] was whirled around, or Amaravati with all its residences was whirled around. As Nikumbha whirled his club around, it was as if the firmament,

with the stars, the planets, the nakshatras,
the moon and the giant planets, was also
to turn quickly and suddenly to impress or surprise
whirled around. As he dazzled and whirled
his club around, he became impossible to
a strong feeling of anger
approach. Nikumbha was blind with rage,
like the fire of destruction that arises at the
end of a yuga. Because of their fear, the
a type of animal not able to do something
rakshasas and the apes were incapable of
to remove the covering
moving. However, with his chest bared,
the strong Hanumat stood in front of him.
His[290] arms were like clubs and his shining
club dazzled. The strong one used his
strength to bring it down on his chest. The
club struck his steady and broad chest and
to suddenly break into pieces a broken part of something
shattered into one hundred fragments.
Shattered, it fell down, like hundreds of
a falling space rock
meteors dislodged from the sky. Struck by

to move back and forth
the blow of the club, the great ape wavered
a little. But he was like a mountain during
shaking of the earth's surface
an earthquake. Struck in this way,
highest in degree or quality a type of animal
Hanumat, supreme among apes and immensely
to a great extent
strong, used his strength to
to close tight having or showing a lot of energy
clench his fist. The immensely energetic
determination in facing danger
one, like Vayu in valour, raised it and with
force and strength, brought it down on the
having courage
valiant Nikumbha's chest. At this, his skin
to break into pieces
splintered and blood started to flow. The
to shine brightly flash of light in a storm
fist seemed to blaze, like lightning in the
to shake slightly
sky. Nikumbha trembled because of the
to take quickly
blow. However, he recovered and seized
the immensely strong Hanumat. In that
terrible battle, seeing that Nikumbha had
raised the immensely strong Hanumat,
to make a sound like an animal
the residents of Lanka roared. The son of

the wind god was being carried off by
Kumbhakarna’s son. But he struck him
hand with fingers bent down
with a fist that possessed the force of the
vajra. Hanumat, the son of the wind god,
to move with force
quickly freed himself and flung Nikumbha
down on the ground. Making great efforts,
treated to have a folded look
he flung Nikumbha down and crushed
him. He flung him down with force and
having courage
leapt on to the valiant one’s chest. He
to grab with one's arms
seized him with his arms and twisted his
head around. He tore off his head and
to make a certain sound a loud low sound
emitted a loud and terrible roar. Suffering,
to make a sound like an animal
Nikumbha roared in the encounter with
the son of the wind god. An extremely
to begin
terrible battle commenced between
Dasharatha’s son and the army of the Indra

among the rakshasas and it was devastating.

Chapter 6(65)

Hearing that Nikumbha had been killed
and Kumbha brought down, Ravana was
very angry to shine brightly
greatly enraged and blazed like a fire.
to feel sadness
Because of both anger and sorrow, the
done for no reason
nairitta became senseless. He commanded
the large-eyed Makaraksha, Khara's son.
to give an order
'O son! I am instructing you. Take an
to kill
army with you and go. Slay Raghava and
Lakshmana, together with the residents
of the forest.' Hearing Ravana's words,
someone who wanders in life
Makaraksha, the roamer in the night
who was Khara's son, prided himself on
the quality of facing fear to be a sign of to agree or approve
his bravery and signified his assent. He

greeted Dashagriva and circumambulated him. Obeying Ravana's instructions, the strong one emerged from the auspicious house. The commander of the army was near him and Khara's son addressed him in these words. 'Swiftly bring a chariot and quickly summon the soldiers.' Hearing his words, the roamer in the night who was the commander of the army brought and presented the chariot and the army. The roamer in the night[291] circumambulated the chariot and ascended it. He instructed the charioteer to quickly drive the chariot away. Makaraksha spoke to all the rakshasas. 'O rakshasas! All of you remain in front of me and fight. The great-souled Ravana, the king of the rakshasas, has commanded me to kill Rama and Lakshmana in the battle. O roamers in the night! I will slay Rama and Lakshmana with my excellent arrows today and also the ape Sugriva and the other apes. Today, I will use my spear to bring down the large army of the apes. I will burn down those who approach, like a fire consuming dry kindling.' Hearing Makaraksha's words, the strong roamers in the night controlled themselves and armed themselves with many kinds of weapons. They were cruel and could assume any form at will. They were tawny eyed and armoured. They roared like elephants. With their dishevelled hair, they were fearful. Gigantic in form, they surrounded Khara's son, who

in a happy manner
was huge in size. They cheerfully attacked
to shake slightly due to force
and made the earth tremble. Thousands of
a type of sea creature a musical instrument
conch shells and drums were sounded in
every direction. A great sound of beating
to hit the hands together
and clapping arose.

The rakshasa's standard fell down vio-
a long thin piece of leather to remove with force
lently. The whip was also dislodged from
driver of a vehicle driven by horse to connect by a bar
the charioteer's hand. The horses yoked
a vehicle pulled by horses determination in facing danger
to the chariot lost all their valour. Their
to move back and forth upset
feet wavered. They were distressed and
being hard to deal with
there were tears in their eyes. A harsh and
extremely terrible wind, mixed with dust,
started to blow. This is what happened
when the terrible and evil-minded Makaraksha
marched out. The rakshasas were
terrible in their valour. Despite witnessing
a sign of a future event to pay attention to
these ominous portents, they paid no heed

to rise from a hidden place
to them. All of them emerged and went
to where Rama and Lakshmana were.
the natural color of the skin difficult to see through
Their complexions were like dense clouds,
a big wild animal the most important part
elephants and buffaloes. In the forefront
at an earlier time
of the battle, they had formerly been
having edges that are not even a type of weapon
mangled by clubs and swords. They were
to succeed in doing to say in a strong way
accomplished in fighting and exclaimed,
someone who wanders in life
'I', 'I'. As they roamed around, the roamers
to make a sound like an animal
in the night roared.

Chapter 6(66)

The bulls among the apes saw Makaraksha emerge. Desiring to fight, all of them leapt up and stood ready. An extremely great encounter commenced between the roamers in the night and the apes, like that between the gods and the danavas. It made the body hair stand up. They were brought down with trees and spears. They were brought down with clubs and maces. The apes and the roamers in the night crushed each other. In every direction, the roamers in the night used spears, javelins, clubs, swords, spikes, darts,

a long pointed weapon
bhindipalas and showers of arrows. With
a loop at the end of a rope
nooses, maces, staffs and other kinds of
someone who wanders in life
weapons, the roamers in the night caused
the killing of many people a large wild cat a type of animal
carnage amidst the lions among the apes.
to cause pain to
The apes were afflicted by the torrents of
arrows shot by Khara's son. All of them
were scared and suffered from fear, resulting
in flight. The rakshasas saw that all
the residents of the forest were running
away. Proud as lions and desiring victory,
to make a sound like an animal
the rakshasas roared. In every direction,
to run away from danger
the apes fled. Rama comforted them and
countered the rakshasas with a shower of
arrows.

On seeing that the rakshasas had been
showing careful self control
restrained, Makaraksha, the roamer in the
to shine brightly
night, blazed in anger, like a fire. He spoke

these words. 'O Rama! Wait. There will
a fight between two people a long pointed weapon
be a duel with me. The sharp arrows shot
a weapon used for shooting
from my bow will take your life away. You
a large number of
slew my father in Dandakaranya. I remem-
something that is done
ber your deed. On seeing you in front of
a strong feeling of anger
me, my rage has increased. O evil-souled
a leg or arm
Raghava! My limbs are on fire, since at that
time, I did not see you in the great forest.
a lucky state
O Rama! It is good fortune that I am able to
suffering from lack of food
see you approach me now. Like a hungry
a large wild cat a wild animal a strong desire for something
lion that sees a deer, I have been craving
for this. Today, the force of my arrows will
to send a country ruled by a king
dispatch you to the kingdom of the dead.
You will then meet the brave ones you
have killed earlier. O Rama! What is the
need to speak much? Listen to my words.
to look
In the field of battle, all the worlds will be-

hold me. O Rama! This great battle will use weapons, clubs, arms, or whatever that you are used to fighting with.' Hearing Makaraksha's words, Rama, Dasharatha's son, laughed. He replied in these words, though the other one continued to speak. 'In Dandaka, I killed fourteen thousand rakshasas, your father, Trishira and Du-
evil a bird that eats dead animals
shana. O wicked one! Vultures, jackals
a black bird pointed part of a bird's mouth
and crows will use their sharp beaks, nails
to force to do something
and goads[292] today and satisfy themselves
the soft parts of the body
with your flesh.'

someone who wanders in life
Khara's son, the roamer in the night, was thus addressed by Rama. In the field of
a large amount of something
battle, he shot torrents of arrows towards
to cut off
Raghava. Rama severed that shower of arrows with many arrows. Severed, thou-

a long pointed weapon
sands of gold-tufted arrows fell down on
having or showing a lot of energy
the ground. As those two energetic ones
to come into conflict
clashed against each other, an encounter
to begin
commenced between the rakshasa who
was Khara's son and Dasharatha's son. The
a strong tight string
sound of bowstrings slapping against
a type of tree a loud low sound
palms was like the roar of clouds in the sky.
to make a quick sound
The sound emitted by twanging bows was
heard in the field of battle. To witness the
extraordinary encounter, all the gods,
danavas, gandharvas, kinnaras and giant
a large snake to gather the sky
serpents assembled in the firmament.
to go through with force
Though their bodies were pierced, their
strength was doubled. In the field of battle,
to give someone ownership
they sought to counter each other's deeds.
In the battle, the rakshasa sliced down
a large amount of something
torrents of arrows that Rama shot. Using

too many to be counted to cut off
innumerable arrows, Rama also severed
the arrows the rakshasa shot. All the
directions and the sub-directions were
covered with arrows. The earth was
covered everywhere and nothing could be
seen. The mighty-armed Raghava became
to bend to greet or show respect
angry and severed the rakshasa's bow. He
used eight iron arrows to pierce his
driver of a vehicle driven by horse to suddenly break into pieces
charioteer. Rama used his arrows to shatter
a vehicle pulled by horses
his chariot and brought down the horses
to connect by a bar
yoked to the chariot. Deprived of his
someone who wanders in life
chariot, Makaraksha, the roamer in the night,
stationed himself on the ground.
to take quickly
Stationed on the ground, the rakshasa seized a
a weapon with a sharp tip a warm soft light
spear in his hand. With a radiance like that
of the fire of destruction at the end of a
to cause to be very scared
yuga, he terrified all creatures. The roamer

to turn quickly and suddenly
in the night whirled that blazing and great
a weapon with a sharp tip to throw with force
spear. In the great battle, he angrily hurled
it towards Raghava. Released from the
to shine brightly to go down
hand of Khara's son, it blazed as it descended.
a long pointed weapon
However, with four arrows,
to cut off
Raghava severed the spear in the sky.
to make more attractive relating to God
Decorated with divine gold, that spear was
to break into pieces
splintered into many parts. Struck by
to suddenly break into pieces
Rama's arrows, it was shattered and fell
a falling space rock
down on the ground, like a giant meteor.
The spear was destroyed by Rama, the
one who entertains something that is done
performer of extraordinary deeds. On
seeing this, all the beings who were in the
the sky to say
firmament uttered words of praise. Makaraksha,
someone who wanders in life
the roamer in the night, saw that
the spear had been destroyed. He raised his
hand with fingers bent down
fist and told Kakutstha, 'Wait. Wait.' On

seeing him descend, the descendant of the Raghu lineage laughed. He affixed *pavakastra*[293] to his bow. In the battle, Kakutstha killed the rakshasa with this weapon. With his heart shattered, he fell down and died. All the rakshasas saw that Makaraksha had been brought down. Afflicted by their fear of Rama's arrows, they fled to Lanka. Using the force of his arrows, the son of King Dasharatha killed the roamer in the night who was Khara's son. It was as if a mountain had been struck by the vajra and had been shattered. On seeing this, the gods rejoiced.

Chapter 6(67)

Hearing that Makaraksha had been killed, Ravana, the victor in assemblies, was enraged. He instructed his son, Indrajit, to fight. 'O brave one! Slay those two extremely valiant brothers, Rama and Lakshmana. While they can be seen, you will remain invisible. Therefore, you are stronger in every way. You have performed the unrivalled deed of having defeated Indra in a battle. When you see two ordinary humans, how can you not slay them in a battle?' Thus addressed by the Indra among the rakshasas, he accepted his

to officially tell one to use
father's words. Following the prescribed
a religious act act of giving money to church
rites, Indrajit offered oblations to the fire
of giving up something
in the sacrificial ground. As he offered
oblations into the fire, rakshasa women
showing or having respect
respectfully arrived at the spot where Ravana's
decorative cover for the head
son was, carrying red headdresses.
a tall thin grass in wet areas
The weapons were used as beds of reeds.
material used to start a fire
Vibhitaka was offered as kindling. There
to serve using a large spoon
were red garments and ladles made out
of iron. All around the fire, beds of reeds
to take quickly
were spread out. He seized a goat that
was completely black and alive by the
throat.[294] When the kindling was properly
the hot glowing gas of a fire
offered, the flames arose, without any
to show clearly
smoke. The signs that manifested themselves
indicated victory. Having accepted
the oblations, the fire god himself arose.[295]

The flames, which had the complexion of molten gold, circumambulated him. He offered oblations into the fire and satisfied the gods, the danavas and the rakshasas. He ascended the auspicious and excellent chariot that was capable of vanishing. The excellent chariot was yoked to four horses and stocked with sharp arrows. A great bow was placed in it and it was resplendent. With its golden embellishments, its form dazzled. The chariot was decorated with the marks of deer, full moons and half-moons. Indrajit's blazing form was like that of the fire, adorned with a giant necklace that was made out of molten gold. His standard was decorated with lapis lazuli. He was protected by Brahma's weapon, which was like the sun. Ravana's extremely strong son was extremely invincible.

Indrajit, the victor in assemblies, emerged from the city. He had offered oblations into the fire. He had uttered the rakshasa mantras that enabled him to become invisible. He said, 'Today, in the battle, I will kill the two who are false mendicants in the forest.[296] In the supreme encounter, I will give my father, Ravana, victory. I will destroy all apes on earth and kill Rama and Lakshmana. I will cause great delight.' Having said this, he vanished. He angrily descended, urged by Dashagriva's words. Indra's enemy came to the battle with a fierce bow and sharp iron

the middle area or part a type of animal
arrows. In the midst of the apes, he saw
feeling no fear
those two extremely brave ones, like two
a large snake
three-hooded serpents. Those two brave
ones were shooting nets of arrows. He
thought, 'These are the ones.' He strung
a weapon used for shooting
his bow and showered down arrows on
to completely cover
them, enveloping them, like a cloud
a vehicle pulled by horses
showering down rain. With his chariot, he
reached the sky and could not be seen with
to go through with force
the eyes. Remaining there, he pierced
Rama and Lakshmana with sharp arrows.
All around, Rama and Lakshmana were
enveloped by the force of his arrows. They
to mention
sought to invoke divine weapons on the
to a great extent
arrows on their bows. Those two immensely
strong ones covered the sky with
their nets of arrows. However, though

a long pointed weapon
those arrows were like weapons used by
the gods, they could not touch him. He
the sky
covered the firmament with a darkness
pleasing to look at
that was like smoke. The handsome one
to completely cover small drops of water
enveloped the directions with a dark mist
to cause to be in a condition a loud sound made by hitting
and rendered them invisible. The slap of
a strong tight string the inside part of the hand
his bowstring against his palm could not
be heard. There was no sound from the
a bar on which a wheel turns a covering on an animal's foot
axle of his chariot or the hooves of his
horses. His movement could not be heard
and his form could not be seen. Through
difficult to see through
that dark and dense cloud, there was the
a sudden heavy rain
extraordinary downpour of his arrows.
The mighty-armed one showered down
iron arrows and rained down other arrows.
something helpful to get a thing by effort
Because of the boon he had obtained, he
possessed arrows that were like the sun.

Angrily, in the battle, Ravana's son used
to go through with force
these to severely pierce Rama everywhere
on his body. Like rain showering down on
two mountains, those two were struck by
a long pointed weapon a kind of wild animal
floods of iron arrows. Those two tigers
among men shot sharp arrows that were
gold-tufted. Ravana's son was in the firma-
the sky a bunch of attached hairs
ment and those arrows, tufted with the
a type of bird
feathers of herons, reached and pierced
him there. Covered with blood, they fell
highest in degree or quality
down on the ground. Those two supreme
to cause pain to
men were severely afflicted by these floods
to go down
of arrows. As these descended, they
to cut off
severed them with many broad-headed
arrows. Dasharatha's two sons shot their
excellent weapons in whatever direction
those sharp arrows were seen to descend

from. However, Ravana's atiratha son
to go to without a purpose
roamed around in all the directions.
Skilled in striking the objective, he used his
to go through with force
sharp arrows to pierce Dasharatha's two
feeling no fear
sons. Those two brave ones were severely
pierced with gold-tufted arrows that had
been crafted well. Dasharatha's two sons
to grow and develop fully
looked like blossoming kimshukas. No one
knew where he was. No one could see his
a weapon used for shooting
bow or arrows. Like the sun when it is
to cover or hide — to see and identify
shrouded in clouds, no one could make out
a type of animal
where he was. Pierced by him, the apes
were killed and lost their lives. Hundreds
of them fell down on the ground.

Extremely angry, Lakshmana addressed
his brother in these words. 'To destroy
to mention
all the rakshasas, I am going to invoke

brahmastra.’ Rama spoke to Lakshmana, the bearer of auspicious signs. ‘For the sake of one, you should not destroy all the rakshasas on earth. You should not kill someone who is not fighting, is hiding, has joined his hands in salutation and is seeking refuge, is running away or is distracted. O immensely strong one! We must make efforts to kill this one alone. We will use immensely forceful weapons that are like venomous serpents. This inferior one uses maya. He is powerful because he is invisible. While all the leaders of the apes look on, this rakshasa will be killed. Whether he enters the ground or the sky, whether he is in the nether regions or in the firmament, irrespective of whether

to damage by drying
he hides himself, he will be scorched by
my weapons. He will lose his life and fall
down on the ground.’ Surrounded by the
a male animal a type of animal
bulls among the apes, the great-souled
someone related to one in the past people from one's family
and brave descendant of the Raghu lineage
spoke these words. The great-souled one
moving very fast by which
swiftly searched for a means whereby
one who entertains causing suffering
the performer of terrible and cruel deeds
might be killed.

Chapter 6(68)

He[297] discerned what was in the great-souled Raghava's mind. He withdrew from the battle and entered his own city. He remembered the deaths of the spirited rakshasas. His eyes coppery red in rage, the brave and immensely radiant one emerged. Surrounded by rakshasas, the immensely valiant Poulastya Indrajit, the thorn of the gods, emerged through the western gate. Indrajit saw those two brothers, Rama and Lakshmana. Those two brave ones were ready to fight. He resolved to use his maya. On his chariot,

Indrajit placed an image of Sita that was
to complete a form
made out of maya. Surrounded by a large
army, he desired to kill her. The extremely
evil-minded one made up his mind to
to surprise and confuse
confound everyone. In an attempt to
kill Sita, he proceeded in the direction of
a type of animal
the apes. The residents of the forest saw
to rise from a hidden place very angry
him emerge from the city. Enraged and
desiring to fight, they attacked him, with
a very large stone a kind of wild animal
boulders in their hands. Hanumat, tiger
to take quickly
among apes, was in the lead. He seized an
extremely large peak of a mountain, im-
to understand
possible for others to grasp.

very sad
He saw the miserable Sita on Indrajit's
a vehicle pulled by horses a hair style
chariot. Her hair was in a single braid.
upset
She was distressed and because of fast-
to grow weak
ing, her face was emaciated. Raghava's

very much loved way to make a thing attractive
beloved was without ornaments. She was
to dress in a particular way piece of clothing
clad in a single faded garment. Though
she was the best among women, she
very dirty conditions
was covered in filth and dust all over her
body. For a while, he glanced towards
her and thought that she was Maithilee.
to flow over the top of
Her face was overflowing with tears.
sad
Hanumat was dejected. She did not say
to cause pain to a deep sadness
anything. She was afflicted by grief. The
leading a strict simple life
ascetic lady was devoid of any joy. He saw
a vehicle pulled by horses
Sita in the chariot used by the son of the
Indra among the rakshasas. The great
ape thought, ‘What is this?’ With the
a type of animal
best among the apes, he rushed towards
Ravana’s son. Seeing the army of the apes,
done for no reason
Ravana’s son became senseless with rage.
a type of weapon to take quickly
He unsheathed his sword and seized Sita

by the hair on her head. They saw that woman being oppressed by Ravana's son on the chariot. Because of the maya, she was shrieking, 'Rama! Alas, Rama!' Seeing that she had been seized by the hair, Hanumat was filled with misery. Tears of sorrow flowed from the eyes of the son of the wind god. In his rage, he spoke these harsh words to the son of the lord of the rakshasas. 'O evil-souled one! It is for your own destruction that you have touched a lock of her hair. You have been born in a lineage of *brahmarshis*,[298] but have resorted to the womb of a rakshasi.[299] Shame on you. Since you possess such an inclination, you are wicked in conduct. You are cruel and ignoble. You are evil in

determination in facing danger
conduct and inferior. Your valour is evil.
not deserving respect causing suffering
Such an act is ignoble. You are cruel and
a desire to help others
there is no compassion in you. Maithilee
to remove with force
has been dislodged from her home and
a country ruled by a king
her kingdom. She has been dislodged from
Rama's arms. O cruel one! What crime
to kill
has she committed that you wish to slay
her? If you kill Sita, you will not remain
alive for a long period of time. Because of
something that is done
this deed, you deserve to be killed and you
have come into my hands. In this world,
to strongly say a thing is bad
those who kill women are condemned and
deserve to be killed by people. You will give
to stop having or doing to get a thing by effort
up your life in this world and not obtain
a type of animal
any fruits after death.' Surrounded by apes
raised or lifted up
with upraised weapons, Hanumat said

this. He angrily rushed towards the son of the Indra among the rakshasas.

The immensely valiant (having courage) army of the residents of the forest descended (to go down). Terrible in force, the army of the rakshasas countered them. Agitating (to move or stir up) the army of the apes (a type of animal) with thousands of arrows (a long pointed weapon), Indrajit replied to Hanumat, best among the apes. ‘Sugriva, Rama and you came here for her. While you look on, I will kill that Vaidehi today. O ape! After killing her, I will take care of Rama, Lakshmana and you. I will slay (to kill) Sugriva and the ignoble (not deserving respect) Vibhishana. O ape! You have said that women should not be killed. However, anything that causes misery (extreme suffering) to the enemy is a task that should be undertaken.’ The Sita made out (to see and identify) of maya was weeping. Having said this, Indrajit used his sharp-edged sword to kill her. That ascetic lady was sliced along the trail followed by the sacred thread.[300] The wide-hipped one, beautiful to see, fell down on the ground. Having killed the lady, Indrajit spoke to Hanumat. 'Behold. She was Rama's and I have killed her in my rage.' Indrajit himself killed her with his large sword. He sat cheerfully in his chariot and roared loudly. The apes who were nearby heard this sound. He was impossible to approach. He opened his mouth wide and roared. Thus, the evil-minded one killed Sita. Ravana's son was delighted in his mind. The apes saw his rejoicing very severe or not pleasant

form. With miserable appearances, they ran away.

Chapter 6(69)

They heard that terrible roar, which was like the sound of Shakra’s vajra. Looking towards him, the bulls among the apes fled in all the directions. Hanumat, the son of the wind god, spoke to all of them. Their faces were dejected. They were miserable and were separately running away. ‘O apes! Why are you running away with dejected faces? Why have you lost all interest in fighting? Where has your bravery gone? I am marching to battle, ahead of you. Follow me at the rear. For brave ones who have been born in noble families, it is not

to move back to avoid danger
proper to retreat.' Thus addressed by
able to easily learn or understand
Vayu's intelligent son, they became angry.
to take quickly
Delighted in their minds, they seized the
the highest point a male animal
summits of mountains and trees. The bulls
a type of animal to go down
among the apes roared and descended on
the rakshasas. In the great battle, they
surrounded and followed Hanumat. In
every direction, Hanumat was surrounded
in the first position
by the foremost among the apes. Like a fire
the hot glowing gas of a fire
with flames, he began to consume the
army of the enemy. The extremely large
the killing of many people
ape created carnage among the rakshasas.
Surrounded by the soldiers of the apes, he
was like Yama, the Destroyer. The great ape
a deep sadness
was filled with grief and rage. Hanumat
to throw with force a very large stone a vehicle pulled by horses
hurled a large boulder towards the chariot
of Ravana's son. On seeing it descend

towards the chariot, the charioteer urged the well-trained horses and conveyed the chariot far away. The boulder was rendered unsuccessful and penetrated the earth. It could not reach Indrajit, his chariot, or his charioteer. The army of the rakshasas suffered because of the descending rocks. Hundreds of residents of the forest roared and attacked. They held aloft trees and summits of mountains that were gigantic in size. Terrible in their valour, the apes hurled these in the midst of the enemy. The apes were immensely valiant and struck them bravely with trees. The roamers in the night, terrible in form, were injured in the battle. Indrajit saw that his soldiers were afflicted by the apes. He

charioteer	driver of a vehicle driven by horse
conveyed	to communicate
boulder	a very large stone
unsuccessful	not having success
penetrated	to go through something
descending	to go down
roared	to make a sound like an animal
aloft	in the air
summits	the highest point
gigantic	extremely large
valour	determination in facing danger
hurled	to throw with force
midst	the middle area or part
valiant	having courage
bravely	in a daring manner
roamers	someone who wanders in life
afflicted	to cause pain to

to take quickly
angrily seized his weapons and advanced
towards the enemy. Surrounded by his
a large amount of something
soldiers, he shot torrents of arrows. Firm
determination in facing danger a kind of wild animal
in his valour, he slew many tigers among
a type of animal one who is guided by another
the apes. In the battle, his followers used
a weapon with a sharp tip a long pointed stick
spears, vajras, swords, javelins and heavy
to a great extent
clubs to kill apes. The immensely strong
Hanumat, terrible in his valour, caused
the killing of many people
carnage among the rakshasas, using sala
the thick main stem of a tree
trees with trunks and branches and boulders.
to force one to stop attacking
Repulsing the army of the enemy,
Hanumat said, 'O residents of the forest!
to move back to avoid danger to try very hard to do
Let us retreat. We need not strive against
the benefit of one
this army any more. We fought for the sake
of Janaka's daughter. We strove and were
to stop having or doing
ready to give up our lives because we
sought to do what would bring Rama

pleasure. But she has been killed. We must inform Rama and Sugriva about this. We will do what they ask us to do in retaliation.' The best among the apes spoke to all the apes and restrained them in this way. Gently, but fearlessly, he returned with his army.

Seeing that Hanumat was headed towards the spot where Raghava was, Indrajit went to Nikumbhila,[301] to offer oblations into the fire. Following the prescribed rites, the rakshasa lit the fire in the sacrificial ground. On devouring the oblations of blood, the fire blazed up. The flames were seen to be dense, satisfied by the offerings of blood. Like the sun in the evening, fierce flames arose. Indrajit

a religious act
knew about the rites. To ensure the pros-
the state of being successful
perity of the rakshasas, he followed the
act of giving money to church
rites and offered oblations. The rakshasas
knew about what should be done, and
giving up something one wants
what should not be done, at sacrifices.
They watched and stood around in large
numbers.

Chapter 6(70)

Hearing the great sound of the battle
between the rakshasas and the residents
of the forest, Raghava spoke to Jambavat.
friendly and pleasant
‘O amiable one! There is no doubt that
Hanumat has performed an extremely
something that is done
difficult deed. The terrible and extremely
loud sound of fighting can be heard.
Therefore, surround yourself with your
own army. Go and help him. Go and
a type of animal
quickly help the best among the apes
while he is fighting.’ The king of the bears
agreed and surrounded himself with his
own army. He approached the western

gate, where the ape (a type of animal) Hanumat was. As he was advancing, the lord (one who has power and control) of the bears saw Hanumat along the path. He was surrounded by apes who had fought and were now sighing (to make a long loud breath). Along the path, Hanumat saw that ready army of bears. It was terrible and was like a dark cloud. He met it and made it return.

With that army of the apes, the immensely illustrious (admired for past achievements) one swiftly went to Rama's presence. Miserable (very sad), he spoke these words. 'We were fighting in the battle and saw Indrajit, Ravana's son, kill the weeping (to cry) Sita. O slayer (someone who causes death) of enemies! On seeing this, I was distressed (upset) and my senses were in a whirl (a confused mental state). Therefore, I have come to you, to tell you about what has occurred.' Hearing his words, Raghava became senseless with grief. He fell down on the ground, like a tree severed at the roots. Raghava was like a god and he fell down on the ground. On seeing this, all the excellent apes leapt up and approached from all directions. They sprinkled him with water that was fragrant with the scent of lotuses and lilies, just as one sprinkles an intolerable and consuming fire that has suddenly arisen.

Extremely miserable, Lakshmana engulfed the ailing Rama in his arms and spoke words that were full of meaning. 'O noble one! You have remained established on an auspicious path. You have conquered your senses. But dharma is futile. It cannot save you from adversities. Dharma

unable to move
is not like mobile and immobile objects
that can be seen. Therefore, it is my view
that it does not exist. Immobile objects are
obvious
evident and mobile objects are also like
that. Artha is not like that. Otherwise,
someone like you would not have faced
a terrible disaster
this catastrophe. Had adharma led to
a result
consequences, Ravana would have gone to
hell. Nor would someone like you, devoted
to oppose or challenge a difficult situation
to dharma, have confronted this adversity.
something that causes pain suffering or loss
There is no hardship for him and you have
pain and suffering
faced this hardship. The fruits of adharma
have become those of dharma and the
fruits of dharma have become those of
adharma. If people are not attached to
adharma and unite themselves with
dharma, if they follow dharma, they

should obtain the fruits of dharma. For those in whom dharma is established, artha must be enhanced. But those who follow dharma are suffering. Therefore, both of them[302] must be futile. O Raghava! Those who are wicked in their deeds must be killed because of their adharma. Who will slay the one who has killed dharma because of his deeds? Perhaps someone follows the recommended rituals and is killed, or kills someone else instead. Perhaps this is ascribed to destiny and the person is not affected by the wicked deed. O afflicter of enemies! How does one counter destiny? How can one be attached to what is not manifest? How is one capable of attaining supreme dharma? O foremost

morally good
among those who are virtuous! If there is
moral behavior
virtue, why are you suffering from this
vice? Why has someone like you faced this
an event causing harm
calamity? Perhaps those who are weak in
strength and suffer from lack of virility
follow dharma. It is my view that it[303] is
to steal from
weak in strength and robbed of honour. It
should not be served. If dharma is for the
to show clearly
strong, its qualities should manifest themselves
determination in facing danger
in valour. Abandon dharma and
follow the principle that dharma exists
a very hot day
where there is strength. O scorcher of
enemies! If dharma is indeed based on
causing suffering
speaking the truth, why did our cruel
a lie or inaccuracy
father bind you down to a falsehood?[304] O
scorcher of enemies! Had dharma or adharma
existed, Shatakratu, the wielder of

the vajra, would not have killed a sage and performed a sacrifice thereafter.[305] O Raghava! Those who resort to adharma can destroy dharma. O Kakutstha! In everything, a man does as he wishes. O father![306] O Raghava! It is my view that dharma lies in this.[307] When you were deprived of the kingdom, that was the time when dharma was severed at the roots. Here and there, artha must be accumulated and made to prosper. All the rites flow from this, like rivers from mountains. A man who is deprived of artha is limited in energy. All his rites are destroyed, like a small stream during the summer. A person used to happiness may desire happiness and abandon artha. However, he then

an action considered to be bad
indulges in evil acts and sins result. A
person with artha has friends. A person
with artha has relatives. A person with
artha is a true man in this world. A person
with artha is learned. A person with artha
feeling no fear able to easily learn or understand
is brave. A person with artha is intelligent.
to a great extent
A person with artha is immensely fortu-
having good luck
nate. A person with artha possesses great
qualities. I have told you about the great
a thing causing one to be thought of as bad
taints that come about through the aban-
to leave and never return
doning of artha. O brave one! By making
to combine to produce to give up completely
up your mind to abandon the kingdom,
that is what you have done. A person who
to form a circle around
possesses artha is encircled by dharma,
large amounts of money
kama and artha. A person without riches
not able to do something
cannot desire artha. He is incapable of
a name for God
searching out artha. O lord of men! Every-

thing flows from artha—delight, desire, pride, dharma, anger, tranquility (state of peace and quiet) and self-control. If a person follows dharma in this world, but his artha is destroyed, as in you, all those are missing in him, like planets on a bad day. O brave (feeling no fear) one! Established in the words of your senior, you proceeded on an exile (being barred from a country). Your wife, more loved than your own life, was abducted (to take someone by force) by a rakshasa. O brave one! Thus, today, Indrajit has brought about this great misery (extreme suffering) on you. O Raghava! Arise. I will dispel (to make a thing go away or end) it with my deeds. O unblemished (free from spots and stains) one! I will arise for the sake (the benefit of one) of your beloved (very much loved). I am enraged (to make one very angry) at witnessing the death of Janaka's daughter. I will use my terrible arrows (a long pointed weapon) to bring down

a vehicle pulled by horses

Lanka, with its horses, elephants, chariots

and the Indras among the rakshasas.’

Chapter 6(71)

Lakshmana, devoted to his brother,
to give an order
comforted Rama. Instructing the divisions
to remain in their places, Vibhishana
arrived at the spot. He was surrounded by
feeling no fear — to have and use
his four brave advisers, who were wielding
many kinds of weapons. They looked like
solution for cleaning the eye
masses of dark collyrium, like a herd of
elephants. He approached the great-souled
to make one fully involved
Raghava, who was immersed in his grief.
a type of animal
He also saw the apes, with tears streaming
from their eyes. He saw the great-souled
Raghava, the delight of the Ikshvaku
done for no reason
lineage. He was senseless and was lying

down on Lakshmana's lap. Vibhishana saw Rama, ashamed and tormented by grief. Distressed in his soul and suffering internally, he asked, 'What is this?' Lakshmana glanced at Vibhishana's face and at Sugriva and the apes. His voice choking with tears, he spoke these words. 'Raghava has heard that Indrajit has killed Sita. O amiable one! Having heard Hanumat's words, he has lost his senses.' As Soumitri was speaking, Vibhishana stopped him. Rama was senseless, but he addressed him in words that were full of meaning. 'O Indra among men! In an afflicted state, Hanumat told you that. But I think that what he said is like the ocean drying up. I know the intention of the evil-souled Ravana. O mighty-armed one! He will never kill Sita. Desiring his welfare, I beseeched him several times that he should give up Vaidehi. But he never heeded those words. It is impossible to see her through sama, bheda, dana, not to speak of fighting. How could it be possible through any other means?[308] That rakshasa departed after confounding the apes. He is offering oblations in the sanctuary named Nikumbhila. On returning, he will offer oblations and Ravana's son will become unassailable in battle, even to the gods, with Vasava. That is indeed the reason why he has used maya and caused confusion. O father![309] He did not desire an obstruction caused through the valour of the apes. Before it is completed, we should go there, with our soldiers. O tiger among men! Cast aside this futile torment that has come over you. On seeing you afflicted by sorrow, all the forces are suffering. Be assured. Steady your heart and remain here. Resort to your spirit. Send Lakshmana with the soldiers who will be summoned. Once he abandons his task,[310] this tiger among men will slay him with his sharp arrows. His arrows are sharp and fierce, with a speed like that in the wings of birds. The arrows of this amiable one are like birds and will drink his blood. O mighty-armed one! Instruct Lakshmana for the destruction of the rakshasa, like the wielder of the vajra using his vajra. He possesses the auspicious signs. O best among men! There is no time to waste. One must now do whatever is necessary to slay (to kill) the enemy. Therefore, tell him that he should kill the enemy. Release him, like the great Indra crushing (to defeat by force) the city of the asuras. If he finishes his sacrifice (giving up something one wants), the Indra among rakshasas will be invisible (impossible to see) to gods and asuras. If he fights after completing his sacrifice, there will be a great danger to even the gods.’

Chapter 6(72)

Afflicted by grief, Raghava heard these words. He was unable to clearly comprehend what the rakshasa had said. Rama, the victor of enemy cities, then resorted to his fortitude. He spoke to Vibhishana, who was seated near the apes. 'O lord of the nairittas! O Vibhishana! I wish to again hear the words that you have spoken. Tell me what you want.' Hearing Raghava's words, Vibhishana, eloquent in the use of words, carefully repeated the words again. 'O mighty-armed one! As you had instructed, I arranged the forces in different divisions. O brave one! I followed your words and progressively stationed them. In every direction, the entire army was apportioned out. The leaders and the others were properly laid out in separate parts. O immensely illustrious one! Listen to something else that I have to report. Because you are needlessly tormented, our hearts are also tormented. O king! Abandon this grief and the false torment that has come upon you. Abandon the worries that only enhance the delight of the enemy. O brave one! Be cheerful and exert yourself if you wish to obtain Sita and slay the roamers in the night. O descendant of the Raghu lineage! I am speaking to you. Listen to my beneficial words. It is best that Soumitri should surround himself with a large army and go there. He should reach Nikumbhila and kill Ravana's son in a battle, using arrows that are like venomous serpents, released from the circle of his bow. The great archer, the victor in assemblies, will kill Ravana's son with his arrows. Because of his austerities, that brave one has obtained a boon from Svayambhu. He has obtained the Brahmashira weapon and horses that can go wherever they want.

"O Indra's enemy! If an enemy strikes you before you have reached Nikumbhila and before you have offered oblations into the fire, the person who strikes you will be the cause of your death."[311] O king! This is what the intelligent one ordained

as a means of his death. O Rama! For the
the benefit of one
sake of killing Indrajit, command a large
army. When he has been killed, know that
Ravana and the large number of his well-wishers
will also have been killed.'

Hearing Vibhishana's words, Rama
spoke these words. 'O one who has truth as
determination in facing danger
his valour! I know about his terrible maya.
He is wise and knows about the use of
to a great extent
brahmastra. He is immensely strong and
great in his use of maya. In a battle, he can
to cause to be in a condition
render the gods, together with Varuna, unconscious.
not awake a vehicle pulled by horses
On his chariot, the immensely
admired for past achievements
illustrious one roams around in the firmament,
the sky feeling no fear
invisible. O brave one! One cannot
to understand
discern his movement, like the sun when
to completely cover
it is enveloped in clouds.' Knowing about

determination in facing danger
the valour and maya of the evil-souled
enemy, Raghava addressed Lakshmana,
to succeed in doing something that is done
who was accomplished in his deeds, in the
following words. 'Surround yourself with
the entire army of the Indra among the
a type of animal
apes. O Lakshmana! Be with the leaders of
a group of animals the most important part
the herds, with Hanumat at the forefront.
Surround yourself with the soldiers of
one who has power and control
Jambavat, the lord of the bears. The son
of the rakshasa possesses the strength of
someone who wanders in life
maya. Kill him. This great-souled roamer
in the night knows about his maya. With
his advisers, he will follow you at the rear.'

Hearing Raghava's words, Lakshmana,
to take quickly
terrible in his valour, seized his excellent
a weapon used for shooting
bow, accompanied by Vibhishana. He
protective clothing a type of weapon
bound his armour, wielding a sword. He

a long pointed weapon a weapon used for shooting
held arrows and a golden bow. Touching
in a happy manner
Rama’s feet, Soumitri cheerfully said,
‘Today, arrows will be released from my
to go through with force
bow and piercing Ravana’s son, will descend
to go down a type of water bird
into Lanka, the way swans enter a
a small body of water
pond. Today, my arrows will be released
from the string of this great bow and
to cause extreme pain
pierce his terrible body, devastating him.’
having an attractive quality
He spoke these words before his radiant
of greater age to honor God
elder brother. Having worshipped at his
senior’s feet, he circumambulated him.
He then left for the Nikumbhila sanctuary,
a place where one is protected
protected by Ravana’s son. Having
a prayer for God's blessing
heard the benedictions from his brother,
male member of a royal family
Lakshmana, the powerful prince, quickly
left, together with Vibhishana. Hanumat
was surrounded by many thousands of

apes and with Vibhishana's advisers, followed Lakshmana. He[312] left with speed, surrounded by a large army of soldiers of the apes. Along the path, he saw that the army of the king of the bears was also stationed. Soumitri, the delight of his friends, travelled a long distance. From a distance, he saw the army of the Indra among the rakshasas, arrayed in the form of a vyuha. The scorcher of enemies reached, with the bow in his hand. Following Brahma's dictum, the descendant of the Raghu lineage was ready to defeat the one who invoked maya. The army of the enemy possessed many kinds of sparkling and radiant weapons. It was thick with standards and dense with large chariots. It was immeas-

urable in force and caused fear. It was like
to go through something
darkness, but he penetrated it.

Chapter 6(73)

In that situation, Ravana's younger brother[313] addressed Lakshmana in meaningful words that would ensure his success and cause injury to the enemy. 'O Lakshmana! Make efforts to break this large army. When it is shattered, the son of the Indra among the rakshasas will become visible. Shower down excellent arrows that are like Indra's vajra on the enemy. Quickly attack, before he accomplishes the sacrifice. O brave one! Slay the evil-souled one. Ravana's son is cruel in his deeds and causes fear to all the worlds.'

Hearing Vibhishana’s words, Lakshmana,
one who owns something
the possessor of the auspicious
a mark to show direction
signs, showered down arrows in the direction
of the son of the Indra among the
a type of animal
rakshasas. Bears and apes, fighting with
combined
trees and excellent boulders, collectively
attacked that army. Desiring to kill the
soldiers of the apes, the rakshasas countered
a long pointed weapon
and attacked with sharp arrows,
a type of weapon a long pointed stick
swords, spears and javelins. There was
loud excited and emotional
a tumultuous engagement between the
apes and the rakshasas. A large sound
was heard everywhere around Lanka.
to completely cover
Enveloped with many kinds of weapons,
the highest point
sharp arrows, trees and raised summits of
mountains, the sky looked terrible. In the
badly formed
encounter, the rakshasas, with malformed

faces, hurled (to throw with force) down weapons and created an extremely great fear among the apes (a type of animal). In a similar way, all the apes used trees and the summits (the highest point) of mountains to strike and kill the bulls (a male animal) among the rakshasas in the encounter. The foremost (in the first position) among the bears and the apes were gigantic (extremely large) in size and extremely strong. The rakshasas were slaughtered (to kill in a violent way) by them and a great fear was instilled in them.

Hearing that his own army was distressed (upset) and afflicted (to cause pain to) by the enemy, the invincible (impossible to defeat) one[314] arose, without completing the sacrifice. With rage (a strong feeling of anger) generated in him, Ravana's son emerged from amidst (in or into the middle of) the trees and the darkness. The rakshasa mounted the chariot (a vehicle pulled by horses) that had already been

to connect by a bar
yoked and kept ready. He was like a mass
solution for cleaning the eye a long pointed weapon
of black collyrium and his bow and arrows
causing suffering
were terrible. He was cruel and his mouth
and eyes were red. He was like Death,
one that ruins something with a leg on each side of
the destroyer. On seeing him astride the
a vehicle pulled by horses
chariot, the army of rakshasas, terrible in
their force, returned, to fight with Lakshmana.
Hanumat was like a mountain and
not able to doubted
extremely unassailable. At that time, the
someone who causes death extremely large
slayer of enemies seized a gigantic tree. He
burnt down the soldiers of the rakshasas,
like the fire of destruction. In the battle,
a type of animal not awake
the ape rendered many unconscious with
that tree. The rakshasas saw that the spirited
son of the wind god was destroying
to block
them. Thousands of them obstructed
to hold so one is ready to use
Hanumat. They wielded sharp spears and

a long pointed stick a type of weapon
had javelins and swords in their hands.
a weapon with a sharp tip
There were swords. Those with spears
in their hands fought with spears. Those
with javelins in their hands fought with
a heavy club with sharp points
javelins. There were maces, clubs and
a thin pointed piece suggesting future success to look
spikes that were auspicious to behold.
There were hundreds of shataghnis and
a heavy stick used as a weapon to complete a form
bludgeons that were made out of iron.
The rakshasas used terrible battleaxes
hand with fingers bent down
and bhindipalas. The force of the fists was
a type of tree
like that of the vajra. The palms were like
the vajra. From every direction, they advanced
and attacked the one who was like
a mountain, while he angrily created great
the killing of many people
carnage among them.

Indrajit saw that the best among the
a type of animal
apes was like a mountain. The son of

the wind god, the slayer (someone who causes death) of enemies, was killing the enemy. He told the charioteer (driver of a vehicle driven by horse), 'Take me to the spot where the ape (a type of animal) is. If he is ignored, he will cause destruction to the rakshasas.' Thus addressed, the charioteer went to the spot where Maruti was. On the chariot (a vehicle pulled by horses), he bore along the extremely invincible (impossible to defeat) Indrajit. Approaching, the rakshasa showered down arrows (a long pointed weapon), swords, javelins (a long pointed stick), cutlasses (a weapon with a curved edge) and battleaxes on the ape's head. Maruti received all those terrible weapons. Overcome by great rage (a strong feeling of anger), he spoke these words. 'O evil-minded son of Ravana! If you are brave (feeling no fear), fight. If you approach the son of the wind god, you will not return with your life. O evil-minded one! In this battle, if you wish to have a duel (a fight between two people) with me, fight with your arms and withstand me. You will then be supreme among the rakshasas.' In a desire to slay Hanumat, Ravana's son raised his bow and arrow. Vibhishana told Lakshmana, 'This is Ravana's son and he has vanquished Vasava. He is now stationed on his chariot and desires to kill Hanumat. Your arrows are unmatched and are capable of shattering the enemy. O Soumitri! They are terrible and can bring an end to life. Slay Ravana's son with these.' The great-souled Vibhishana, who caused fright to the enemy, said this. He saw that the invincible one, resembling a mountain and terrible in his strength, was mounted on his chariot.

Chapter 6(74)

When Vibhishana said this, Soumitri was filled with delight. He grasped a bow in his hand and quickly left. Having gone a short distance away, he entered a large forest. Vibhishana showed Lakshmana the ongoing sacrifice. Ravana's energetic brother showed Lakshmana an extremely terrible nyagrodha that was like a dark cloud. 'This is the spot where Ravana's strong son renders offerings to creatures. After they have accepted these, he goes out to fight. Thereafter, the rakshasa becomes invisible to all creatures. He uses his excellent arrows to bind enemies down in the battle and kill them. Ravana's strong son has not yet entered the nyagrodha. Use your sharp arrows to destroy him, his charioteer, his horses and his chariot.' The immensely energetic Soumitri, the delight of his friends, agreed. He stood there, stretching his colourful bow. Ravana's strong son was on a chariot that had the complexion of the fire. Indrajit was armoured, with a sword and a standard. He showed himself.

a long pointed weapon
driver of a vehicle driven by horse
a vehicle pulled by horses
to a great extent
a weapon used for shooting
the general appearance
covered with pieces of metal

The immensely energetic one spoke to the unvanquished Poulastya. 'In this encounter, I am challenging you. Give me a good fight.' Ravana's spirited and extremely energetic son was addressed in

this way. On seeing Vibhishana there, he
severe or mean
spoke these harsh words. 'You were born
and reared here. You are my father's
of or relating to a father
brother. O rakshasa! You are my paternal
uncle. How can you cause injury to a son?
O one with evil intelligence! Kinship,
a feeling of liking someone
affection and relationships do not exist in
relating to brothers
you. There is no sign of fraternal affection.
one who causes pollution
O defiler of dharma! There is no dharma in
you. O one with evil intelligence! You are a
to feel sad
person to be grieved over. You should be
to strongly say a thing is bad morally good
condemned by the virtuous. You have
to give up completely
abandoned your own relatives and have
become a servant to the enemy. This is not
good behaviour or intelligence. You do not
to understand
comprehend the great difference. How can
the place where someone lives
one compare residence with one's relatives

to the inferior state of seeking refuge with the enemy? Others may possess qualities and one's own relatives may be devoid of qualities. But relatives who are devoid of qualities are superior. An enemy is always an enemy. O roamer in the night! O Ravana's younger brother! Only a harsh person like you is capable of showing this ruthlessness towards your own relatives.'

Thus addressed by his brother's son, Vibhishana replied, 'O rakshasa! Why are you indulging in self-praise? You do not seem to be aware of my good conduct. O son of the Indra among the rakshasas! O wicked one! Abandon the harshness that comes from insolence. I have been born in the lineage of rakshasas, the perpetrators of cruel deeds. However, the qualities and conduct that exist in me are primarily those of humans, not those of rakshasas. I find no pleasure in being terrible. I do not take delight in adharma. If a brother indulges in wicked conduct, how can such a brother be restrained? If a person indulges in stealing another person's possessions, if a person touches another person's wife and if a person does not trust his well-wishers—these three sins can bring about destruction. The terrible slaying of maharshis, the conflict with all the gods, arrogance, anger, enmity and perversity—these sins will destroy my brother's life and prosperity. They envelop and shroud his qualities, like clouds do to

causing suffering
evil
showing careful self control
a thing that is owned by one
an action considered to be bad
an act of murder
a struggle
a feeling of extreme dislike
quality of being wrong in a rude way
to completely cover
to cover or hide

a thing causing one to be thought of as bad
mountains. Because of these taints, my
to leave and never return
brother, your father, has been abandoned
by me. The city of Lanka, you, and your
father, will no longer exist. You are extremely
showing a lack of respect of a young person
insolent. You are childish. You are
having a proud attitude
arrogant. O rakshasa! You are bound in the
a loop at the end of a rope
noose of destiny. Tell me whatever you
a terrible disaster
wish. You are now facing a catastrophe
here. Why are you speaking to me? O worst
not able to do something
of rakshasas! You are incapable of entering
the nyagrodha. The two Kakutsthas will
to treat in a mean way
oppress you and you are incapable of
remaining alive. In this encounter, fight
with Lakshmana, god among men. When
you have been killed, you will perform the
the place where one lives
work of the gods in Yama's eternal abode.
to show or reveal
Raise yourself and exhibit your own

strength. Use all the weapons and the inexhaustible arrows. Having come within the reach of Lakshmana’s arrows today, you and your army will no longer remain alive.’

impossible to use up

Chapter 6(75)

Hearing Vibhishana's words, Ravana's
done for no reason
son became senseless with rage. He spoke
severe or mean
harsh words and attacked forcefully. On
a vehicle pulled by horses
the well-ornamented and giant chariot,
to connect by a bar
yoked to black horses, he held up his
a type of weapon
weapons and sword. He was stationed,
very high and good
like Death. He was lofty and giant in size.
large in size or amount
His force was extensive and firm. He
a weapon used for shooting
touched his terrible bow and the arrows
that destroyed enemies. Extremely angry,
he spoke to Soumitri, Vibhishana and the
a kind of wild animal determination in facing danger
tigers among the apes, 'Behold my valour.
impossible to defeat
Today, showers of invincible arrows will

a weapon used for shooting
be released from my bow. Released, they
will pour down in the encounter, like
a long pointed weapon
water from the sky. Today, arrows will
be released from my large bow. They will
destroy bodies, like fire does a mass of
soft material used to make cloth a long pointed stick
cotton. Sharp arrows, spears, javelins, swords
to injure or damage badly
and spikes will mangle you. Today, all of
the place where one lives
you will leave for Yama's eternal abode. In
ability to use the hands well
the battle, the dexterity of my hands will
a large amount of something a loud low sound
shoot torrents of arrows. I will roar like a
cloud. Who will stand before me?'

Lakshmana heard the Indra among
to shout very loudly not afraid
rakshasas roaring. With a fearless face, he
angrily addressed Ravana's son in these
words. 'O rakshasa! You have spoken about
to succeed in doing
accomplishing the task of crossing over
not friendly
to the unapproachable distant shore. But

the intelligent person is one who accomplishes the task of crossing over to the distant shore. O evil-minded one! You think you have accomplished the objective. But you have not accomplished it and the objective is extremely difficult to reach. Know that it cannot be accomplished through words alone. Be successful first. At that time, you followed the path of becoming invisible. But that is a path resorted to by thieves. It is not something that is patronized by brave people. O rakshasa! I have come and am stationed within range of your arrows. Demonstrate your energy today. Why are you indulging in words of self-praise?’

Having been thus addressed, the
to a great extent   the winner
immensely strong Indrajit, the victor in
group that has gathered   a weapon used for shooting
assemblies, touched his terrible bow and
a long pointed weapon
shot sharp arrows. He released extremely
being done with power   capable of producing poison
forceful arrows that were like venomous
a large snake
serpents. They reached Lakshmana and
to make a long loud breath
fell down, sighing like serpents. In the
to go through with force
battle, Indrajit, Ravana's son, pierced Lakshmana,
suggesting future success
who possessed the auspicious
moving very fast
signs, with extremely swift and forceful
a leg or arm
arrows. His limbs were severely pierced
by the arrows and blood started to flow.
pleasing to look at
The handsome Lakshmana was resplendent,
very bright and attractive
like a fire without smoke. Indrajit
something that is done
reflected on the deed he had achieved.
to make a sound like an animal
He approached, roared loudly and spoke
these words. 'O Soumitri! These arrows

are sharp at the edges and have been shot
a weapon used for shooting
from my bow. They can take lives away.
to remove
They will now take away your life. O Lakshmana!
When you lose your life and are
a group of animals a wild dog
killed by me today, herds of jackals and
a bird that eats dead animals to go down
flocks of hawks and vultures will descend
on you. The extremely evil-minded Rama
is always a friend to kshatriyas, but is always
not deserving respect
ignoble. You are his devoted brother
to kill
and he will see that you have been slain by
protective clothing
me today. Your armour will be shattered
and will fall down on the ground. Your
to break or cause to break
bow will be fragmented. O Soumitri! Your
to cut off
head will be severed. You will be slain by
me today.'

severe or mean
Angry, Ravana's son spoke these harsh
words. Lakshmana, who knew about the

meanings behind words, replied in words
that were full of reasoning. 'O rakshasa!
something that is done
Why are you praising a deed you have not
to succeed in doing
yet accomplished? Perform an act so that I
can have faith in your self-praise. I will not
severe or mean to treat in a mean way
speak any harsh words, nor will I abuse
you in any way. O worst among beings!
to look
Behold. Without indulging in self-praise, I
will kill you.' Having said this, Lakshmana
to attach a long pointed weapon
affixed five iron arrows and drawing the
a weapon used for shooting
bow back all the way up to his ear, struck
the rakshasa on the chest with great force.
Struck by those arrows, Ravana's son became
angry. He aimed three arrows properly
to go through with force
and pierced Lakshmana back. As they
to kill to come at a later time
sought to slay each other, there ensued an
loud excited and emotional
extremely terrible and tumultuous clash

in the battle between the lion among men and the lion among rakshasas. Both of them were full of strength. Both of them were valiant. Both of them were extremely brave. Both of them were accomplished in the use of all weapons. Both of them were extremely difficult to vanquish. Both of them were equal in strength and energy. Those two extremely brave ones fought, like two planets engaging in the firmament. Those two were impossible to assail and they fought like Bala and Vritra.[315] Those two great-souled ones fought like maned lions. Stationed there, those two shot arrows along many paths. The lion among men and the lion among rakshasas fought cheerfully. The supreme man and

highest in degree or quality extremely
the supreme rakshasa were exceedingly
to have and use
happy. They wielded their bows and
a long pointed weapon
arrows, desiring victory. They severely
showered down floods of arrows on each
other, like clouds pouring down rain.

Chapter 6(76)

Dasharatha's son, the slayer of enemies, affixed an arrow and angrily shot it towards the Indra among rakshasas, sighing like a serpent. Ravana's son heard the noise of the palm slap against the bowstring. With his face pale, he glanced towards Lakshmana. Vibhishana saw that the face of the rakshasa who was Ravana's son had turned pale. Soumitri was engaged in fighting and he spoke to him. 'I can see the signs in Ravana's son. O mighty-armed one! There is no doubt that he will be broken quickly.' At this, Soumitri affixed

a long pointed weapon the hot glowing gas of a fire
arrows that were like the flames of the fire.
He shot these sharp arrows, like snakes
to rise from a hidden place
emerging from their holes. Lakshmana’s
arrows were like Shakra’s vajra to the
to make one lose emotions
touch. Struck by these, he was benumbed
to disturb or excite
for a while and his senses were agitated.
to get again a state of being aware
He regained consciousness after some
time and his senses recovered. The brave
feeling no fear
one saw that Dasharatha’s brave son was
stationed there.

a strong feeling of anger
His eyes red with rage, he approached
Soumitri. Having approached, he again
severe or mean
addressed him in harsh words. ‘Do you not
determination in facing danger
remember my valour in the first encoun-
ter? In the encounter, you and your
brother were bound down and were writh-
to twist from side to side
ing. My arrows were like Shakra’s vajra. In

that first great battle, with all your com-
a friend
panions, you were lying down on the
not awake
ground, unconscious. I think that you do
not retain any memory of that, or perhaps
the place where one lives
you desire to go to Yama's abode. That is
the reason you wish to attack me. If you
determination in facing danger
have not witnessed my valour in that first
encounter, I will show it to you today.
Steady yourself now.' Saying this, he
to go through with force a long pointed weapon
pierced Lakshmana with seven arrows and
used ten sharp-edged and excellent arrows
a strong feeling of anger
to strike Hanumat. With his rage doubled,
he angrily used one hundred well-aimed
a mark to show direction having courage
arrows to pierce the valiant Vibhishana.
On seeing what Indrajit had done, Rama's
to pay attention to
younger brother paid no heed to it. He
a male animal
laughed and said, 'This is a trifle.' The bull

to attach
among men affixed and released terrible
a long pointed weapon
arrows. In the battle, with no fear on his
face, Lakshmana angrily shot these at
someone who wanders in life
Ravana's son. 'O roamer in the night! Brave
ones who come to fight do not strike like
this. These arrows of yours are light,
determination in facing danger
limited in valour and pleasant. In a battle,
feeling no fear
brave ones who seek victory do not fight
like this.' Saying this, he showered down
to suddenly break into pieces
arrows. Shattered by the arrows, a gold-embellished
protective clothing to break or cause to break
armour was fragmented and
a vehicle pulled by horses
fell down on the floor of the chariot, like a
to remove with force
net of stars dislodged from the sky. In the
to provide with metal covering
battle, the brave Indrajit's armour was
shattered by iron arrows and he was
wounded. But he was as firm as a mountain.
loud excited and emotional
As they engaged in that tumultuous

to make a long loud breath

battle, they sighed and glanced at each

a leg or arm to go through with force

other. All their limbs were pierced by

a long pointed weapon

arrows and blood started to flow. They

to show or reveal extremely high quality

repeatedly exhibited their excellence in

use and knowledge of weapons. The high

a path of an object in the air

and low trajectories of their arrows traced

patterns in the sky. They shot arrows with

clever skill

dexterity, aimed well and colourfully,

a mark not wanted on a surface

without any blemishes. Both of them, the

man and the rakshasa, were terrible and

very violent the inside part of the hand

fierce. The terrible sounds of their palms

to hit with one's open hand not together

slapping could be separately heard. It was

like the extremely terrible sound of thun-

making a loud noise

derous clouds in the sky. In the battle,

to go down

gold-tufted arrows descended on their

to spread over a surface to rise from a hidden place

bodies. Smeared with blood, they emerged

to go through something

again and penetrated the ground. There

were other extremely sharp weapons that
to come into conflict
clashed against each other in the sky.
a long pointed weapon
Thousands of their arrows clashed and
to cut off a large amount of something
severed each other. Piles of arrows accumulated
to gather slowly
in that terrible battle. They
to look or be like to shine brightly
resembled piles of blazing kusha grass at a
giving up something one wants
sacrifice dedicated to the fire. With
wounds in their bodies, those two great-souled
very bright and attractive
ones were resplendent. They looked
to produce flowers
like blossoming *shalmali* and kimshuka
flat green part of a plant
trees in the forest, devoid of leaves.
loud excited and emotional
Terrible and tumultuous clashes repeatedly
took place as Indrajit and Lakshmana
a great or important victory
sought to triumph over each other.
In the battle, Lakshmana struck Ravana's
son and Ravana's son struck Lakshmana.
They struck each other and neither

the state of being too tired
suffered from exhaustion. Nets of arrows
to go through with force
deeply pierced the bodies of those two
to a great extent
spirited ones. Those two immensely brave
having an attractive quality
ones were as radiant as mountains with
to come out from a source
emanating peaks. Severely wounded by
to make dirty
the arrows, they were smeared with blood.
to impress or surprise a leg or arm
They dazzled in all their limbs and were
to burn brightly
like blazing fires. As they fought against
to pass by
each other, a long period of time elapsed.
the most important part
However, in the forefront of that encounter,
neither of them suffered from exhaustion.

Lakshmana had never been defeated in
to make a thing go away or end
the field of battle. To dispel any exhaustion
he might suffer in the encounter,
Vibhishana arrived at the spot where the
fight between groups of people
clash was taking place. The immensely

willing to do or allow

energetic one spoke agreeable and beneficial words.

Chapter 6(77)

On seeing that the man and the rakshasa were engaged with each other and fighting, Ravana's brave brother presented himself in the field of battle. He stood there and stretched his giant bow, shooting large arrows, sharp at the tips, towards the rakshasas. Well-aimed, those arrows, which were like flames to the touch, descended. They shattered the rakshasas, like the vajra shatters a large mountain. Vibhishana's companions, supreme among rakshasas, used spears, javelins and swords to sever brave rakshasas in

the battle. Vibhishana was surrounded
by those rakshasas and looked like an elephant
in or into the middle of
amidst proud young tuskers. The
a type of animal
apes loved to fight with the rakshasas. At
highest in degree or quality
that time, the supreme among rakshasas,
who knew about time, urged them with
these words. ‘Stationed here is the only
shelter from danger
refuge for the Indra among rakshasas.
one who has power and control
This is all that remains of his army. O lords
among the apes! Why are you waiting?
evil
When this wicked rakshasa is killed in the
the most important part
forefront of the battle, with the exception
of Ravana, all the rest of his army will be
destroyed. The brave Prahasta has been
to a great extent
killed and so has the immensely strong
Nikumbha. So have Kumbhakarna, Kumbha
someone who wanders in life
and Dhumraksha, the roamer in the

night. So have Akampana, Suparshva, the rakshasa Chakramali, Kampana, Sattvavanta, Devantaka and Narantaka. These extremely strong ones, many supreme rakshasas, have been killed. When one has used one's arms to swim across the ocean and cross it, this puddle[316] is a trifle. O apes! Only this much remains to be defeated. All the rakshasas who approached, insolent of their strength, have been killed. For Rama's sake, I will cast aside all compassion and kill my brother's son. However, it is not proper to kill a son one has given birth to.[317] Even if I desire to kill him, the tears in my eyes will be an impediment. That is the reason the mighty-armed Lakshmana must pacify him. O apes! Slay all those of his servants who dare to approach.’ They were thus urged by that illustrious rakshasa. The Indras among apes were delighted and lashed their tails. The tigers among apes roared repeatedly. They uttered many kinds of sounds, like peacocks when they catch sight of clouds.

Jambavat was surrounded by all of his own herds. They attacked the rakshasas with rocks, nails and teeth. The lord of the bears struck them and abandoning their fear, the immensely strong rakshasas surrounded him, with many kinds of weapons. In the battle, Jambavat was slaying the soldiers of the rakshasas and they attacked him with arrows, sharp battle-

a long pointed stick a weapon with a sharp tip
axes, javelins, staffs and spears. There
loud excited and emotional a type of animal
was a tumultuous clash between the apes
and the rakshasas, like the angry battle
between the gods and the asuras. There
to make one very angry
was a loud and terrible noise. Enraged,
to remove completely
Hanumat uprooted a sala tree from the
to come into conflict
mountain. He clashed against thousands
the killing of many people
of rakshasas and created carnage. In the
involving a lot of confusion
battle, Indrajit had a tumultuous duel
of or relating to a fathersomeone who causes death
with his paternal uncle. The slayer of
feeling no fear
brave enemies then attacked Lakshmana
again.

Those two brave ones, Lakshmana and
the rakshasa, fought in the battle. Desiring
to kill each other, they showered down
a long pointed weapon
floods of arrows. Those two extremely
strong ones glanced at each other and

a long pointed weapon
covered each other with nets of arrows,
moving very fast to completely cover
just as swift clouds envelop the moon and
the sun at the end of the summer. Because
ability to use the hands well
of their dexterity in the use of their hands,
to attach
the acts of picking up the bow, affixing an
arrow, aiming it, releasing it, stretching
the bow, shooting the arrow, adjusting the
hold or striking the target could not be
seen. In every direction, there were nets
of arrows, shot powerfully from the bows.
The sky was covered and nothing could
be seen. Everything was covered in great
darkness and it seemed to be even more
terrible. The wind did not blow then and
to burn brightly
the fire did not blaze. The maharshis ex-
to say in a strong way
claimed, 'May all be well with the worlds.'

The gandharvas and the charanas came
to gather
and assembled there.

a large wild cat
The lion among rakshasas possessed
to make more attractive
four black horses adorned with gold.
to go through with force
Soumitri used four arrows to pierce these
driver of a vehicle driven by horse
four horses. As his charioteer was driving
showing great skill
around, the dexterous Raghava used
to cut off
another broad-headed arrow to sever his
pleasing to look at
handsome head from his body. Ravana's
to kill
son saw that his charioteer had been slain
upset
in the battle. He was distressed and lost
a shout of joy
his cheer in the battle. The leaders of the
a type of animal anxiety or pain
apes saw that the rakshasa had distress
written on his face. They were extremely
to honor God
delighted and worshipped Lakshmana.
a name for God
Four lords of the apes—Pramathi, Sharabha,
Rabhasa and Gandhamadana, became

intolerant and attacked powerfully. Those apes quickly leapt on to his excellent horses. Those four extremely brave ones, terrible in their valour, descended there. The apes, resembling mountains, stood on the backs of the horses and because of the pressure, blood started to flow from their mouths. The maharatha's horses were crushed and killed. With force, they[318] then leapt up and came to Lakshmana's side. His horses had been killed. His chariot had been crushed. His charioteer had been killed. However, Ravana's son showered down arrows and attacked Soumitri. Lakshmana was like the great Indra. He shot sharp and excellent arrows at the one who was on foot. He[319] also

not willing to accept
a type of animal
feeling no fear
determination in facing danger
to look or be like
treated to have a folded look
a vehicle pulled by horses
driver of a vehicle driven by horse
a long pointed weapon

shot sharp and excellent $\overbrace{\text{arrows}}^{\text{a long pointed weapon}}$ and he[320] countered them with his $\overbrace{\text{fierce}}^{\text{very violent}}$ storm of arrows.

Chapter 6(78)

With his horses slain, the immensely energetic roamer in the night was stationed on the ground. Indrajit became extremely angry and blazed in his energy. Those two archers wished to kill each other and shot fierce arrows. They were like two bull elephants in the forest, emerging in search of victory over each other. The rakshasas and the residents of the forest devastated each other. Here and there, they attacked each other, but did not forsake their masters in the battle. He resorted to his great dexterity and aiming

towards Lakshmana, showered down
a long pointed weapon
arrows, like Purandara showering down
rain. Indrajit shot these showers of arrows
to force one to stop attacking
that were extremely difficult to repulse.
someone who causes death
However, Lakshmana, the slayer of enemies,
not afraid
fearlessly countered them. Ravana's
son formed the view that Lakshmana was
impossible to pass through
clad in impenetrable armour. Extremely
clever skill
angry, and displaying his dexterity in
to go through with force
using weapons, Indrajit therefore pierced
part of a face above the eyes
Lakshmana in the forehead with three
well-tufted arrows. With those arrows
to stick to something someone related to one in the past
adhering to his forehead, the descendant
very bright and attractive
of the Raghu lineage was resplendent. He
the most important part
took pride in fighting and in the forefront
of the battle, he looked like a mountain
with three peaks. In the great battle, he

was afflicted by the rakshasa's arrows. Swiftly, Lakshmana struck him back with five arrows. Lakshmana and Indrajit were brave and possessed extremely strong bows. Terrible in their valour, they struck each other with sharp arrows. Those two archers clashed against each other, and desiring victory over each other, pierced each other's bodies with arrows everywhere.

Vibhishana became extremely angry and killed his horses.[321] He struck him in the chest with five arrows that were like the vajra to the touch. Those gold-tufted arrows reached their target and penetrated his body. They were smeared with blood and looked like giant red serpents. The immensely strong Indrajit became angry with his paternal uncle and attacked him in the midst of the excellent rakshasas, using an arrow given by Yama. The immensely energetic Lakshmana saw that he had picked up that great arrow and, terrible in his valour, picked up another arrow. In a dream, Kubera, immeasurable in his soul, had himself given him this. It was impossible to vanquish and impossible to withstand, even for Indra, the gods and the asuras. At the same time, those two excellent arrows were affixed to the excellent bows. As those two brave ones stretched them, they blazed in their great radiance. As those two arrows were released from their bows, they illu-

minated the sky. With great energy, the
points struck each other and fell down.
They crashed against each other like giant
planets and fell down. In the battle, they
to suddenly break into pieces a broken part of something
shattered into a hundred fragments and
fell down on the ground. Both of them
to force one to stop attacking
saw that their arrows had been repulsed
in the field of battle. Both Lakshmana
and Indrajit were ashamed, but anger
was generated in them. Angry, Soumitri
to attach
affixed Varuna's weapon. In the battle,
Indrajit stationed himself and released
Rudra's great weapon. There was an
involving a lot of confusion fight between groups of people
extremely tumultuous and wonderful clash.
the sky
The beings who were in the firmament
being afraid
surrounded Lakshmana. A fearful and
a commitment
terrible engagement continued between the

a type of animal
apes and the rakshasas. The many beings
showing great surprise
who were in the sky were astounded and
gathered around. In the battle, the rishis,
a relative of the past
the ancestors, the gods, the gandharvas,
a large snake
Garuda and the serpents, with Shatakratu
the most important part
at the forefront, protected Lakshmana.

feeling no fear
to attach
Raghava's brave younger brother affixed
a long pointed weapon
another excellent arrow that was like
fire to the touch and would prove to be
extremely terrible for Ravana's son. It was
a bunch of attached hairs
well tufted, with a rounded frame and excellent
joints. It had been crafted well. The
to make more attractive
arrow was decorated with gold and would
bring an end to the body. It was impossible
to deal with successfully
to counter and impossible to withstand.
It caused great fear to rakshasas. It was
capable of producing poison
excellent, like venomous poison. It was

to honor God group that has gathered
worshipped in assemblies of the gods.

In ancient times, in the battle between
to a great extent
the gods and the asuras, the immensely
having or showing a lot of energy a type of brown color
energetic lord Shakra, borne by tawny
a horse that a person rides
steeds, had used this for victory over the
to mention
danavas. In the battle, Soumitri invoked
the unvanquished aindrastra. The best
to attach a long pointed weapon
among men affixed this excellent arrow
a weapon used for shooting
to the excellent bow. He affixed the arrow
to defeat by force
that could crush the enemy to the bow.
impossible to defeat
The invincible one readied himself, like
the Destroyer at the time of the destruc-
tion of the worlds. Lakshmana possessed
suggesting future success
the auspicious qualities. He affixed it to
his excellent bow, drew it back and spoke
having real importance
meaningful words that were meant to
to succeed in doing
accomplish his objective. ‘If Rama has

dharma in his soul, if he is devoted to the truth, if he is Dasharatha's son and if he is unmatched in his manliness, then slay Ravana's son.'[322] In the battle, the brave Lakshmana drew the bow all the way back up to his ear and released the arrow towards Indrajit. Lakshmana, the slayer of enemy heroes, invoked aindrastra. Indrajit's handsome head was clad in a helmet and was adorned with earrings. The head was severed from the body and fell down on the ground. The rakshasa's giant head was severed from his shoulders. It was seen on the ground, shining like gold and covered in blood. Slain, Ravana's son swiftly fell down on the ground. His armour and helmet were shattered and his bow was fragmented.

to suddenly break into pieces

With Vibhishana, all the apes roared in joy at his death, just as the gods had when Vritra had been killed. In the firmament, the gods, the great-souled rishis and the gandharvas and the apsaras pronounced chants of victory. The large army of the rakshasas saw that he had fallen down. They were slaughtered by the apes who desired victory and fled in different directions. The rakshasas were slaughtered by the apes and cast aside their weapons. Deprived of their senses, all of them rushed towards Lanka. Terrified, many hundreds of rakshasas fled in different directions. All of them abandoned their weapons, the

a type of animal
the sky
to say in a correct way
words repeated in a pattern
to kill in a violent way
to run away from danger
to cause to be very scared
to leave and never return

a weapon with a sharp tip / to cause pain to
spears and the battleaxes. Afflicted by the
a type of animal / afraid
apes, some were frightened and entered
Lanka. Some fell down in the ocean and
shelter from danger
some sought refuge in the mountain.
They saw that Indrajit was lying down,
having been killed in the battle. Among
the thousands of rakshasas, none could be
a visible line of light
seen. When the sun sets, its rays no longer
remain. Like that, when he fell down, the
rakshasas set in different directions. The
to cause to become calm
rays of the sun had been pacified. The
to a great extent
fire had been put out. The immensely
having or showing a lot of energy
energetic one had departed and his life
had set. When the son of the Indra among
the rakshasas fell down, many sufferings
of the world were pacified and enemies
to feel very happy
who had been destroyed rejoiced. With

the illustrious Shakra, all the bulls among the gods were delighted. The rakshasa, the perpetrator of wicked deeds, had been killed. The sky and the water were purified and the daityas and danavas rejoiced. Someone who had caused fear to all the worlds had fallen down.

Together, all the gods, the gandharvas and the danavas said, ‘May the brahmanas roam around, devoid of anxiety and with all the sins cleansed.’ The bull among the nairittas was supreme in his strength. On seeing that he had been slain in the battle, the leaders of the apes were delighted and applauded this. Vibhishana, Hanumat and Jambavat, the leader of herds of bears, were delighted at the victory and

a male animal
praised Lakshmana. The bulls among
a type of animal to make a sound like an animal
the apes leapt, shouted and roared. With
to achieve something
the objective having been attained, they
someone related to one in the past
surrounded the descendant of the Raghu
move from side to side forcefully
lineage. The apes lashed their tails and
to put on a surface quickly to say in a strong way
slapped themselves. They exclaimed, 'Lak-
having won a victory
shmana has been victorious.' Delighted
to hold in one's arms
in their minds, the apes embraced each
to talk
other. They conversed with each other
about Raghava's many qualities. The gods
very much loved
saw and heard that their beloved well-
to succeed in doing
wisher, Lakshmana, had accomplished an
extremely difficult task in the battle. They
were happy and their minds were filled
with great delight, on hearing that Indra's
enemy had been killed.

Chapter 6(79)

Lakshmana, the possessor of auspicious qualities, was covered with blood all over his body. But he was delighted at having been able to kill Shakrajit in the battle. The immensely energetic one returned with Jambavat, the valiant Hanumat and all the residents of the forest. Lakshmana leant on Vibhishana and Hanumat and quickly reached the spot where Sugriva and Raghava were. Soumitri greeted Rama and approached him. He drew near his brother, just as Indra's younger brother[323] approaches Shakra. The brave one told him

that the terrible Indrajit had been killed.
Delighted, Vibhishana informed Rama
that the great-souled Lakshmana had
to cut off
severed the head of Ravana's son. He made
area between the hip and the knee
him sit down on his lap and embraced
to breathe in a pleasant smell
the injured one. He inhaled the fragrance
of his head and repeatedly touched him.
a male animal
The bull among men spoke these words of
the state of being sure
assurance to Lakshmana. 'You have performed
producing good results
a supremely beneficial deed, one
to succeed in doing
that is extremely difficult to accomplish.
to rise from a hidden place
Since Ravana will emerge, I will be freed of
my enemies today. On hearing that his son
has been brought down, he will come with
a large army with battle formations. The
one who has power and control to cause to feel extreme pain
lord of the rakshasas will be tormented
a deep sadness
by grief because his son has been killed

and will emerge. He will surround himself with a large army and will be difficult to vanquish. But I will kill him. You have killed Shakrajit in the battle today. O Lakshmana! With you as my protector, and of Sita and this earth, nothing is very difficult for me to obtain.' Raghava comforted his brother and embraced him.

to rise from a hidden place
to defeat completely
one that keeps from harm
to get a thing by effort
to hold in one's arms

Happy, Rama addressed Sushena in these words. 'O immensely wise one! Soumitri is devoted to his friends and he is suffering from these wounds. Act so that he can be happy and well soon. Act quickly, so that Soumitri and Vibhishana are cured of their wounds. The brave soldiers of the bears and the apes fight with trees. There are others who have fought

to a great extent
to make one healthy again
a type of animal

and are suffering from wounds and stakes. Make all the efforts so that they can be happy and well soon.' The leader of the apes was thus addressed by the great-souled Rama. Through the nose, Sushena gave Lakshmana a supreme medicine. Once he had inhaled its fragrance, all his wounds were healed. His pain was gone and all his injuries were cured. Following Raghava's command, he[324] also treated Vibhishana, best among the well-wishers, and all the other foremost apes. Soumitri attained his natural state. His wounds were healed and his pain was gone. In a short while, his fever disappeared and he was happy. Rama saw that the lord of the apes, Vibhishana, Jambavat, the lord of

a pointed stick or post
a type of animal
highest in degree or quality
to breathe in
a pleasant smell
to make one healthy again
to make one healthy again
in the first position
to achieve something
a raised body temperature
one who has power and control

healthy and strong
the bears, and Soumitri were hale and had
got up, freed from injuries. With the soldiers,
to feel very happy
he rejoiced for a long period of time.
to honor God
Dasharatha's great-souled son worshipped
the extremely difficult task that had been
to succeed in doing
accomplished by Lakshmana. On hearing
to cause to become lower
that Shakrajit had been brought down in
a group of animals
the battle, the Indras among the herds
rejoiced.

Chapter 6(80)

Poulastya's advisers heard that Indrajit had been killed. Distressed, they went and told Dashagriva the news. 'O great king! O immensely radiant one! In the battle, your son has been killed by Lakshmana, with Vibhishana's help, while all of us looked on. When he engaged in fighting, the brave one was invincible in encounters. Indrajit, your brave son, defeated the gods. But he has been slain by Lakshmana.' Hearing that fearful, dreadful and terrible news about his son's death in the battle, he lost his senses for a long period

a male animal
of time. After some time, the king, the bull
to get again
among the rakshasas, regained his senses.
to cause pain to a deep sadness
He was afflicted by grief on account of
very sad
his son and miserable. With his senses in
a confused mental state in the first position
a whirl, he lamented. 'O foremost in the
army of the rakshasas! Alas! My child! O
maharatha! Having defeated Indra, how
could you have come under Lakshmana's
state of forcing to submit
subjugation today? Indeed, when you
a long pointed weapon
were angry in a battle, your arrows could
to go through something
have even penetrated Death and the peaks
of Mandara, not to speak of Lakshmana.
Today, I hold a great deal of respect for
King Vaivasvata.[325] O mighty-armed one!
It is because of him that you have been
subjected to the dharma of time. This is
one who fights in battles
the path followed by excellent warriors

a being that cannot die
and large numbers of immortals too. If a
the place where God lives
man desires heaven, he should be killed
the benefit of one a name for God
for the sake of his lord. On seeing that
Indrajit has been killed, the large number
one who protects something
of gods, all the guardians of the world and
the rishis will sleep happily today, freed
from fear. Without Indrajit, all the three
a small group of trees
worlds and the earth with its groves seems
feeling sad from being alone
lonely and empty to me today. Today, I will
girl who is not married
hear the screams of the nairitta maidens
to make a sound like an animal
in the inner quarters, like the roars of
a group of animals
herds of female elephants in mountain
a very hot day
caverns. O scorcher of enemies! You were
the heir apparent over the rakshasas in
to leave and never return
Lanka. Abandoning them, your mother
and your wife, where have you gone? O
feeling no fear
brave one! When I had left for Yama's

abode, you should have performed the funeral rites for me. But the opposite has happened. Sugriva, Lakshmana and Raghava are alive. Without uprooting my stakes, why have you abandoned us and left?' Ravana, the lord of the rakshasas, lamented in this and other ways. Because of the calamity over his son, he was immersed in great rage.

He was naturally terrible and the rage of his fire made him senseless. His form was like that of the angry and unassailable Rudra. Tears dropped from his enraged eyes, like drops of oil from the flames of blazing lamps. The loud sound of his gnashing his teeth could be heard, as if the danavas were dragging around a

a smart plan
mechanical contrivance. He was like the
whatever one out of a group
fire of destruction. In whichever direction
he looked, the rakshasas were scared and
to cause to be very scared
terrified and hid themselves. As he looked
very angry
at the directions, he was like an enraged
to quickly eat everything
Death, desiring to devour all mobile and
unable to move
immobile objects. All the rakshasas could
one who has power and control
not approach him. Ravana, the lord of
the rakshasas, became extremely angry.
Desiring to assign rakshasas to the field
the middle area or part
of battle, he spoke to them in their midst.
a simple and plain thing
‘I have performed supreme austerities
for one thousand years and when these
were over, Svayambhu was pleased with
me. As a consequence of those austerities
and because of Svayambhu’s favours, I
have never suffered any fear from asuras

to provide with metal covering
and gods. Brahma gave me armour that
to impress or surprise / to press out of shape
dazzles like the sun. When I crushed the
gods and the asuras, the strength of the
to suddenly break into pieces
vajra could not shatter it. I will now wear
with a leg on each side of
that, astride my chariot in the battle. Even
Purandara himself will be unable to act
against me today. When he was pleased
a weapon used for shooting
with me, Svayambhu gave me a great bow
a long pointed weapon
and arrows. I used those when I crushed
the gods and the asuras. To the terrible
a metal musical instrument
sound of hundreds of trumpets, let that
bow of mine be taken out for the great
battle in which Rama and Lakshmana will
be killed.'

to cause to feel extreme pain
The brave one was tormented because
one who is easily harmed
his son had been killed and fell prey to
to happen in a violent way
rage. Ravana thought about it in his mind

and resolved to kill Sita. His eyes were coppery
with a red brown color
red and extremely terrible. He was
to look very sad
horrible to behold. He was miserable and
upset
in a distressed voice, he glanced towards
someone who wanders in life
all the roamers in the night and addressed
to make one believe a lie
them. 'My child used maya to deceive
the residents of the forest. He showed
them the sight of Sita being killed. I will
make that come true. This is pleasing to
me. Vaidehi is devoted to the friend of
the kshatriyas[326] and I will destroy her.'

moving very fast
Having told his advisers this, he swiftly
a type of weapon
touched his sword and drew it out. It possessed
bright and shining
all the qualities and was as radiant
as a clear sky. Surrounded by his advisers,
group that has gathered
he left the assembly hall with great force.
to cause pain to
Ravana was afflicted by sorrow on account

a deep sadness
of his son and his eyes were full of grief.
to take quickly a type of weapon
Having angrily seized the sword, he violently
went to the spot where Maithilee
was. On seeing the angry rakshasa leave,
to make a sound like an animal
the rakshasas roared like lions. They
to hold in one's arms
embraced each other and said, ‘Today,
those two brothers will see him and be
to disturb or excite to defeat completely
agitated. When angry, he has vanquished
one who protects something
the four guardians of the world. In battles,
to cause to become lower
he has brought down many other
to talk
enemies.’ While they were conversing, he
done for no reason
went to Ashokavana. Senseless with rage,
Ravana rushed towards Vaidehi. He was
extremely angry. His well-wishers, those
a government program to help poor
who thought about his welfare, sought
to keep under control
to restrain him. But he rushed forward
angrily, like a planet in the sky heading to-

free from spots and stains
wards Rohini. The unblemished Maithilee
was guarded by the rakshasis. She saw the
very angry
enraged rakshasa, holding the excellent
a type of weapon
sword. On seeing him with the sword,
upset
Janaka's daughter was distressed, though
to keep under control
many well-wishers tried to restrain him
and make him withdraw.

'This one is angry and is himself rushing
one that keeps from harm
towards me.[327] Though I have a protector,
to cause to be in a condition
this evil-minded one will render me without a protector. I have been devoted to my
husband and he has urged me many times.
He has asked me to be his wife and seek
to refuse in a rude way
pleasure. But he has been rebuffed by me.
That is the reason he has come here. It is
obvious
evident that he has lost hope. It is evident
that he is full of anger and confusion and

the benefit of one
is ready to kill me. Or, for my sake, this
not deserving respect
to cause to become lower
ignoble one might have brought down
the two brothers, Rama and Lakshmana,
a kind of wild animal
tigers among men, in the battle today. If
male member of a royal family
the two princes were destroyed because
a feeling of regret
of me, that would be a shame. I was
of less importance
inferior and did not act in accordance with
Hanumat's words. I could have easily
left on his back. Though I would have
criticize strongly in public
been censured, I would have been on my
area between the hip and the knee
husband's lap and would not have had to
to feel sad
grieve today. I think that Kousalya's heart
to suddenly break into pieces
will be shattered when she hears that her
son has been destroyed in the battle. She
has only a single son. When she remembers
an act of crying
the great-souled one and weeps, she
will think about his birth, his childhood,

his youth and all the acts of dharma he
has performed. On hearing about her son
being killed, she will lose all hope. Though
a ceremony held after a death
she will perform the funeral rites, she will
not awake
be unconscious. It is certain that she will
loss of honor
enter a fire or enter water. Shame on Kubja
a desire or tendency
Manthara, the one with evil inclinations. It
is because of her that Kousalya will suffer
pain and suffering
from this hardship.’

leading a strict simple life to express sadness
The ascetic Maithilee lamented in this
way. She was like Rohini separated from
state of forcing to submit
the moon and under the subjugation of
one who has power and control
a planet. The lord of the rakshasas, had
able to easily learn or understand
an intelligent adviser named Suparshva.
to keep under control
He saw her. Though he was restrained by
the other advisers, he spoke these words
to Ravana. ‘You are Dashagriva and you

are the younger brother of Vaishravana himself. How can you forget dharma in your rage and desire to kill Vaidehi? You have studied the knowledge of the Vedas and have bathed thereafter.[328] You have always been devoted to your own dharma. O brave one! O lord of the rakshasas! How can you think of killing a woman? O king! Look at Maithilee. She possesses beauty. Therefore, with us, release your anger towards Raghava. You should arise now. It is the fourteenth day of *krishna paksha*. Surround yourself with an army and emerge on *amavasya*[329] for the sake of victory. You are brave and intelligent. You have a chariot and a sword. Station yourself on an excellent chariot. Kill Rama, Dasharatha's

a strong feeling of anger
after that
feeling no fear
a name for God
to rise from a hidden place
the benefit of one
able to easily learn or understand
a vehicle pulled by horses

to get a thing by effort
son, and you will obtain Maithilee.’ The
generous-souled well-wisher said this and
Ravana accepted the words that were in
the state of agreeing with having courage
conformity with dharma. The valiant one
the place where someone lives
went to his residence. Then, surrounded
by the well-wishers, he again went to the
assembly hall.

Chapter 6(81)

Distressed and extremely miserable, the king entered the assembly hall. He sat down on his excellent seat and sighed like an angry lion. The extremely strong one spoke to all the commanders of the force. He was afflicted by hardship on account of his son. Ravana joined his hands in salutation and spoke these words. 'All of you surround yourselves with all the elephants and the horses. Emerge with hordes of chariots and surround yourselves with foot soldiers. In the battle, you should only surround Rama and kill him. Like clouds

a heavy rain in a happy manner
during the monsoon, cheerfully shower
a long pointed weapon
down arrows. Otherwise, in the great
battle tomorrow, while all the worlds look
to go through with force
on, I will pierce Rama's body with sharp
arrows and kill him.' The Indra among
rakshasas said this and the rakshasas ac-
to rise from a hidden place
cepted his words. They quickly emerged
a vehicle pulled by horses
on chariots, surrounded by armies of
elephants.

There was an extremely terrible battle
just before sunrise. There was a tu-
loud excited and emotional
multuous clash between the rakshasas
a type of animal
and the apes. In the battle, the apes and
the rakshasas struck each other with
a weapon with a sharp tip
colourful clubs, spears, swords and battle-
axes. Rivers of blood started to flow. The
elephants and chariots were the banks,

the horses were the fish and the standards
were the trees. Large number of bodies
were borne along. In the battle, the Indras
a type of animal
among the apes leapt up and leapt down.
to suddenly break into pieces protective clothing
They shattered the standards, armour,
a vehicle pulled by horses
chariots, horses and many kinds of weapons.
to attach with a metal piece
With their sharp teeth and nails, the
part of a face above the eyes
apes tore out the hair, ears, foreheads and
noses of the rakshasas. In the encounter,
a male animal
one hundred bulls among apes rushed
towards a single rakshasa, like birds rush
towards a tree with fruits. The terrible
a large number of
rakshasas were like mountains and slew
a weapon with a sharp tip
the apes with heavy clubs, spears, swords
and battleaxes. The large army of apes was
to kill in a violent way
slaughtered by the rakshasas and sought

a support at difficult times
succour with Rama, Dasharatha's son, the
shelter from danger
one who provides refuge.

to a great extent
At this, the immensely energetic and
having courage to take quickly
valiant Rama seized his bow. He entered
the army of the rakshasas and showered
a long pointed weapon
down floods of arrows. When the extremely
terrible Rama entered, he was like
the sun in the sky. He burnt them down
the hot glowing gas of a fire
with the flames of his arrows and they
someone who wanders in life
could not approach him. To the roamers in
the night, the extremely terrible Rama was
like Death. In the battle, they saw Rama
something that is done
perform deeds that were extremely difficult
to achieve. He drove away that large
to suddenly break into pieces
army and shattered the giant chariots.
They could not see Rama, just as one
cannot see the wind in the forest. Rama

was swift in his deeds. He severed, mangled and routed the army, afflicting them with his weapons and scorching them with his arrows. But they could not see him. Though they were struck in their bodies, they could not see Raghava, just as creatures are unable to see the inner soul that is established in the senses. 'This is he, he is slaying the army of elephants. This is he, he is destroying the giant chariots. This is he, he is devastating the foot soldiers and horses with his sharp arrows.' In the encounter, all the rakshasas saw Rama's likeness everywhere. Finding Raghava's resemblance in each other, they angrily slew each other. The great-souled one had confounded them with the supreme *gand-*

harvastra[330] and scorched the army of the enemy. That is the reason they saw Rama everywhere. In the battle, the rakshasas saw thousands of Ramas. And, in the great battle, they next saw a single Kakutstha. The great-souled one was roaming around with a bow with a golden handle. He brandished it like a circle of fire and they could not see Raghava. The bow was like the rim of a wheel, with the arrows as spokes. The body was like a navel and emitted sparks as the breath of life. There was the roar of the palm slapping against the bowstring. The plucking of the bowstring was full of energy and intelligence. Applying divine weapons to the bowstring, he slaughtered the rakshasas in the

encounter. They saw Rama's wheel, like the
subjects see the wheel of time. There was
a vehicle pulled by horses
an army of ten thousand chariots that
a group of military ships
were as fleet as the wind. There were
eighteen thousand spirited elephants.
There were fourteen thousand horses with
a person who rides something one that completes the other
riders. There was a complete complement
of two hundred thousand rakshasa foot
soldiers. The rakshasas could assume any
a long pointed weapon
form at will. Using arrows that were like
the hot glowing gas of a fire the number eight in a series
the flames of the fire, within the eighth
part of a day,[331] Rama destroyed all these.
The horses were killed. The chariots were
to tire out completely
destroyed. They were exhausted and their
to suddenly break into pieces
standards were shattered. The remaining
someone who wanders in life
roamers in the night returned to the city of
to kill
Lanka. The field of battle was full of slain

elephants, foot soldiers and horses. It looked like a pleasure ground for the enraged Rudra, the wielder of the Pinaka. The gods, the gandharvas, the siddhas and the supreme rishis praised Rama's deeds and worshipped him.

Rama spoke to Sugriva, who was near him. 'The strength of such divine weapons exists in me, or in Tryambaka.' The great-souled Rama, who was Shakra's equal and had cleansed all sins, slaughtered the army of the rakshasas, using his *astras* and his *shastras*.[332] He was praised by the large numbers of delighted gods.

Chapter 6(82)

There were thousands of elephants and
a vehicle pulled by horses
horses with riders. There were chariots
the natural color of the skin
with the complexion of the fire. There
were thousands of standards. There were
thousands of rakshasas who fought with
a heavy club with sharp points
clubs and maces. There were golden and
feeling no fear
colourful standards. There were brave
ones who could assume any form at will.
to kill
They were slain with sharp arrows dec-
to make more attractive one who entertains
orated with gold. Rama, the performer of
free from spots and stains
unblemished deeds, did this to the army
someone who wanders in life
sent by Ravana. The remaining roamers in
a total destruction
the night heard about, and saw, this devas-

upset
tation. They were distressed and overcome
by thoughts.

a woman whose husband has died
The rakshasis had become widows.
to make a loud cry
Their sons had been killed. They shrieked
because their relatives had been killed.
to express sadness
They met the rakshasas and lamented in
a feeling of being sad
their sorrow. 'Shurpanakha is aged and
ugly. Her stomach hangs down. Rama is
like Kandarpa[333] in his beauty. How could
she have approached him in the forest? He
being attractive and gentle
is delicate and great in spirit. He is engaged
a government program to help poor
in the welfare of all creatures. She should
of less importance
be killed by people. She is inferior in
to hurt
beauty. But she saw him and was smitten
with desire. She is devoid of all the qualities. He possesses the qualities and is
having or showing a lot of energy
greatly energetic. His face is beautiful, her

face is ugly. How could the rakshasi have desired Rama? These people are limited in their fortune. She is wrinkled and has grey hair. She committed a ridiculous misdeed, condemned by all the worlds. That led to the destruction of the rakshasas and Khara and Dushana. That ugly woman oppressed Raghava. Ravana contracted this great enmity because of her. The rakshasa Dashagriva brought Sita for his own destruction. Dashagriva will not get Sita, Janaka's daughter. However, he has been bound in an eternal enmity with the powerful Raghava. Rama single-handedly killed the rakshasa Viradha, who craved for Vaidehi. That spectacle is sufficient proof.[334] There were fourteen thousand

something that is done
rakshasas who were terrible in their deeds.
a long pointed weapon
He killed them in Janasthana, using arrows
the hot glowing gas of a fire
that were like the flames of fire. In the
encounter, he used arrows that were like
the sun to kill Khara, Dushana and
Trishira. That is sufficient proof. Kabandha
fed on blood and his arms were
one yojana long. He was killed, while he
to make a sound like an animal
was roaring in anger and suffering. That is
sufficient proof. Vali was like a cloud and
he was the son of the one with one thousand
eyes. Rama killed Vali. That is
sufficient proof. With his wishes destroyed,
upset — to exist or be present
the distressed Sugriva resided on
Mount Rishyamuka and he was established
a country ruled by a king
in the kingdom. That is sufficient
a government program to help poor
proof. For the welfare of all the rakshasas,

Vibhishana spoke words that were full of
dharma and artha. However, because of
to be liked by someone
his confusion, those did not appeal to him.
one who has power and control
Had the younger brother of the lord of
valuables hidden in a place
treasure acted in accordance with Vibhishana's
words, this city of Lanka
to cause pain to a deep sadness
wouldn't have become afflicted with grief
the burning of a dead body
and wouldn't have become a cremation
ground. Despite hearing that Kumbhakarna
had been killed by the immensely
to a great extent
strong Raghava and about his
very much loved
beloved son, Indrajit, Ravana did not
understand. Wails can be heard in family
after family of the rakshasas. 'My son, my
brother, my husband, has been killed in
the battle.' Hundreds and thousands of
a vehicle pulled by horses
chariots, horses and elephants have been

killed and destroyed by the brave Rama in the battle, and so have rakshasa foot soldiers. Assuming Rama's form, Rudra, Vishnu, the great Indra Shatakratu, or Death himself is killing us. With the best among brave (feeling no fear) ones killed by Rama, there is no hope of our remaining alive. We do not see an end to our fears. Therefore, we are lamenting (to express sadness). The brave Dashagriva has obtained boons (something helpful) for the field of battle. Therefore, he does not comprehend (to understand) this extremely terrible fear that has arisen from Rama's hands. When he engages in a battle against Rama and is attacked, the gods, the gandharvas, the pishachas and the rakshasas will not be able to save him. In every battle that Ravana engages in, evil

a sign of a future event
portents are seen. They are telling us about
Rama destroying Ravana. Pleased, the
grandfather granted Ravana freedom from
fear through gods, danavas and rakshasas.
However, he did not ask about humans.
Therefore, we[335] are certain that there is a
fear from humans. A terrible destruction
of life will occur for the rakshasa Ravana.
something helpful
Powerful because of the boon he had
to get a thing by effort state of being kept down
obtained, the rakshasa caused oppression.
to shine brightly a simple and plain thing
Blazing in their austerities, the gods worshipped
to honor God
the grandfather. Satisfied, for the
a government program to help poor
welfare of the gods, the great-souled
grandfather addressed all the gods in these
great words. “From today, in the three
worlds, the danavas and the rakshasas will
to move around
always be full of fear and will wander

around till eternity." All the gods, with Indra at the forefront, went and propitiated Mahadeva, the one with the bull on his banner, the destroyer of the city of Tripura. Mahadeva was pleased and addressed the gods in these words. "For your welfare, a woman will be born and she will ensure the destruction of the rakshasas." Earlier, hunger consumed the danavas. Like that, Sita has been engaged by the gods. She is the slayer of rakshasas and will devour us, together with Ravana. The evil-minded and insolent Ravana has brought this about through his misdeeds. This terrible misfortune has occurred and we are immersed in grief. We do not see anyone in the world who can offer us protection from what Raghava has unleashed, like Death at the time of the destruction of a yuga.' All the women of the roamers in the night said this and embraced each other in their arms. They sorrowed and grieved, afflicted by fear. They shrieked in these extremely terrible voices.

Chapter 6(83)

In every family in Lanka, there were the
screams of the rakshasis. Ravana heard
deserving sad feelings expression of being very sad
the piteous sounds of these lamentations.
to make a long loud breath
He sighed deeply and thought for a while.
to look
Ravana, terrible to behold, was extremely
angry. He bit his lips with his teeth and
a strong feeling of anger
his eyes were red with rage. He was like
the fire of destruction. Even the rakshasas
found him difficult to look at and lost
one who has power and control
their senses. The lord of the rakshasas
spoke to the rakshasas who were near him.
He seemed to burn them down with his
eyes and because of their fear, they could

not clearly make out what he said. 'Tell Mahodara, Mahaparshva and the rakshasa Virupaksha to obey my commands and ask the soldiers to swiftly depart.'[336] Hearing his words, the rakshasas were afflicted by fear. Following the king's orders, they urged the rakshasas who were still not agitated. All the rakshasas, terrible to behold, agreed to what he had said. All of them performed acts of benediction and advanced towards Ravana. As is proper, all the maharathas worshipped Ravana. They joined their hands in salutation and stood there, wishing for the victory of their master. Ravana was senseless with rage.

He laughed and spoke to Mahodara, Mahaparshva and the rakshasa Virupaksha. 'From my bow, I will today shoot arrows that are like the sun at the time of the destruction of a yuga. I will convey Raghava and Lakshmana to Yama's abode. By slaying the enemy, I will extract revenge for Khara, Kumbhakarna, Prahasta and Indrajit. The net of my arrows will go and cover everything and the firmament, the directions, the rivers and the ocean will no longer be seen. My arrows will be waves that arise from the bow that is the ocean. I will use these to crush the herds of apes, in their respective divisions and subdivisions. Their faces are like blooming lotuses and their complexions are like the filaments of lotuses. Those herds are like lotus ponds and I will crush them like an

elephant. In the encounter, the leaders
a group of animals to place in a thing
of the herds will have arrows embedded
to spread over a surface
in their faces today. They will be strewn
a type of flowering plant
around the earth, like lotuses with stalks.
Today, there will be a terrible fight against
a type of animal
the apes who use trees as weapons. Shooting
a single arrow in the battle, I will
to go through with force
pierce hundreds. Husbands have been
killed. Brothers have been killed. Sons
an act of murder
have been killed. By slaying their enemies
today, I will perform the act of wiping
having edges that are not even
away their tears. They will be mangled by
to cause to separate
my arrows today. They will be scattered
done for no reason
around, senseless. In the battle today, I
will make efforts to cover the earth with
apes, so that the ground cannot be seen.
something that causes pain
Today, I will use my arrows to cause afflic-

a wild dog
tion. I will satisfy jackals, vultures and all
the soft parts of the body
the others that survive on flesh with the
moving very fast
flesh of the enemy. Swiftly prepare my
a vehicle pulled by horses a weapon used for shooting
chariot. Swiftly bring me my bow. Let the
someone who wanders in life
roamers in the night who remain follow
me into the battle.'

Hearing his words, Mahaparshva spoke
an officer of high rank
to the commanders who were present
there. 'Let all the forces be readied.' The
angry commanders went around, from
one house of a rakshasa to another house.
determination in facing danger
Light in their valour, they went all around
Lanka and urged the soldiers. In a short
while, the rakshasas, terrible in their
to rise from a hidden place
valour, emerged. With horrible faces,
to hold so one is ready to use
they roared. They wielded many kinds of
a type of weapon
weapons in their arms. There were swords,

a long pointed stick a piece of farm tool

spears, javelins, clubs, maces, ploughs,

a thin pointed piece

sharp-edged spikes and large and heavy

a heavy stick used as a weapon shining with bright light

bludgeons. There were staffs, sparkling

chakras, sharp battleaxes, bhindipalas,

shataghnis and many other excellent

weapons. Following Ravana's command,

an officer of high rank

the commanders quickly brought a chariot.

driver of a vehicle driven by horse

They urged the charioteer to hurry

to connect by a bar

and yoke eight horses to this chariot.

to shine brightly to go up

Blazing in his own energy, he ascended

relating to God

this divine chariot. Ravana's spirit was

to suddenly break into pieces

deep and he seemed to shatter the earth.

to get a thing by effort

Obtaining Ravana's permission, Mahaparshva,

impossible to defeat

Mahodara and the invincible Virupaksha

climbed on to their chariots. They

in a happy manner

roared cheerfully and seemed to shatter

to send out from a source

the earth. Desiring victory, they emitted

to make a sound like an animal — having or showing a lot of energy
terrible roars and emerged. The energetic
one[337] was like Yama, the Destroyer.
in the air
Advancing into battle, he held aloft his bow
and emerged, surrounded by an army of
large numbers of rakshasas. The
a vehicle pulled by horses — moving very fast
maharatha's chariot was yoked to swift horses.
He emerged through the gate where Rama
and Lakshmana were.

a warm soft light
The sun lost its radiance. The directions
to make a loud cry
were covered in darkness. Birds shrieked
to shake slightly due to force
in terrible tones. The earth trembled.
Blood showered down from the sky. The
a bird that eats dead animals
horses stumbled. A vulture descended on
a wild dog
the top of the standard. Jackals howled in
not showing a successful future — to feel a pain
inauspicious tones. His left eye throbbed.
to make a sudden motion
His left arm twitched. His face turned
to change something
pale. His voice was slightly distorted.

The rakshasa Dashagriva proceeded to fight and these evil portents, signifying his death in the battle, manifested themselves. A meteor fell down from the sky, with a sound like that of a storm. Vultures called out in hideous tones. Crows cawed. These terrible portents manifested themselves, but he paid no heed to them. Ravana was confounded. He was urged by destiny, for the sake of his own destruction. He emerged.

Hearing the clatter of the chariots of the great-souled rakshasas, the apes returned and a clash commenced between the two armies. There was a tumultuous battle between the apes and the rakshasas. Desiring victory, they angrily slaughtered

a sign of a future event
to show clearly
a falling space rock
a bird that eats dead animals
very ugly
a black bird
to pay attention to
to surprise and confuse
what happens in the future
to rise from a hidden place
to make sharp loud sounds
a type of animal
fight between groups of people
loud excited and emotional
to kill in a violent way

each other. Dashagriva was angry. He used
to make more attractive
arrows decorated in gold to cause great
the killing of many people a type of animal
carnage in the army of the apes. Ravana
in the first position
sliced off the heads of the foremost ones
unable to take enough air in
in the army. Some were breathless and
to suddenly break into pieces
were killed. Some were shattered along the
the side of something to cut off
flanks. The heads of some were severed.
to become larger or wider
Some lost their eyes. Dashanana dilated
a vehicle pulled by horses
his eyes in rage. On his chariot, he wandered
around here and there in the battle.
Wherever he went, the leaders of the apes
to deal with successfully
were unable to withstand the force of his
arrows.

Chapter 6(84)

to spread over a surface
The earth was strewn with apes whose
having edges that are not even
bodies had been mangled by Dashagriva's
a long pointed weapon not able to do something
arrows. They were incapable of tolerating
to allow to exist
the descent of Ravana's arrows, just
a small animal with wings
as insects are incapable of tolerating a
to burn brightly to cause pain to
blazing fire. They were afflicted by those
to run away from danger
sharp arrows. They screamed and fled
in different directions. They were like
elephants, consumed and surrounded by
the hot glowing gas of a fire
the flames of a fire. As Ravana advanced
to go through with force
in the battle and pierced them with his
arrows, he drove away the army of the
to make a thing go away or end
apes, like the wind dispelling large clouds.

The Indra among the rakshasas created carnage among the residents of the forest. In the battle, he then swiftly approached Raghava. Sugriva saw that the apes were routed in the encounter and were running away. He quickly urged Sushena to take care of the divisions and made up his mind to fight. The brave ape[338] was just like him and he put him in charge. Using a tree as a weapon, Sugriva himself then marched in the direction of the enemy. With large boulders and many kinds of large trees, all the leaders of the herds followed him, staying by his side or at the rear. In the encounter, Sugriva roared in a loud voice. He brought down and killed many excellent rakshasas. Gigantic in size, the lord

a type of animal
of the apes crushed the rakshasas. He was
like the wind at the time of the destruction
to cause extreme pain
of a yuga, devastating large trees. He
too many to be counted
showered down innumerable boulders on
the rakshasa army, just as a cloud showers
ice pieces falling like rain a group of birds or animals
down hail stones on a flock of birds in a
a small group of trees to throw with force
grove. Showers of boulders were hurled
by the king of the apes. The heads of the
to injure or damage badly
rakshasas were crushed. Mangled, they
fell down like mountains. In every direction,
the rakshasas were devastated and
to suddenly break into pieces
brought down. Shattering them, Sugriva
roared.

one who uses a bow and arrow
The archer rakshasa, Virupaksha, announced
impossible to defeat
his name. The invincible one
a vehicle pulled by horses
leapt down from his chariot and climbed
with a leg on each side of
astride an elephant. The maharatha Viru-

to make
paksha mounted that elephant. He uttered
a loud low sound
a terrible roar and rushed towards the
a type of animal
apes. At the head of the army, he shot
a long pointed weapon
terrible arrows towards Sugriva. He
afraid or nervous
cheered up the anxious rakshasas and
urged and assured them. The Indra among
to go through with force
the apes was severely pierced by the rakshasa's
sharp arrow. He was angry. In great
a strong feeling of anger
rage, he made up his mind to kill him. The
in the air
brave ape held aloft a tree. He advanced in
front of that large elephant and struck it.
Sugriva's blow struck that giant elephant.
to move back to avoid danger a weapon used for shooting
It retreated the distance of a bow and
to make a sharp loud sound having courage
trumpeted loudly. The valiant rakshasa
descended from the injured elephant. He
quickly advanced towards his enemy, the
showing great skill to take quickly
ape. Dextrous in his valour, he seized a

a thing that protects one a type of weapon
shield made of oxhide and a sword. He
approached Sugriva, who stood there,
criticize strongly in public
censuring him. Sugriva was angry. He
to take quickly a very large stone
seized a giant boulder that was like a cloud
to throw with force
and hurled it towards Virupaksha. The
a male animal
bull among the rakshasas saw that the
to go down a Native American soldier
boulder was descending. Extremely brave,
he struck him back with the sword. In
front of the army, he angrily struck Sugriva with the sword. Struck by the sword,
protective clothing
his armour was shattered and it fell down.
a type of animal
The ape let go of what had fallen down. He
to hit with one's open hand
leapt up and slapped him with his palm,
making a terrible sound that was like that
the loud sound during storms
of thunder. Using his skills, the rakshasa
freed himself from the blows Sugriva was
hand with fingers bent down
ready with. He raised his fist and struck

him in the chest. At this, Sugriva, lord of the apes, became angrier. He saw that the rakshasa had freed himself from his blows. The ape discerned an opportunity to strike Virupaksha. With his huge palm, he angrily struck him on the region around his temple. That blow of the palm was like the force of the great Indra's vajra and he fell down on the ground. He fell down, covered in blood, and vomited blood. His angry eyes were dilated and he was covered in froth and blood. Virupaksha was seen to have become even more disfigured.[339] He writhed and trembled, his sides were covered with blood. The apes saw that their enemy was roaring piteously. The spirited apes and the rakshasas engaged with each other properly. The two terrible armies were like two thundering oceans. They were like two oceans that had crossed their shorelines. They saw that the immensely strong one, with the disfigured eyes, had been killed by the king of the apes. All the soldiers of the apes and the rakshasas became as turbulent as the Ganga.

Chapter 6(85)

moving very fast
In the great battle, they swiftly killed
each other's soldiers. Both the armies
to become less
were diminished, like lakes during a
strong summer. At the destruction of his
army and at Virupaksha's death, Ravana,
one who has power and control
the lord of the rakshasas, became twice
as angry. In front of the two armies, he
saw that his soldiers were being slaughtered
to kill in a violent way
and destroyed. He was distressed
upset
a change to an opposite state
to see this reversal of fate in the battle.
one that ruins something
Mahodara, the destroyer of enemies, was
near him and he told him, 'O mighty-armed
one! At at time like this, my hope of

feeling no fear
victory is established in you. O brave one!
determination in facing danger
Exhibit your valour now. Slay the forces
to pay back money
of the enemy. This is the time to repay the
debt to your master. Fight well.'

Thus addressed by the Indra among the
to agree or approve
rakshasas, Mahodara signified his assent.
a small animal with wings
Like an insect heading towards a fire, he
entered the forces of the enemy. The im-
to a great extent the killing of many people
mensely strong one created carnage
a type of animal
among the apes. The energetic one was
to force to do something
goaded by his master's words and by his
own valour. Sugriva saw that the large
army of the apes was routed in the battle.
He immediately attacked Mahodara. The
one who has power and control
immensely energetic one, the lord of the
to take quickly a very large stone
apes, seized a large and terrible boulder
to throw with force
that was like a mountain. He hurled this,

so as to kill him. Mahodara saw that the
a very large stone to go down
boulder was suddenly descending.
Though it was difficult to approach, he
not afraid a long pointed weapon
fearlessly pierced it with his arrows. The
rakshasa countered it with his storm of
to suddenly break into pieces
arrows. The boulder was shattered into a
a broken part of something
thousand fragments and fell down on the
a bird that eats dead animals
ground, like a flock of anxious vultures.
Seeing that the boulder had been fragmented,
to break or cause to break done for no reason
Sugriva became senseless with
a strong feeling of anger to remove completely
rage. In the field of battle, he uprooted a
to throw with force
sala tree and hurled it towards the rakshasa.
the winner
The brave one, the victor over
enemy cities, shattered it with his arrows.
Angry, he[340] saw a club that had fallen
to turn quickly and suddenly
down on the ground. He whirled around
to shine brightly to wave in an excited way
that blazing club and brandished it.

Striking with force, he used the tip of the
to kill
club to slay his excellent horses. With his
horses slain, the brave one leapt down
a vehicle pulled by horses
from his large chariot. The rakshasa
a heavy club with sharp points
Mahodara angrily seized a mace. In the
feeling no fear
battle, those two brave ones faced each
to make a sound like an animal
other with a club and a mace. They roared
a male animal to give a slight quality
like two excellent bulls, like clouds tinged
someone who wanders in life
with lightning. The roamer in the night
to throw with force one who has power and control
angrily hurled his mace. The lord of the
a type of animal
apes struck his mace with his club. The
to suddenly break into pieces
mace and the club were shattered and fell
down on the ground. From the ground, the
having or showing a lot of energy
energetic Sugriva picked up a terrible iron
to hit very hard to make more attractive
bludgeon that was decorated with gold. He
an enemy or opponent
raised it and hurled it. But his adversary
to move with force
also flung a mace. These two crashed

to suddenly break into pieces
against each other, were shattered and fell
down on the ground. With their weapons
hand with fingers bent down
shattered, they used their fists to engage
with each other. They were full of energy
to shine brightly
and strength and were like blazing fires.
to make a sound like an animal
They struck each other and roared re-
peatedly. They struck each other with
the inside part of the hand
their palms and fell down on the ground.
They quickly leapt up again and struck
each other. The brave and unvanquished
to move with force
ones used their arms to fling each other
a type of weapon
down. A sword was lying not far away and
a thing that protects one
so was a shield. The rakshasa Mahodara
moving very fast to take quickly
was swift in his force and he seized these.
There was another giant sword and shield
that had fallen down. Sugriva, best among
a type of animal
the apes, was quicker and he seized these.

a leg or arm a strong feeling of anger
Their limbs were full of rage and they
to make a sound like an animal
roared as they attacked each other. They
to succeed in doing
were accomplished in the use of weapons.
in a happy manner
In the encounter, they cheerfully held up
a type of weapon moving very fast
their swords. They swiftly circled and
to do
executed motions from the right. They
having won a victory
both focused on being victorious and
angrily attacked each other. The brave
to a great extent
Mahodara was immensely swift and
the quality of facing fear
prided himself on his bravery. The evil-
minded one brought his sword down on
a large piece that protects to free or remove from a thing
that giant shield. As he tried to extricate
the sword, which was stuck, the elephant
a type of animal to cut off
among apes used his own sword to sever
to make more attractive
his head, adorned with a helmet and with
jewelry that's worn on the ear
earrings. With his head severed, he fell
down on the ground. On seeing this, the

army of the Indra among the rakshasas did not remain there any longer. Having killed him, with the other apes, the ape[341] roared. Dashagriva was angry, while Raghava rejoiced.

Chapter 6(86)

When Mahodara was killed, the immensely strong Mahaparshva agitated Angada's army with his terrible arrows. He severed the heads of all the foremost apes from their bodies and brought them down, like the wind severing fruits from their stems. The rakshasa used arrows to sever the arms of some and severed the shoulders of others. He angrily shattered the flanks of other apes. The apes were afflicted by the shower of Mahaparshva's arrows. All their faces were filled with distress and they lost their senses. Angada saw that his army was anxious and was afflicted by the rakshasa. The mighty-armed one resorted to his force, like the ocean on a day of the full moon. He seized an iron club that was as dazzling as the rays of the sun.[342] In the battle, the best among the apes attacked Mahaparshva. Mahaparshva lost his senses because of that blow. Senseless, with his charioteer, he fell down on the ground from the chariot. The energetic king of the bears was like a mass of black collyrium and his forces were like a mass of clouds. He angrily seized a giant boulder that was like the summit of a mountain. The extremely valiant one used this to swiftly slay his horses and shatter his chariot. In a short

to a great extent
while, the immensely strong Mahaparshva
to get again — to go through with force
regained his senses. He pierced Angada
a long pointed weapon
repeatedly with many arrows. He pierced
Jambavat, the king of the bears, between
the breasts with three arrows and struck
Gavaksha with many arrows. Gavaksha
to cause pain to
and Jambavat were afflicted by these
arrows. On seeing this, Angada became
done for no reason — to take quickly
senseless with rage and seized a terrible
having an attractive quality
club. The club was as radiant as the rays of
to see and identify
the sun and was made out of iron. Standing
to throw with force
at a distance, Angada angrily hurled
the club towards the rakshasa. The powerful
one seized the club in both his hands
to turn quickly and suddenly — to kill
and whirled it around. To slay Mahaparshva,
Vali's son hurled it towards him. The
to move with force
club was powerfully flung towards the

to do very quickly a long pointed weapon
rakshasa. It knocked off the bow and arrow
to cause to become lower
from his hand and also brought down his
hard hat worn for protection
helmet. Vali's powerful son attacked him
with force. He angrily struck him on the
the inside part of the hand
temple with his palm, just below the
jewelry that's worn on the ear moving very fast
earring. The immensely swift and im-
having an attractive quality
mensely radiant Mahaparshva became
to grab with one's arms
angry. He seized an extremely large battle-
axe in one hand. It was firm and had been
to make small flashes of light
washed in oil. It sparkled and its essence
was as hard as stone. Extremely angry, the
rakshasa brought this down on Vali's son.
It had been severely struck towards his left
very angry
shoulder. However, the enraged Angada
freed himself from the battleaxe. The
brave Angada was his father's equal in
determination in facing danger hand with fingers bent down
valour. Enraged, he tightened his own fist,

which was like the vajra. He knew about
a functional part of the body
inner organs and aimed it towards the
rakshasa's chest and his heart. He brought
hand with fingers bent down
down the fist, which was like Indra's vajra
to the touch. In the great battle, he brought
this down on the rakshasa. His heart was
people who have been killed
quickly crushed. Slain, he fell down on the
ground. When he fell down on the ground,
to disturb or excite
his soldiers were agitated. In the encounter,
Ravana became extremely angry.

Chapter 6(87)

In the great battle, Ravana saw that the two rakshasas, Mahodara and Mahaparshva, had been killed and that the immensely strong and brave Virupaksha had also been killed. He was filled with great rage. He urged his charioteer and spoke to him in these words. 'My advisers have been killed and the city has been barricaded. Slaying Rama and Lakshmana, I will destroy this misery. Rama is the tree and Sita is the flowers and fruits that result. I will kill him in the battle. Sugriva, Jambavat, Kumuda and Nala are his branches.' The atiratha was astride a giant chariot and its clatter sounded in the ten directions. Roaring, he advanced and quickly attacked Raghava. The rivers, mountains and forests were filled with that sound. The earth, with all its boars, animals and elephants, quaked. He used an extremely terrible and extremely fearful weapon known as *tamasa*.[343] This scorched all the apes. In every direction, they fell down. Hundreds of divisions in the army were shattered by Ravana's excellent arrows. On seeing this, Raghava stationed himself.

He saw that the unvanquished Rama was stationed there. He was with his brother, Lakshmana, like Vasava with

to produce a design
Vishnu. He seemed to be etching on the
a weapon used for shooting
sky with his giant bow. His eyes were like
the colorful part of a flower a very hot day
the petals of lotuses and the scorcher of
a type of animal
enemies was long-armed. The apes had
been routed in the battle and had been
to cause to become lower
brought down by Ravana. On seeing this,
in a happy manner
Raghava cheerfully grasped his bow at the
middle. He started to stretch that excellent
an act of greeting to make a certain sound
bow with great force. It emitted a loud
to suddenly break into pieces
noise and seemed to shatter the earth.
a long pointed weapon
Ravana came within the range of the arrows
male member of a royal family
of the two princes. It was as if Rahu had
come near the moon and the sun. The
a large amount of something
sound of the torrent of Ravana's arrows
and of Rama stretching the bow made the
rakshasas fall down in their hundreds.
Lakshmana wished to fight with him first.

a long pointed weapon
He shot sharp arrows from his bow and
the hot glowing gas of a fire
these arrows were like the flames of a fire.
one who uses a bow and arrow
No sooner had the archer Lakshmana shot
to a great extent
these into the sky, than the immensely
having or showing a lot of energy
energetic Ravana countered these arrows
with his own arrows. Displaying the
clever skill to cut off
dexterity of his hands, he severed one of
Lakshmana's arrows with one arrow, three
arrows with three arrows and ten arrows
the winner
with ten arrows. Ravana, the victor in
group that has gathered
assemblies, passed over Lakshmana. He
approached Rama, who was stationed like
unable to move
an immobile mountain.

a strong feeling of anger
His eyes red with rage, he approached
him in that battle. Ravana showered down
a sudden heavy rain
arrows on Raghava. There was a downpour
of arrows, released from Ravana's bow. On

seeing that these were falling down, Rama
moving very fast — a long pointed weapon
swiftly seized a broad-headed arrow. The
to burn brightly — to a great extent
flood of arrows blazed and were immensely
capable of producing poison
forceful. They were like venomous
to cut off
serpents. Raghava severed these with
sharp and broad-headed arrows. Raghava
swiftly attacked Ravana and Ravana
attacked Raghava. They showered down
a mark to show direction
many kinds of sharp arrows on each other.
to move quickly
Colourful circles of arrows zoomed
around, to the left and to the right.
not having any losses
Undefeated in battle, they countered each
happening at the same time
other's arrows. As they simultaneously
fought with each other, all the creatures
to cause to be very scared
were terrified. It was as if Rudra and Yama
were shooting arrows at each other. The
air became thick with many kinds of

a large snake — to cut off
ous serpents. Raghava severed these with
a long pointed weapon
sharp and broad-headed arrows. Raghava
moving very fast
swiftly attacked Ravana and Ravana attacked
Raghava. They showered down
a mark to show direction
many kinds of sharp arrows on each other.
to move quickly
Colourful circles of arrows zoomed
around, to the left and to the right.
not having any losses
Undefeated in battle, they countered each
happening at the same time
other's arrows. As they simultaneously
fought with each other, all the creatures
to cause to be very scared
were terrified. It was as if Rudra and Yama
were shooting arrows at each other. The
air became thick with many kinds of
arrows zooming around. It was as if it was
closely set together — to give a slight quality
dense with clouds, tinged with garlands of
flash of light in a storm
lightning, at the end of the summer. In the
the middle area or part
midst of these showers of arrows, the sky
seemed to possess windows. Those arrows

moving very fast extremely
were swift in speed and exceedingly sharp.
happening quickly
They were speedy and tufted with the
a bird that eats dead animals a mark to show direction
feathers of vultures. Because of the arrows,
highest in degree or quality
there was a terrible and supreme darkness.
It was as if large clouds had arisen after the
to kill
sun had set. As they desired to slay each
loud excited and emotional
other, the battle was tumultuous. It was
not friendly impossible to imagine
unapproachable and unthinkable, like that
between Vritra and Vasava. Both of them
one who uses a bow and arrow
were supreme archers and accomplished
in the use of weapons. Both of them were
in the first position
foremost among those who knew about
to go to without a purpose
weapons, and they roamed around in the
battle. Wherever both of them went, the
a long pointed weapon
place became full of arrows. They were like
waves in the ocean, struck by the wind.
Ravana, the one who made the worlds
showing knowledge or skill
shriek, was skilful in the use of his hands.

He shot a garland of iron arrows towards Rama's forehead. They were shot from a terrible bow and possessed the complexion of dark lotuses. However, Rama bore it on his head and was not pained. Rama was filled with anger. He affixed an arrow, chanted mantras on it and invoked *roudrastra* on it. The immensely energetic and valiant one shot this from his bow. Severing the arrows of the Indra among the rakshasas, he shot more arrows. Those arrows descended on his armour, which was like a giant cloud. However, because the Indra among rakshasas could not be killed,[344] these did not lead to any pain in him. Rama was accomplished in the use of all weapons. The lord of the rakshasas was mounted on his chariot and he struck him

a ring or rope made of leaves
part of a face above the eyes
a weapon used for shooting
the natural color of the skin
to attach
a repeated word or phrase
to mention
to a great extent
having courage
to cut off
to go down
protective clothing
to succeed in doing
one who has power and control
a vehicle pulled by horses

part of a face above the eyes
on the forehead with a supreme weapon.
a long pointed weapon
However, Ravana countered these arrows.
a large snake
Like five-hooded serpents that were in the
to produce a sound like a long s
form of arrows, these hissed and penetrated
the ground. Having destroyed
done for no reason
Raghava's weapons, Ravana became senseless
to attach
with rage. He affixed the extremely
terrible asura weapon. This released sharp
a large wild cat
arrows. Some had the faces of lions and
a kind of wild animal
a type of bird
tigers, others had the faces of herons and
a black bird
a bird that eats dead animals
crows. Some had the faces of vultures and
a type of bird
a wild dog
hawks, others had the faces of jackals.
a wild animal like a dog
Some had the faces of wolves, others had
wide open
gaping mouths and were extremely fearful.
very bad or extreme
to shine in an uneven way
Some had five heads with flickering
tongues. Some arrows had the faces of
donkeys, others had faces that were like
a male pig
those of boars. Some had faces like dogs

capable of producing poison
and cocks, some had faces like venomous
to a great extent
makaras. The immensely energetic one
used his maya to shoot these towards
a large snake
Rama and they sighed like serpents. The
someone related to one in the past people from one's family
descendant of the Raghu lineage confronted
the asura weapon. Great in his
serious effort or attempt
endeavour, he released *pavakastra*, which
a long pointed weapon
was like the fire. There were arrows with
to shine brightly
faces like blazing fires, others with faces
to look or be like
that resembled the sun. There were faces
like the moon and the half-moon, other
a moving object in space
faces like comets. There were faces that
the natural color of the skin
possessed the complexions of planets and
nakshatras, other faces resembling giant
a falling space rock
meteors. There were some with tongues
flash of light in a storm
like lightning. He shot these sharp arrows.
to cause to not like
Ravana's terrible arrows were repulsed by
Raghava's weapon. They were destroyed in

to suddenly break into pieces
the sky and shattered into thousands of
a broken part of something one who entertains
fragments. Rama, the performer of unblemished
free from spots and stains
deeds, destroyed that weapon.
a type of animal
On seeing this, all the apes, who could
to make a sound like an animal
assume any form at will, roared.

Chapter 6(88)

When that weapon was countered, the rage of Ravana, the lord of the rakshasas, was doubled. Thereafter, he resorted to another weapon. The immensely radiant one resorted to another terrible weapon that had been fashioned by Maya.[345] Ravana released this terrible weapon towards Raghava. From the bow, blazing spears, clubs and maces, with essence as hard as the vajra, emerged in all the directions. There were bludgeons and deceptive nooses, blazing like thunder. Many kinds of sharp weapons descended, like the wind at the end of a yuga. The prosperous

Raghava was supreme among those who knew about weapons. The immensely radiant one destroyed that weapon with the supreme gandharva weapon. When that weapon was countered by the great-souled Raghava, Ravana's eyes turned coppery red with rage and he invoked sourastra. From the intelligent Dashagriva's bow, which was terrible in force, large and radiant chakras descended. As these descended, the sky blazed everywhere. As these descended, the directions were illuminated, as if by the moon, the sun and the planets. In the field of battle, Raghava countered Ravana's chakras with torrents of arrows and other diverse weapons. Ravana, the lord of the rakshasas, saw that the weapon had been destroyed. He pierced Rama in

highest in degree or quality
to a great extent
bright and shining
with a red brown color
a strong feeling of anger
to mention
able to easily learn or understand
a weapon used for shooting
to go down
to shine brightly
lit by bright lights
a large amount of something
different from each other
one who has power and control
to go through with force

a functional part of the body a long pointed weapon
all the inner organs with ten arrows. He
to go through with force to rise from a hidden place
was pierced by ten arrows that emerged
a weapon used for shooting
from Ravana's large bow. However, the
to a great extent
immensely energetic Raghava did not
to shake slightly the winner
tremble. Raghava, the victor in assemblies,
became angry. He pierced Ravana, all over
his body, with many arrows.

At this time, Raghava's powerful
younger brother became angry. Lakshmana,
someone who causes death to take quickly
the slayer of enemy heroes, seized
seven arrows. Ravana's standard had the
on top of
figure of a man atop it. The immensely
having an attractive quality being done with power
radiant one used these extremely forceful
to cut off a broken part of something
arrows to sever that into many fragments.
driver of a vehicle driven by horse
The nairitta's charioteer's head was
pleasing to look at to shine brightly
handsome, with blazing earrings. The immensely
strong Lakshmana used an arrow
to end completely
to sever this. Lakshmana used five sharp

to suddenly break into pieces
arrows to shatter the bow, which was like
the long nose of an elephant
an elephant's trunk, of the Indra among
the rakshasas.

Ravana's horses were like dark clouds.
They were well trained and were like
mountains. Vibhishana leapt up and killed
to kill
them with his club. With the horses slain,
Ravana leapt down with great force from
a vehicle pulled by horses a strong feeling of anger
that large chariot, filled with a terrible rage
a long pointed stick
towards his brother. He picked up a javelin.
to shine brightly to produce fire
That giant javelin blazed, it flamed like the
vajra. The powerful Indra among the
to throw with force
rakshasas hurled this towards Vibhishana.
to cut off
Lakshmana severed it with three arrows
before it could reach Vibhishana, and the
a type of animal to make a sound like an animal
apes who were fighting roared. Shattered
into three pieces, that javelin, with golden
a ring or rope made of leaves burning piece from a fire
garlands, fell down, emitting sparks. It

to shine brightly a falling space rock
blazed like a giant meteor that has been
to remove with force the sky
dislodged from the firmament. The accomplished
very successful
one then picked up a giant
a long pointed stick not able to doubted
javelin that was as unassailable as Death. It
blazed in its own energy. The evil-souled
to throw with force
and strong Ravana prepared to hurl this
blazing and extremely terrible javelin with
a quality of happiness
force and its radiance was like that of
Shakra's vajra. Vibhishana's life was in
danger. The brave Lakshmana advanced
quickly. To free him, the brave Lakshmana
to hold with the hands
grasped his bow and showered down
a long pointed weapon
arrows on Ravana, with the javelin still
held in his hand. The great-souled one shot
a large amount of something
torrents of arrows. Having been neutralized
determination in facing danger
in his act of valour, he[346] made up his
mind not to strike. Ravana saw that his
brother had been freed by Lakshmana. He

turned his face towards Lakshmana and
spoke these words. 'Priding yourself on
determination in facing danger
your valour, you have freed this rakshasa
a long pointed stick
Vibhishana. Now escape from this javelin
to go down
that will descend on you. This javelin is
to spread over a surface to go through with force
smeared with blood and will pierce your
to throw with force
heart. It will be hurled from my arm,
to leave a place
which is like a club. It will depart after
prevent from getting a thing
robbing you of your life.' That javelin was
to make more attractive
adorned with eight bells that made a loud
noise. It had been constructed by Maya. It
impossible to defeat
was invincible and killed the enemy. It
to shine brightly
seemed to blaze in its energy. Having said
this, extremely angry, Ravana hurled this
to make a sound like an animal
towards Lakshmana and roared. It was
hurled with terrible force and made a
sound like that of Shakra's vajra. In the
field of battle, the javelin descended on

Lakshmana with force. As the javelin descended through the sky, Raghava entreated it, ‘May all be well with Lakshmana. May you fail. May your efforts be futile.’ It descended with great force on Lakshmana’s broad chest. It blazed and was immensely radiant, like the tongue of the king of the serpents.[347] Because of the force with which Ravana had hurled it, the javelin penetrated extremely deep into Lakshmana’s heart and he fell down on the ground.

a long pointed stick
to go down
to ask in a serious way
having no result
to shine brightly
to a great extent
a large snake
to throw with force
to go through something

Raghava was nearby and saw the state Lakshmana was in. Because of affection towards his brother, the immensely energetic one was distressed in his heart. His eyes full of tears, he thought for a while. He became greatly angry, like the fire at

a feeling of liking someone
upset

the end of a yuga. Raghava thought that
very sad and without hope
this was not the time to be despondent.
the benefit of one
For the sake of killing Ravana, he con-
involving a lot of confusion
tinued in that extremely tumultuous
battle. In the great battle, Rama saw that
having edges that are not even
Lakshmana had been mangled by the jav-
a long pointed stick
elin. His body was covered with blood and
to look or be like a large snake
he resembled a serpent in a mountain. The
to throw with force
javelin had been hurled by the powerful
a type of animal
Ravana. The best among the apes made
to pull quickly to remove
efforts to pluck it out. However, they were
unable to do so. The rakshasa was dexter-
showing great skill to cause pain to
ous in the use of his hands and he afflicted
to treat in a mean way
and oppressed them with his floods of
to go through with force
arrows. Having pierced Soumitri, the
to go through something
javelin had penetrated the ground. Rama
being afraid
grasped that fearful javelin in his arms
very angry
and drew it out. Enraged in the battle, the

powerful one broke it. While he was draw-
a long pointed stick
ing out the javelin, the powerful Ravana
to go through something
showered down arrows, which penetrated
a functional part of the body
the inner organs, all over his body. Not
to hold in one's arms
thinking about these arrows, he embraced
Lakshmana.

Raghava spoke to Hanumat and Sugriva.
highest in degree or quality a type of animal
‘O supreme among the apes! Remain
standing around Lakshmana. This is
determination in facing danger
the time for valour and I have desired
this for a very long time. The evil-souled
Dashagriva, evil in his intentions, must
be killed. Like a *chataka* bird that wishes
to see a cloud at the end of the summer, I
have waited for this. O apes! At this time,
containing the truth
hear the truthful pledge that I am taking.
Before long, the world will be without
Ravana or without Rama. I have lost

to live in a particular place
my kingdom, I have dwelt in the forest,
to go to without a purpose
I have roamed around in Dandaka and
the rakshasas have approached and have
to treat in a mean way
oppressed Vaidehi. I have faced great hard-
pain and suffering extreme suffering
ships and the misery has been like hell.
to kill
Slaying Ravana in the battle today, I will
free myself from all of these. That is the
to order someone to come
reason why I have summoned this army
a type of animal
of the apes, killed Vali in the battle and in-
stated Sugriva in the kingdom. That is the
reason a bridge was built across the ocean
and the ocean was crossed. In this battle
evil
today, the wicked one has come within
the range of my vision. Now that he has
come within the range of my vision, he
does not deserve to remain alive. The sight
causing illness or death
of Ravana is like the sight of a poisonous
impossible to defeat a male animal
snake to me. O invincible ones! O bulls

to make one feel less afraid
among the apes! Be reassured and watch this battle between me and Ravana. Seat yourselves on the peaks of mountains. In my battle today, let the three worlds, the gandharvas, the gods, the rishis and the charanas see Rama and witness what it means to be Rama. Today, I will perform
something that is done
deeds that the worlds, with their mobile
unable to move
and immobile objects, will always talk about, as long as the earth exists.'

Having said this, Rama controlled himself. In the battle, he struck Dashagriva
a long pointed weapon to make more attractive
with sharp arrows that were decorated
to shine brightly
in gold. Ravana showered down blazing iron arrows and clubs on Rama, the way a cloud pours down showers. Desiring to kill each other, Rama and Ravana shot arrows at each other and these arrows created

loud excited and emotional
a tumultuous noise. Rama and Ravana’s
to suddenly break into pieces
arrows were shattered and scattered.
to shine brightly
Their tips blazed in the sky and they then
fell down on the ground. There was the
to hit with one's open hand
great sound of Rama and Ravana slapping
the inside part of the hand a strong tight string
their palms against bowstrings. It was
wonderful and all the creatures were terri-
to cause to be very scared
fied. The great-souled one[348] created a net
through his showers of arrows and they
a strong and bright fire
issued from his bow, blazing. Afflicted by
to cause to become afraid to run away from danger
these and frightened, Ravana fled from the
encounter, just as the wind drives away
clouds.

Chapter 6(89)

He fought this tumultuous battle with the evil-souled Ravana. Shooting torrents of arrows, he addressed Sushena in these words. ‘Because of Ravana’s force, Lakshmana has fallen down on the ground. He is writhing like a serpent. O brave one! This is causing grief in me. This brave one is wet with blood and I love him more than my own life. Behold. My mind is so distressed that I am incapable of fighting. This brother of mine took pride in fighting and he possesses auspicious qualities. If he dies,[349] what happiness is there in my remaining alive? I am ashamed of my

loud excited and emotional
a large amount of something
a long pointed weapon
to twist from side to side
a large snake
feeling no fear
a deep sadness
to look
upset
not able to do something
suggesting future success

determination in facing danger
valour. The bow is falling down from my
a long pointed weapon
hand. My arrows are falling down. My
to become less strong
sight is dimmed with tears. My terrible
thoughts are increasing and I wish to die.
to cause to become lower
I have seen my brother brought down by
the evil-souled Ravana. I am overcome by
a deep sadness to express sadness
great grief. I am lamenting and my senses
to take away one's attention
are distracted. I have nothing to do with
fighting. There is no purpose to my life
and no use for Sita. I have seen my brother,
Lakshmana, brought down in the battle,
covered with dust. What will I do with
a world ruled by God
the kingdom? What will I do with my life?
I have nothing to do with this fight. In
the field of battle, Lakshmana has been
brought down and is lying down.'

The brave Sushena comforted Rama and addressed him in these words. 'O mighty-armed one! Lakshmana, the extender of prosperity, is not dead. His mouth is not distorted. His face has not turned dark and dull. It can be seen that his face is extremely radiant and clear. The palms of his hands are like lotuses and his eyes are extremely clear. O lord of the earth! These are not the signs of someone who has lost his life. O brave one! O slayer of enemies! Do not grieve in vain. He is alive. Though he is lying down on the ground, with his body loose, these signs tell us that it is as if he is sleeping. O brave one! His heart is breathing and he is trembling repeatedly.' The one who knew about the use of words, Sushena, addressed Raghava in these words. Hanumat was near him and he then quickly addressed him in these

the state of being successful
to change something
boring
having an attractive quality
the inside part of the hand
a type of flowering plant
a name for God
someone who causes death
to feel sad
to shake slightly

words. 'O amiable one! Swiftly go to the mountain that has all the herbs. O brave one! The auspicious Jambavat has spoken to you about this earlier. Bring the herb that grows on its southern peak. There is the auspicious one named vishalyakarani, which cures all wounds. There are souvarnakarani, sanjivani and *sandhanakarani*.[350] Quickly go and bring these back. These are required to bring life back to the brave and great-souled Lakshmana.'

Thus addressed, Hanumat went to the mountain with the herbs with the speed of thought. However, the handsome one could not identify those great herbs. The infinitely energetic son of the wind god had a thought. 'Let me take the entire summit of the mountain and leave this

place. If I go without taking vishalyakarani
and waste time, there will be a
an action considered to be bad an event causing harm
sin. There may be a great calamity.’ The
to a great extent
immensely strong Hanumat thought in
to take quickly
this way. Hanumat quickly seized and
to remove completely
uprooted the summit of the mountain. ‘O
a male animal a type of animal
bull among the apes![351] I could not identify
a plant used as a medicine
the herbs. Therefore, I have brought
to come back with
back the entire summit of the mountain.’
Thus addressed, Sushena, the best among
the apes, praised the son of the wind god.
highest in degree or quality
He pulled out the herbs. The supreme
to defeat by force
among apes crushed those herbs. Sushena,
having an attractive quality
the extremely radiant one, applied these
to Lakshmana, through the nose. Lakshmana,
someone who causes death
the slayer of enemy heroes, had
to breathe in
been wounded. Inhaling these, he was
to make one healthy again feeling relaxed and happy
cured of his wounds and relieved of his

pain. He quickly arose from the ground.
a type of animal
The apes saw that Lakshmana had stood
up from the ground. Extremely delighted,
to honor God
they praised and worshipped Sushena.

someone who causes death
Rama, the slayer of enemy heroes, told
Lakshmana, ‘Come. Come to me.’ With
to hold in one's arms
tears flowing from his eyes, he embraced
a feeling of liking someone
him, deep in his affection. Raghava embraced
feeling no fear
Soumitri and said, ‘O brave one!
a lucky state
It is good fortune that I see you again,
having returned after dying. There would
have been no purpose to my remaining
alive, or to Sita, or to victory. Had you
died, what would have been the purpose
of remaining alive?’ The great-souled
Raghava told him this. With a weak and
very weak
feeble voice, Lakshmana replied to him in
these words. ‘O one who has truth as his

determination in facing danger a serious promise or agreement
valour! You have taken a pledge earlier.[352]
should
Having taken that pledge, you ought not
to speak like someone who lacks spirit. O
free from spots and stains morally good
unblemished one! Virtuous ones do not
to make something not true
take pledges that are falsified. The sign of
an extraordinary property
greatness is to fulfil a pledge. O unblemished
one! On my account, your army has
faced a loss in hope. Fulfil your pledge
now, by killing Ravana. If an enemy comes
a long pointed weapon
within the range of your arrows, he cannot
remain alive, just as a giant elephant
to make a sound like an animal
cannot escape from a roaring lion that has
sharp teeth. I wish to quickly see the death
of that evil-souled one. Before the sun has
to succeed in doing
set, that task must be accomplished.’

Chapter 6(90)

Raghava heard the words that Lakshmana spoke. In front of the army, he shot terrible arrows towards Ravana. Dashagriva was astride his chariot and struck Rama with extremely terrible arrows that were like the vajra, like rain pouring down from a cloud. Rama controlled himself and used arrows that were like blazing fires, embellished with gold, to pierce Dashagriva in the encounter. Rama was on the ground, while the rakshasa was mounted on a chariot. The gods, the gandharvas and the danavas said that this was a fight among unequals. With the handsome and excellent chariot of the king of the gods, he descended from heaven, in front of Kakutstha.[353] The chariot was colourfully made out of gold and was decorated with hundreds of bells. It was like the rising sun and the kubara was made out of lapis lazuli. There were well-trained horses with golden harnesses and the whips were white. The horses were decorated in nets of gold that resembled the sun. There was a golden standard on a pole. Stationed on a chariot, with the goad in his hand, Matali, the charioteer of the one with one thousand eyes, joined his hands in salutation and addressed Rama in these words. 'O Kakutstha! For your victory, the one with the one thousand eyes has sent this chariot. O great-spirited one! O prosperous one! O

a vehicle pulled by horses
the place where God lives
to see and identify
to make more attractive
belts used to load animals
to hit with a piece of leather
to look or be like
a long piece of wood or metal
a stick to make an animal move
driver of a vehicle driven by horse
a word used to begin a letter
having success by making money

one that ruins something
destroyer of enemies! He has given it to
a weapon used for shooting
you. This is Indra's great bow and this armour
protective clothing   a long pointed weapon
is like the fire. These arrows are like
a long pointed stick
the sun and this javelin is sparkling and
feeling no fear   a vehicle pulled by horses
sharp. O brave one! Mount this chariot and
to kill
slay the rakshasa Ravana, like the great
Indra did to the danavas. O Rama! I will be
driver of a vehicle driven by horse
your charioteer.' Thus addressed, Rama
to meet a new arrival
greeted him and circumambulated the
having an attractive quality
chariot. He mounted it and was radiant,
to spread through all parts of   the state of being successful
pervading the worlds with his prosperity.

There was an extraordinary battle between
the mighty-armed Rama and the
a fight between two people
rakshasa Ravana, a duel that made the
highest in degree or quality
body hair stand up. Raghava was supreme
in the knowledge of weapons. He destroyed
the gandharvastra of the king of the
to guess
rakshasas with his gandharvastra, divine

relating to God
weapons with his divine weapons. The
someone who wanders in life
roamer in the night, the lord of the rakshasas,
became greatly angry and again
shot the extremely terrible rakshasa
to make something attractive
weapon. Arrows embellished in gold were
a weapon used for shooting
released from Ravana's bow. They turned
extremely dangerous
into extremely virulent serpents and
approached Kakutstha. Their mouths
to shine brightly to burn brightly
blazed. They vomited blazing fires from
their mouths. Terrible and with mouths
to open widely
gaping, they approached Rama. They were
like Vasuki to the touch. They were blazing
causing illness or death
serpents, extremely poisonous. They
covered all the directions and the subdirections.
In the battle, Rama saw that
to go down
those serpents were descending. He applied
the extremely terrible Garuda
very bright and attractive
weapon. Gold-tufted and as resplendent as

the fire, it was released from Raghava's
a weapon used for shooting
bow. It turned into golden eagles, the
a large snake to go to without a purpose
enemies of serpents, and roamed around.
a long pointed weapon
They destroyed all those arrows that were
moving very fast
in the form of extremely swift serpents.
a large bird
The arrows used by Rama were like eagles,
but could assume any form at will. When
his weapon was countered, Ravana, the
a name for God
lord of the rakshasas, became angry. He
showered down extremely terrible torrents
a large amount of something to cause pain to
of arrows on Rama. He afflicted
free from spots and stains
Rama, the performer of unblemished
something that is done
deeds, with thousands of arrows and used
to go through with force
storms of arrows to pierce Matali. Ravana
to cause to become lower a vehicle pulled by horses
brought down the seat on the chariot and
the chariot's standard. He also struck
Indra's horses with nets of arrows. On
seeing Rama afflicted, the gods, the gand-

harvas, the danavas, the charanas, the siddhas and the supreme rishis were distressed. The Indras among the apes and Vibhishana were also pained, on seeing that the moon that was Rama being devoured by the Rahu that was Ravana. The *prajapatya* nakshatra Rohini is loved by the moon.[354] It was as if it had been attacked by Budha,[355] signifying danger to all subjects. The ocean seemed to be on fire and its waves were circled in smoke. It seemed to angrily leap up and touch the sky. The rays of the sun were dimmed and an excellent man, with the complexion of a weapon, could be seen there, holding a headless torso on his lap and touched by a comet. The nakshatra Vishakha, presided over by the divinities Indra and Agni and

the nakshatra of the Kosalas, could be seen
in the sky, attacked by Angaraka.[356] The
one with ten heads and twenty arms
to grab with one's arms a long pointed weapon
seized his bow and arrow. Dashagriva
to look or be like
could be seen, resembling Mount Mainaka.
to keep under control
Rama was restrained by the rakshasa
to attach
Dashagriva and could not affix his arrows
to closely join
in the field of battle. He angrily knit his
forehead
brows and his eyes turned red. He was
a strong feeling of anger
filled with great rage, as if he would burn
down with his eyes.

Chapter 6(91)

Seeing that the intelligent Rama was enraged, all the beings were terrified and the earth trembled. The mountains, with their lions and tigers, quaked. The trees swayed. The ocean, the lord of the rivers, was agitated. Dense clouds thundered in the sky in harsh tones. Evil portents roared and manifested themselves in all the directions. On seeing that Rama was greatly angry, there were terrible omens. All the beings were terrified and Ravana was scared. The gods astride their vimanas, the gandharvas, the giant serpents, the rishis, the danavas, the daityas and the eagles

a large bird
the danavas, the daityas and the eagles
to go to without a purpose
roaming around in the sky witnessed the
battle, which was like that of the world
getting destroyed. Using many kinds of
feeling no fear
terrible weapons, those two brave ones
fought against each other. All the gods and
to gather to have a lot of a quality
the asuras assembled in personified forms
to witness the great encounter. Delighted,
they spoke the following words. The asuras present said, 'Victory to Dashagriva.'
The gods repeatedly said, 'Victory to
Rama.'

At that time, Ravana was filled with
a strong feeling of anger
rage. Desiring to strike Raghava, the evil-
souled one picked up a great weapon. Its
basic nature of a thing to make a certain sound
essence was as hard as the vajra. It emitted
the sound of a wild animal to burn the surface of
a loud roar and was capable of scorching

all enemies. It was as heavy as the summit (the highest point) of a mountain and it was extremely terrible to behold (to look). Its sharp tip was filled with smoke and it was like the fire that engulfs (to flow over and cover) at the end of a yuga. He seized (to take quickly) this extremely terrible weapon, which even Death found difficult to approach. In its capacity to tear and shatter (to suddenly break into pieces), it caused fear to all creatures. In his anger, Ravana seized this blazing (to shine brightly) spear. Extremely angry, the valiant (having courage) one seized the spear in the middle. In the battle, he was surrounded by an army of brave (feeling no fear) rakshasas. Raising it in the battle, the one who was gigantic (extremely large) in size roared horribly (of a terrible type), delighting his own soldiers. He was angry and his eyes were red. The earth, the sky, the directions and the sub-directions trembled (to shake slightly due to force) at the terrible noise emitted (to make a certain sound) by the Indra among the rakshasas. The evil-souled one emitted an extremely loud roar (the sound of a wild animal). All the creatures were terrified (to cause to be very scared) and the ocean was agitated (having troubled emotions). The extremely valiant (having courage) Ravana seized (to take quickly) that giant spear (a weapon with a sharp tip). He emitted an extremely loud roar (a loud low sound) and addressed Rama in these harsh (severe or mean) words. 'O Rama! This spear has an essence (basic nature of a thing) like that of the vajra. I have angrily raised it up. It will now take away (to remove) your life, since you sought to help your brother. In front of the armies, you have slain (to kill) brave rakshasas. You pride yourself in fighting. Today, I will swiftly (moving very fast) kill you and balance affairs. O Raghava! Stay there now. I will kill you with this spear.' Having said this, the lord (one who has power and control)

to throw with force
of the rakshasas hurled the spear. As it
to go down
descended, Raghava countered it with a
a long pointed weapon
storm of arrows, just as Vasava counters a
fire of destruction that has arisen with a
flood of water. Ravana’s giant spear was
to burn the surface of — to rise from a hidden place
scorched by the arrows that emerged from
a small animal with wings
Rama’s bow, just as insects are by a fire.
However, in the sky, those arrows touched
to suddenly break into pieces
the spear and were shattered and reduced
convert to burnt material
to ashes. At this, Raghava was filled with
a strong feeling of anger — a long pointed stick
rage. Matali had brought a javelin con-
structed by Vasava. Extremely angry,
someone related to one in the past
Raghava, the descendant of the Raghu
people from one's family
lineage, seized this. The powerful one
to be filled with sound
raised it up and the javelin resounded to
to shine brightly
the sound of bells. It blazed in the sky, like
extremely impressive
a dazzling meteor at the end of a yuga. He

to move with force — a weapon with a sharp tip
flung this and the spear of the Indra
among the rakshasas fell down. The giant
to suddenly break into pieces — a long pointed stick
spear was shattered by the javelin and fell
to steal from — the state of being very smart
down, robbed of its brilliance. Rama then
a long pointed weapon
used sharp arrows that were extremely
being done with power — to go through with force
forceful, like the vajra, to pierce his extremely
a horse that a person rides
swift steeds. He pierced Ravana in
the chest with sharp arrows. Raghava also
part of a face above the eyes
struck him in the forehead with three
excellent arrows. The Indra among the
having edges that are not even — a leg or arm
rakshasas was mangled all over his limbs
with these arrows and blood started to
flow from his body. He was like a blossoming
in or into the middle of
ashoka amidst other trees. His body
was pierced by Rama's arrows. The Indra
someone who wanders in life
among the roamers in the night was wet
the middle area or part
with blood all over his body. In the midst of

group that has gathered
that assembly, he was filled with regret. He
a strong feeling of anger
was filled with extremely great rage.

Chapter 6(92)

Ravana prided himself on fighting. But he was angry that he had been worsted by Kakutstha in the battle. He was filled with great rage. With his eyes blazing, the valiant one angrily seized his bow. In the great battle, he angrily attacked Raghava. Like a cloud showering down from the sky, Ravana rained down hundreds of torrents of arrows on Raghava, like a pond being filled up. In the battle, Kakutstha was covered with nets of arrows released from the bow. However, like an immobile large mountain, he did not tremble. Sta-

a long pointed weapon
tioned in the battle, he used his arrows to
having courage
counter those nets of arrows. The valiant
a visible line of light
one received them, as if they were the rays
someone who wanders in life
of the sun. The great-souled roamer in
clever skill
the night used the dexterity of his hands
and angrily struck Raghava in the chest
with thousands of arrows. In the battle,
of greater age
Lakshmana’s elder brother was covered
with blood. He was seen to be like a giant
time and process of flowering
and blossoming kimshuka tree in the
having or showing a lot of energy
forest. The extremely energetic Kakutstha
was angry at having been struck by these
bright and shining
arrows. As radiant as the sun that arises at
to understand
the end of a yuga, he grasped arrows. Both
Rama and Ravana were extremely angry.
In the battle, they were unable to see each
other, because it was dark with arrows.

The brave Rama, Dasharatha's son, was filled with rage. He laughed and addressed Ravana in these harsh words. 'O worst among the rakshasas! When I did not know, you abducted my helpless wife from Janasthana. Therefore, you are hardly brave. In the great forest, she was without me and was miserable. You abducted her forcibly. Yet, you consider yourself to be brave. O brave one![357] You oppressed a woman, someone else's wife, when she was without a protector. You committed the deed of a coward. Yet, you consider yourself to be brave. You broke rules. You are shameless. You possess no character. In your insolence, you invited death. Yet, you consider yourself to be

feeling no fear
brave. As the brother of the lord of treasures,
something that is very special   the quality of facing fear
you are indeed full of bravery and
something that is done
strength. The deed that you committed
deserving approval   state of being well known
is indeed praiseworthy. It is full of fame
showing a lack of respect
and greatness. Your insolent act was contemptible
not deserving approval
and vile. Because of what you
to get as a result of action
did, you will now reap the great fruits. O
evil-minded one! You consider yourself
to take someone by force
to be brave. Despite having abducted Sita
a person who steals something   a feeling of regret
like a thief, you have no shame. Had you
to treat in a mean way
used your strength to oppress Sita in my
to kill
presence, you would have been slain with
a long pointed weapon   done without delay
my arrows at that very instant and seen
your brother, Khara. O evil-souled one! It
a lucky state
is good fortune that you have now come
within the range of my vision. Today, I will
to communicate
use sharp arrows to convey you to Yama's

the place where one lives to cut off
abode. Today, my arrows will sever your
having an attractive quality
head, with those radiant earrings. It will
lie down in the dust of the battle field,
living by eating animals
dragged around by predatory creatures.
to move with force
O Ravana! Your chest will be flung down
a bird that eats dead animals to go down
on the ground and vultures will descend
on it. They will drink the blood that flows
out from the wounds that my arrows will
to injure or damage badly
create. My arrows will mangle you today.
You will lose your life and fall down. Like
a large snake
Garuda against serpents, birds will drag
internal organs of an animal
out your entrails.' The brave Rama, the
someone who causes death
slayer of enemies, said this. The Indra
among rakshasas was near him and he
showered down arrows on him. Rama
to kill
desired to slay his enemy in the battle and
determination in facing danger
his valour, strength, delight and strength

of weapons doubled. All kinds of weapons
to show clearly
manifested themselves before him. The
to a great extent
immensely energetic one was delighted
clever skill
and the dexterity of his hands increased.
suggesting future success
He recognized these auspicious signs that
manifested themselves before him. Rama
struck the rakshasa Ravana yet again.

Dashagriva was struck by a storm of
a very large stone a type of animal
boulders from the apes and the shower of
a long pointed weapon a confused mental state
Raghava's arrows. His heart was in a whirl.
He could not use his weapons, stretch
determination in facing danger
his bow or use his valour to counter this.
to throw with force
His inner soul was suffering. He did hurl
arrows and many kinds of weapons. However, because the time of his death had
arrived, these did not serve any purpose
driver of a vehicle driven by horse
in the battle. His charioteer saw that his

a vehicle pulled by horses

leader was in such a state on the chariot. He wasn't scared, but gently withdrew the chariot from the battle.

Chapter 6(93)

Urged by the strength of Death, he was
confused and angry. His eyes red with
a strong feeling of anger driver of a vehicle driven by horse
rage, Ravana spoke to the charioteer. 'O
of less importance
one with evil intelligence! Am I inferior
determination in facing danger
in valour? Am I incapable? Am I bereft of
having typical male features one who shows fear
manliness? Am I a coward? Am I light in
spirit? Am I devoid of energy? Has maya
deserted me? Have my weapons been
cast away? You are resorting to your own
intelligence and are showing me
action showing lack of respect
disrespect. Why are you slighting me? Why are
you ignoring what I desire? In the sight of
a vehicle pulled by horses
the enemy, you have brought my chariot

not deserving respect
away. O ignoble one! Over a long period of
determination in facing danger
time, I have earned fame, valour, energy
and trust. Because of you, these have now
been destroyed. My enemy is famous for
his valour and his valour causes delight.
He saw that I had come to fight with him.
one who shows fear
However, you have made me a coward.
O evil-minded one! In your confusion,
a vehicle pulled by horses
you withdrew this chariot. This truth is
an argument about an issue give a gift to get one to act
beyond debate, you have been bribed by
the enemy. A well-wisher who desires to
producing good results
ensure what is beneficial does not act in
this way. What you have done is just like
moving very fast
what an enemy would do. Swiftly take this
chariot back, before my enemy withdraws.
If you have been with me and if you remember my qualities, do that.’

driver of a vehicle driven by horse
The charioteer had his welfare in mind,
in a manner not kind
though he had been harshly addressed by
showing a lack of judgement to ask in a serious way
a foolish person. He entreated Ravana in
producing good results one who shows fear
these beneficial words. 'I am not a coward.
give a gift to get one to act
I am not stupid. Nor have I been bribed by
the enemy. I am not mad. I am not without
a feeling of liking someone
affection. Nor have I forgotten the good
something that is done
deeds you have done to me. I desired your
state of being well known
welfare and sought to protect your fame.
My mind was full of affection towards you.
willing to do or allow
That is why I did something agreeable in
a way something is seen not pleasing
the guise of the disagreeable. O great king!
I am devoted to ensuring your pleasure.
to speak in an angry way
Therefore, you should not reprimand
my faults, as if by someone who is light
not deserving respect
and ignoble. Listen to the reason why I
a vehicle pulled by horses
withdrew the chariot from the battle, as

one would from the force of water in a
something that is done
river. Having performed great deeds in
the battle, I could understand that you
to tire out completely feeling no fear
were exhausted. O brave one! I take no
to begin to deal with
delight in preventing you from taking on
an argument between groups a horse that a person rides
a confrontation. These steeds yoked to the
a vehicle pulled by horses
chariot were tired from bearing the chariot
along. They were suffering, like cows
to hit with force
during the summer when they are lashed
a sign of a future event
by rain. Many kinds of portents presented
themselves before us. As I circled around, I
noticed all these different signs of danger.
One must know about the time and the
place, the good and the bad signs and the
extreme suffering the state of being too tired
misery, delight, exhaustion, strengths and
one who fights in battles
weaknesses of the warrior on the chariot.
One must know about the nature of the

ground—low, plain or uneven (not even). One must know about the time of battle and the signs of weakness in the enemy. A person who wishes well for the warrior (one who fights in battles) in the chariot (a vehicle pulled by horses) must know about driving forward, remaining in one place and withdrawing and also everything about the warrior in the chariot. I did that so that you could rest and so could the horses yoked (to connect by a bar) to the chariot and so that your terrible exhaustion (the state of being too tired) might be reduced. O brave (feeling no fear) one! I did not withdraw the chariot on my own volition (power to choose for oneself). O lord! Everything that I did is because I am full of affection (a feeling of liking someone) towards my master. O slayer (someone who causes death) of enemies! Command me properly and tell me. O brave one! With a relieved (feeling relaxed and happy) mind, I will act accordingly (in a proper way).’

Ravana was satisfied at the words of the
driver of a vehicle driven by horse
charioteer. He praised him in many ways.
Since he loved fighting, he said, ‘O charioteer!
moving very fast a vehicle pulled by horses
Swiftly drive my chariot in Raghava’s
to move back to avoid danger
direction. Ravana does not retreat without
killing the enemy in the battle.’ Ravana,
one who has power and control
the lord of the rakshasas, said this. Satisfied,
suggesting future success
he gave him an auspicious and
a small fancy object
excellent ornament for the hand. Urged
by Ravana’s words, the charioteer quickly
to force to do something
goaded the horses. In a short while, the
great chariot of the Indra among the rakshasas
was stationed in front of Rama.

Chapter 6(94)

a vehicle pulled by horses
The king of men saw the chariot of the
king of the rakshasas return suddenly. It
to make a sound like an animal
possessed a huge standard and roared.
to connect by a bar
It was yoked to black horses and was
a warm soft light
terrible in its radiance. It was like Indra's
weapon[358] in the clouds, with flags of
flash of light in a storm to have a supply of
lightning, and was stocked with weapons.
a long pointed weapon
He[359] showered down arrows, like a cloud
pouring down rain. He[360] saw his enemy
to go down
descend on a chariot that was like a cloud.
to make sharp loud sounds
It possessed a clatter like that of the vajra
to suddenly break into pieces
shattering a mountain. Rama spoke to
driver of a vehicle driven by horse
Matali, the charioteer of the one with the

thousand eyes. ‘O Matali! Look at the enraged enemy descending on his chariot. He is again descending with great force, from left to right.[361] It is my view that he has made up his mind to kill himself in the battle. Therefore, be attentive and proceed in the direction of the enemy’s chariot. I wish to destroy it, just as a wind drives away clouds that have arisen. Do not be distracted. Do not be frightened. Let your grasp and sight be firm. Control the reins and the goad and drive the chariot quickly. You are used to driving Purandara’s chariot and it is not desired that I should instruct you. I wish to fight single-mindedly. Therefore, I am reminding you, not teaching you.’ Matali was satisfied

with Rama's words. The excellent chariot-
driver of a vehicle driven by horse a vehicle pulled by horses
eer of the gods drove the chariot. He kept
Ravana's great chariot on the left. The dust
raised from the wheels of the chariot made
a shake in one's voice
Ravana quaver.

with a red brown color
Dashagriva was angry and his coppery
to become larger or wider
red eyes dilated. Rama was facing his
a long pointed weapon
chariot and he showered him with arrows.
to allow to exist an act of being very mean
Rama tolerated this oppression, using his
state of being calm while waiting a strong feeling of anger
patience to overcome the rage. In the
to hold with the hands
battle, he grasped Indra's bow, which
possessed an extremely great force. In the
great battle, they wished to kill each other.
having or showing a lot of energy
Those two extremely energetic ones used
very bright and attractive
arrows that were as resplendent as the
a visible line of light being burdened
sun's rays and oppressed each other. Facing
a large wild cat
each other, they were like two proud lions.

Desiring Ravana’s destruction, the gods, the gandharvas, the siddhas and the supreme rishis gathered to witness the duel. Terrible portents that made the body hair rise up arose. They signified Ravana’s destruction and Raghava’s victory. The gods showered down blood on Ravana’s chariot. Fierce winds circled around in a counterclockwise direction. A large flock of vultures roamed around in the sky. Wherever the chariot[362] proceeded, they accompanied it. Resembling a red hibiscus flower,[363] evening shrouded Lanka. But the ground was seen to blaze, as if it was day. Accompanied by storms, giant meteors fell down, with a loud noise. Since this signified harm to Ravana, the rakshasas were

to worry or upset one
distressed. Wherever Ravana was, the
to shake slightly due to force
earth trembled. The arms of rakshasas
to use legal power to take
who tried to strike were seized.[364] Coppery,
a visible line of light
yellow, dark and white rays were seen to
a leg or arm
descend from the sun on Ravana's limbs,
a natural chemical substance
like minerals flowing from a mountain.
a bird that eats dead animals to throw up
Vultures followed him and vomited flames
from their mouths. Facing him and looking
a wild dog
towards him, terrified jackals howled
not showing a successful future
in inauspicious tones. In the battle, a
wrong enough to be strange
perverse wind started to blow and raised
dust, so that the sight of the king of the
rakshasas became unclear. Though there
were no sounds from the clouds, in every
the loud sound during storms
direction, Indra's thunder descended on
the soldiers, making a terrible noise that
to allow to exist
was impossible to tolerate. All the direc-

to completely cover
tions and sub-directions were enveloped in
darkness. There was a shower of dust and
it became extremely difficult to see the sky.
to argue about a thing
Hundreds of sarika birds[365] quarrelled
of a terrible type
horribly with one another and fell down
a vehicle pulled by horses / very ugly
on his chariot, making a hideous sound
to make a loud cry
and shrieking in terrible voices. The horses
cause something to start / one's sexual parts
showered sparks from their loins and
not stopping
incessant drops of water from their eyes.
In this way, there were many kinds of
a sign of a future event
fearful portents, signifying Ravana's
terrible destruction. For Rama, in every
suggesting future success
direction, pleasant and auspicious omens
to show clearly
manifested themselves, indicating his
victory. Raghava knew about the nature of
portents. He saw the portents that mani-
fested themselves in the field of battle and

was filled with delight. In the battle, he exhibited greater valour and supreme conduct.

to show or reveal

determination in facing danger

Chapter 6(95)

There was an extremely cruel and extremely great duel in the battle between Rama and Ravana then and it was fearful to all creatures. The soldiers of the rakshasas and the large army of the apes seized weapons. But they stationed themselves and did not move.[366] As they watched the powerful man and rakshasa engage with each other, all their hearts were filled with great wonder. They anxiously held many weapons in their hands. But as they witnessed the battle, their minds were filled with amazement and

they did not strike each other. The eyes
a type of animal
of Ravana’s rakshasas and Raghava’s apes
a feeling of surprise
were filled with amazement. The soldiers
were like paintings. Raghava and Ravana
a sign of a future event
saw those portents. They were firm in
state of being annoyed easily
their intolerance and made up their minds
to fight fearlessly. Kakutstha was sure he
would win. Ravana was certain he would
mental strength to face danger
die. They displayed their fortitude and all
their spirit in that battle.

having courage
The valiant Dashagriva was filled with
a strong feeling of anger a vehicle pulled by horses
rage. Raghava was on his chariot and he
a long pointed weapon
shot his arrows in the direction of his
a mark to show direction
standard. Those arrows failed to reach
the standard on Purandara’s chariot.
a long piece of wood or metal
They touched the pole of the chariot and
fell down on the ground. The valiant

a weapon used for shooting
Rama drew his bow angrily. He made up
his mind to strike back at every strike.
a long pointed weapon
He shot a sharp arrow in the direction
of Ravana's standard. It was like a huge
a large snake to shine brightly
serpent and blazed in its own energy. The
to go through with force
arrow pierced Dashagriva's standard and
to go through something to cut off
penetrated the ground. It severed the
a vehicle pulled by horses
standard on Ravana's chariot and brought
it down on the ground. The extremely
strong Ravana saw that his standard had
been destroyed. In the battle, because of
a strong feeling of anger to burn brightly
the fire of his rage, he seemed to blaze.
to throw up
Overcome with anger, he seemed to vomit
out large showers of arrows. Ravana
relating to God
pierced Rama's divine horses with arrows.
Though pierced, the horses did not lose
their feet. They were firm in their hearts

and it was as if they had been struck with
a type of flowering plant
the stalks of lotuses. Ravana saw that the
to cause to become afraid
horses were not frightened. Extremely
a long pointed weapon
angry, he showered down arrows again.
to cause to become lower
Using his maya, he brought down showers
of arrows that were in the form of clubs,
a heavy club with sharp points the highest point
maces, chakras, bludgeons, summits of
a weapon with a sharp tip
mountains, trees, spears and battleaxes.
the state of being too tired
With no exhaustion in his heart, he shot
thousands of arrows. It was terrible and
involving a lot of confusion
tumultuous and generated fear. There was
a copy of something
a horrible echo. In that battle, there were
impossible to defeat
many great weapons that were invincible.
a vehicle pulled by horses
Letting Raghava's chariot be, in every direction,
Dashagriva, whose mind had been
made up about his destruction, quickly
shot continuous arrows on the army of the

a type of animal
apes. Kakutstha saw that in the battle, his enemy, Ravana, was covering everything.
in a delighted way to attach a long pointed weapon
Laughingly, he affixed sharp arrows. In the encounter, he shot hundreds and thousands of arrows. On seeing this, Ravana
without being stopped
incessantly covered the sky with his own arrows. Both of them showered down
having an attractive quality
radiant arrows. Consequently, there seemed
extremely impressive
to be a second dazzling sky that was made
to complete a form
out of arrows alone. No arrow missed the
to go through with force
target. Having pierced, no arrow failed in its purpose. In that battle, Rama and Ravana shot arrows. They incessantly fought against each other, to the left and to the
a large amount of something
right. They shot torrents of arrows and no space was left in the sky. Rama struck Ravana's horses. Ravana struck Rama's

horses. They struck each other and countered what the other one had done.

Chapter 6(96)

In that battle, Rama and Ravana fought.
On witnessing this, all the creatures were
showing great surprise
astounded in their hearts. They were
engaged in killing each other and were
terrible in form. In the encounter, they
to cause pain to
afflicted each other from their excellent
a vehicle pulled by horses
chariots. The chariots moved in different
having a round shape
modes—circular, straight, advancing and
driver of a vehicle driven by horse
retreating. The charioteers, who knew
about the techniques charioteers should
to show or reveal
follow, exhibited many kinds of movements.
Rama wounded Ravana and Ravana wounded Rama. They used speed in

forward movements and also used speed
located toward the back
in rearward movements. From those two
a vehicle pulled by horses
excellent chariots, they showered down
to go to without a purpose
nets of arrows. They roamed around in
that battle, like clouds showering down
to show or reveal
rain on earth. They exhibited many kinds
of movements in that encounter. They
stood there again, facing each other. The
a vehicle drawn by a horse
carriage of one chariot met the carriage
of the other. The mouth of one horse
faced the mouth of another.[367] As they
stood there, flags faced flags. With four
to shine brightly
sharp and blazing arrows shot from his
a weapon used for shooting
bow, Rama made Ravana's four horses
a private and quiet place
retreat. When his horses were forced to
someone who wanders in life
retreat, the roamer in the night was filled
a strong feeling of anger
with rage and shot sharp arrows towards

to go through with force
Raghava. Raghava was severely pierced by
the strong Dashagriva. But there was no
the state of being embarrassed
discomfiture in him, nor was he pained.
someone who wanders in life a long pointed weapon
The roamer in the night again shot arrows
driver of a vehicle driven by horse
towards the charioteer of the one who
holds the vajra in his hand and these made
the loud sound during storms
a noise like the clap of thunder. Those
to a great extent to go down
immensely forceful arrows descended on
Matali's body. However, they did not cause
very small in degree or amount
the slightest bit of confusion or pain.
an act of being very mean
Raghava was angry at this oppression
of Matali, as if he himself had suffered.
He shot a net of arrows and his enemy
people who have gone back a vehicle pulled by horses
retreated. His enemy was on his chariot
and the brave Raghava shot twenty, thirty,
sixty, hundreds and thousands of arrows.
to disturb or excite
The seven oceans were agitated by the

sound of clubs, maces and bludgeons and the wind created by the tufts of the arrows. The residents of the ocean, in the nether regions of patala, were agitated. All the thousands of danavas and serpents were distressed. The entire earth, with its mountains, forests and groves, trembled. The sun lost its radiance and the wind did not blow.

All the gods, the gandharvas, the siddhas, the supreme rishis, the kinnaras and the giant serpents were worried. They said, 'May there be safety to cattle and brahmanas. May the worlds remain till eternity. In this battle, may Raghava be victorious over Ravana, the lord of the rakshasas.' The mighty-armed extender

something that is done people from one's family
of the deeds of the Raghu lineage became
to attach a long pointed weapon
angry. Rama affixed a kshura arrow, that
extremely dangerous a weapon used for shooting
was like virulent poison, to his bow. Ravana's
pleasing to look at to shine brightly
handsome head blazed, with its
jewelry that's worn on the ear
earrings. While the three worlds looked
to cut off
on, he severed the head and it fell down
to grow or develop
on the ground. However, Ravana sprouted
another head that was exactly similar.
moving very fast
Rama, who was swift in action, became
angry. Acting with a quick hand, he
affixed an arrow and severed this second
head of Ravana's. However, no sooner was
this head severed, than another one was
seen. Rama used arrows that were like
the vajra to sever this too. In this way, one
having an attractive quality
hundred heads that were equally radiant
to end completely
were severed. No signs were seen about

Ravana's end, or his life being over. The
brave extender of Kousalya's delight was
to succeed in doing
accomplished in all weapons. Having used
a long pointed weapon
many arrows, Raghava started to think.
'All these arrows have killed Maricha,
Khara, Dushana, Viradha in the Krouncha
forest and Kabandha in the Dandaka
forest. In this encounter, what is the reason
for their being countered by Ravana, evil
in his intelligence?' While remaining
thinking or watching with care
attentive in the encounter, Raghava thought
in this way and showered down floods of
a mark to show direction a vehicle pulled by horses
arrows on Ravana's chest. On his chariot,
one who has power and control
Ravana, the lord of the rakshasas, was
also angry. In the battle, he struck Rama
a heavy club with sharp points
back, showering down maces and clubs.
The gods, the danavas, the yakshas, the

pishachas, the serpents and the rakshasas witnessed this great encounter that continued through the night. During night, day, *muhurta* or *kshana*,[368] there was no break in the battle between Rama and Ravana.

Chapter 6(97)

At this, Matali reminded Raghava. ‘O
feeling no fear
brave one! Why are you acting towards
him as if you don’t know what is to
a name for God
be done? O lord! To kill him, use the
grandfather’s weapon. The time for his
destruction, which the gods spoke about,
has come now.’ Rama was reminded by
to shine brightly
Matali’s words. He seized a blazing arrow
to make a long loud breath a large snake
that sighed like a serpent. In the battle,
having courage impossible to defeat
the valiant one used an invincible and
a mark to show direction
great arrow given by Brahma, and which
had been given to him earlier by the illustrious
admired for past achievements used to express emotions
rishi Agastya. For Indra’s sake, the

without limit
infinitely energetic Brahma had fashioned
this earlier. Earlier, he had given it to the
a name for God
lord of the gods, when he had desired to
to take control of
conquer the three worlds. The wind was
soft coverings on a bird's body
in its feathers, the fire and the sun were in
to see and identify
its points. Its body was made out of space.
It was as heavy as Meru and Mandara.
to shine brightly a bunch of attached hairs
Its form blazed. It was well tufted and
to make more attractive
decorated with gold. Its energy had been
fashioned out of all the elements and it
a warm soft light
was like the sun in its radiance. It was like
the smoking fire of destruction. It was
capable of producing poison
as radiant as a venomous serpent. It was
moving very fast a large group of people
swift in action and could shatter hordes of
men, elephants and horses. It could shatter
a temporary structure
gates, barricades and mountains. Many
to spread over a surface a leg or arm
kinds of blood were smeared on its limbs.

to spread over a surface
Extremely terrible, it was smeared with
basic nature of a thing
fat. Its essence was as firm as the vajra. It
to make a certain sound — to suddenly break into pieces
emitted a loud roar. It could shatter many
group that has gathered — to cause to be very scared
assemblies. It was terrible and terrified
to make a long loud breath — a large snake
everyone. It sighed like a serpent. It was
being afraid
fearful, with Yama's form. In a battle, it
a bird that eats dead animals
always provided food to herons, vultures,
a group of animals — a wild dog
cranes, herds of jackals and rakshasas.

It brought delight to the Indras among
a type of animal — the condition of being tired
the apes and led to lassitude among the
rakshasas. It was colourful and had many
moving very fast
kinds of swift feathers, including those of
a long pointed weapon
Garuda. This was an excellent arrow that
could destroy the fear of the worlds and of
to steal from
the Ikshvakus. It robbed the enemy of his
something that is done
deeds and caused delight to one's own self.

to a great extent to say many times in a pattern
The immensely strong Rama chanted
a repeated word or phrase a mark to show direction
mantras over this great arrow, following
a religious act
the rites mentioned in the Vedas. The
to attach a weapon used for shooting
powerful one affixed it to his bow. Ex-
tremely angry, he stretched his terrible
a long pointed weapon
bow and attentively, shot this arrow,
to suddenly break into pieces
which could shatter the inner organs,
impossible to defeat
towards Ravana. It was as invincible as
the vajra and was released from an arm
that was as strong as the vajra. It was as
impossible to resist to go down
irresistible as Death and descended on Ra-
vana's chest. The arrow, which could bring
an end to the body, was released with
great force. It shattered the evil-souled
being done with power
Ravana's heart. The forceful arrow could
to remove
bring an end to life. It took away Ravana's
to spread over a surface to go through something
life, and smeared with blood, penetrated

to a great extent — to say many times in a pattern
The immensely strong Rama chanted
a repeated word or phrase — a mark to show direction
mantras over this great arrow, following
a religious act
the rites mentioned in the Vedas. The
to attach — a weapon used for shooting
powerful one affixed it to his bow. Extremely
angry, he stretched his terrible
a long pointed weapon
bow and attentively, shot this arrow,
to suddenly break into pieces
which could shatter the inner organs,
impossible to defeat
towards Ravana. It was as invincible as
the vajra and was released from an arm
that was as strong as the vajra. It was as
impossible to resist — to go down
irresistible as Death and descended on Ravana's
chest. The arrow, which could bring
an end to the body, was released with
great force. It shattered the evil-souled
being done with power
Ravana's heart. The forceful arrow could
to remove
bring an end to life. It took away Ravana's
to spread over a surface — to go through something
life, and smeared with blood, penetrated

a type of animal
torious, the apes, who fought with trees,
to make a sound like an animal
roared and attacked them. They were
to cause pain to
afflicted and routed by the apes. In their
fear, they rushed towards Lanka. Their
shelter from danger
refuge had been killed. They were in a pitiable
deserving pity or sympathy
state and their faces were full of tears.
Delighted and desiring victory, the apes
to declare or announce
roared. They proclaimed Raghava's victory
and Ravana's death.

the sky
a musical instrument
In the firmament, the pleasant drums
of the gods were sounded. A wind that
a pleasant smell
was extremely pleasant, with the scent of
a pleasant smell
divine fragrances, started to blow. Lovely
flowers were showered down from the
to go down
sky and descended on the ground. Since
he had performed an extremely difficult
something that is done
deed, they were showered down on

a vehicle pulled by horses
Raghava's chariot. Praises of Raghava were
heard in the sky. The great-souled gods
to say strong approval or praise
uttered words of acclaim. At the terrible
Ravana, who caused fear to all the worlds,
being killed, the gods and the charanas
were filled with great joy. Raghava was
delighted at having been able to kill the
a male animal
bull among the rakshasas and having accomplished
to succeed in doing
the desires of Sugriva and the
to a great extent
immensely strong Angada. The storm was
to cause to become calm quiet and calm
pacified. The directions were peaceful and
to make small flashes of light
the sky sparkled. The earth did not tremble
to shake slightly due to force
and there was no strong wind. The
a warm soft light
sun's radiance became steady. Delighted
at Raghava's victory, Sugriva, Vibhishana,
the other well-wishers and Lakshmana
surrounded the charming one. Following

a religious act to honor God
the rites, they worshipped him. The one
very devoted to one
who was steadfast in his pledge had killed
the enemy. Surrounded by his own forces,
to impress or surprise
he dazzled in the field of battle. The im-
to a great extent
mensely energetic delight of the king of
people from one's family
the Raghu lineage[369] was surrounded by
them, like Indra by large numbers of gods.

Chapter 6(98)

On seeing that Ravana had been killed by the great-souled Raghava, the rakshasis who were in the inner quarters were afflicted by grief and rushed out.[370] Though they were restrained by many, they writhed around in the dust on the ground. Afflicted by sorrow, their hair was dishevelled. They were like cows, when the calves had been killed. With the rakshasas, they emerged from the northern gate. They entered the terrible field of battle and searched for their slain husbands. They lamented everywhere,

having impressive qualities one that keeps from harm
'Alas, noble one! Alas, protector!' They
to go to without a purpose having no head
roamed amidst the headless torsos, on
thick and deep wet ground
the ground that was a mire of blood. They
to press out of shape a feeling of being sad
were crushed with sorrow because of their
husbands. Tears flowed from their eyes.
to make a loud cry
They shrieked and screamed like female
a group of animals
elephants, when the leaders of the herd
had been killed.

to a great extent
They saw the immensely radiant Ravana
extremely large
lying down on the ground. He was gigantic
the quality of facing fear
in size and great in bravery. He was like a
solution for cleaning the eye
mass of dark collyrium. They suddenly
saw their husband lying down on the
ground, in the dust of the battle. Like
to cut off plant that grows on a surface
severed forest creepers, they fell down on
to hold in one's arms
his body. One embraced him with a great
to cry
deal of respect, another wept. One em-

to hold firmly
braced his feet, another clung to his neck.
to twist from side to side
Another raised her hands up and writhed
around on the ground. On seeing the face
to kill
of the slain one, another was filled with
area between the hip and the knee
confusion. One took up his head on her lap,
another looked at his face and cried. Like
drops of water formed at night
dew on a lotus flower, another wiped his
face with her tears. They suffered on
seeing their husband, Ravana, slain and
to make a loud cry
lying down on the ground. They shrieked
a deep sadness
in many ways. Overcome by grief, they
to express sadness · to cause to be very scared
lamented repeatedly. ‘He terrified Shakra.
He terrified Yama. He took Pushpaka away
from King Vaishravana. In battles, he
created great fear for gandharvas, rishis
and the great-souled gods. Such a person is
lying down, killed in the battle. He knew

no fear from asuras, gods or serpents. But he faced fear from a human. He could not be killed by the gods, the danavas or the rakshasas. But he is lying down, slain in the battle by a human on foot. The gods, the yakshas and the asuras were incapable of killing him. How could he have obtained his death at the hands of a mortal, limited in spirit?' In this way, the women wept and lamented. Afflicted by sorrow, they lamented again and again. 'You did not listen to the well-wishers, who always spoke about what was beneficial for you. With you killed, we have also been brought down. Your brother, Vibhishana, spoke desirable and beneficial words to you. However, because of your confusion and

because you desired your own death, you
to speak in an angry way severe or mean
reprimanded him in harsh words. Had you
returned Sita Maithilee to Rama, this
a terrible disaster
terrible catastrophe wouldn't have occurred
today. Our great foundation has
been struck down. Had you followed your
brother's wishes, Rama would have been
one of our friends. All of us wouldn't have
a woman whose husband has died
become widows and the desires of the
enemy wouldn't have been fulfilled. You
causing suffering
were repeatedly cruel towards Sita and
to put someone in prison
used force to imprison her. The rakshasas,
you and we—all three have been brought
to cause to become lower a male animal
down in the same way. O bull among
to behave badly
rakshasas! You acted out of your own
having good qualities
desire, but that wasn't desirable. Everything
what happens in the future
is driven by destiny. Destiny decides

one that kills another
the killer and the killed. O mighty-armed
one! In the battle, the destruction of the
a type of animal
apes, of the rakshasas and of you has been
brought about because of the forces of
what happens in the future
destiny. In this world, when the results of
determination in facing danger
destiny arise, artha, kama, valour or com-
not able to do something
mands are incapable of resisting them.'
very sad / one who has power and control
Miserable, the wives of the lord of the
to express sadness
rakshasas lamented in this way. With tears
flowing from their eyes, they were as grief-
a large brown bird
stricken as female curlews.

Chapter 6(99)

to express sadness
The wives of the rakshasa lamented in
very much loved
this way. The eldest and beloved wife
in an uncomfortable manner
looked miserably at her husband. She saw
that Dashagriva had been killed by Rama,
something that is done impossible to imagine
whose deeds were unthinkable. Mandodari
deserving sad feelings
piteously lamented about her husband. 'O
mighty-armed one! You were known as
Vaishravana's younger brother. When you
were angry, even Purandara was scared of
afraid or nervous
standing before you. Anxious at hearing
your name, the rishis, the gods of the
admired for past achievements
earth, the illustrious gandharvas and the
to run away from danger
charanas fled in different directions. O

a male animal
king! O bull among rakshasas! Rama, a
small or not important to defeat completely
mere human, has vanquished you in the
battle. Why are you not ashamed at this?
determination in facing danger
Full of prosperity and valour, you invaded
the three worlds. You could not be resisted.
to kill
Yet, you have been slain by a man wander-
to move around
ing around in the forest. Assuming any
to go to without a purpose
form at will, you roamed around in the
land that one controls
dominion of men. In a battle, you should
not have come about your destruction at
the hands of Rama. In the field of battle, I
do not believe that Rama performed this
to affect in a bad way
act. Nor do I think he attacked and invaded
you in every possible way. In earlier times,
to take control of
you conquered your senses and van-
the act of remembering
quished the three worlds. As remembrance
of that, the senses have defeated you now.

In Rama's form, Vasava himself may have come to destroy your maya beyond any possible doubt. As soon as your brother Khara, surrounded by many rakshasas, was killed in Janasthana, it was evident that he was no mere human. Even the gods find it extremely difficult to penetrate the city of Lanka. As soon as Hanumat used his valour to enter, we were distressed. I told you not to engage in an enmity with Raghava. But since you did not heed that, this evil has come upon us. O bull among the rakshasas! For the destruction of your prosperity, your body and your own relatives, a sudden desire for Sita came upon you. O evil-minded one! She is superior to Arundhati[371] and Rohini. You oppressed the respected one. This was not an act that was worthy of you. Maithilee is no match for me in nobility of birth, beauty or gentleness. But because of your confusion, you did not comprehend whether she was superior to me or equal to me. In every way, among all beings, there is a reason for death. As for you, Maithilee is the reason for your death. Maithilee will find pleasure with Rama, freed from grief. I am limited in fortune. That is the reason I am immersed in this terrible ocean of grief. I have sported with you in Kailasa, Mandara, Meru and the grove of Chaitraratha, in beautiful vimanas that were unmatched in their prosperity. Clad in colourful garlands and garments, I have seen many

the state of having honor
acting in a moderate manner
to understand
better than other people
a deep sadness
a thing that happens by chance
to make one fully involved
a small group of trees
better than all others
the state of being successful
a ring or rope made of leaves

feeling no fear
regions. O brave one! With your death, I
am now deprived of all those objects of
to a great extent having good luck
pleasure. O immensely fortunate one! My
brother-in-law[372] speaks the truth and
what he said was true. “This one[373] has
presented herself for the destruction of the
in the first position
foremost among the rakshasas. Desire and
a strong need that harms
anger have arisen and addiction to them
pain and suffering
will bring about hardship.” You have
people from one's family
brought about all this. The lineage of the
one that keeps from harm
rakshasas is without a protector. You were
having typical male features
famous for your strength and manliness
to feel sad
and I should not grieve over you. But
relating to women or girls
because of my feminine nature, my mind
to turn quickly and suddenly a strong sad feeling
is whirling around in pity. You have ac-
something that is done
cepted your good deeds and bad deeds and
to achieve something place where one is going
have attained your own destination. Since

very sad
I am miserable at being separated from
to feel sad
you, I am grieving about myself. You
the natural color of the skin
possess the complexion of a dark cloud.
to put on attractive clothes piece of clothing
You are attired in yellow garments. You
suggesting future success
wear auspicious armlets. Why are you
lying down, covered in blood, with your
to cause pain to
entire body stretched out? I am afflicted by
a deep sadness sleeping
grief. You seem to be asleep. Why are you
to a great extent
not replying to me? You were immensely
having courage to succeed in doing
valiant and accomplished. You did not run
away from an encounter. I am the granddaughter of a yatudhana.[374] Why are you
bright and shining
not replying to me? Your club is as radiant
to treat in a mean way
as the sun and you used it to oppress
enemies in battles. It is like the vajra of the
wielder of the vajra and you always
to have great respect for
revered it. It is polished with nets of gold and

in battles, you have struck enemies with
to suddenly break into pieces
this. Arrows have shattered it into a thou-
a broken part of something to cause to separate
sand fragments and they are scattered
a feeling of regret
around. Shame on my heart. It is not
shattering into a thousand fragments. You
a result
are dead and the consequence is that I am
to cause pain to
afflicted by grief.'

At this time, Rama spoke to Vibhishana.
to keep under control a ceremony held after a death
'Restrain the women and perform funeral
a religious act
rites for your brother.' Having comforted
them, Vibhishana addressed Rama in the
following words. He knew about dharma
and he used his intelligence to think
producing good results
about it. His beneficial words were full
of dharma and artha. Following what
Rama had said, he replied in these words.
to make a serious promise
'He abandoned the vows of dharma. He

causing suffering
was cruel. He was violent and followed
a lie or inaccuracy
falsehood. He was attracted to the wives of
a ceremony held after a death
others. I should not perform funeral rites
for him. He was an enemy in the form of
a brother. He was always engaged in what
causing damage or pain
was injurious. Though the respect due to
the act of praying to a god
a senior deserves worship, Ravana does
to honor God
not deserve to be worshipped. O Rama!
Men on earth will refer to me as someone
cruel. However, on hearing about all his
happening after something else
qualities, they will subsequently say that
something that is done
I performed a good deed.' On hearing this,
highest in degree or quality
Rama, supreme among the upholders of
dharma, was greatly delighted. The one
clearly showing feeling
who knew about words and was eloquent
in the use of words addressed Vibhishana
to get a thing by effort
in these words. 'I have obtained victory

because of your powers. Therefore, I must do what is agreeable to you. O lord of the rakshasas! You must certainly pardon the words that I use. The roamer in the night followed adharma and falsehood. He was attached to desire. However, he was always energetic, strong and brave in battles. It has been heard that he could not be defeated by the gods, with Shatakratu at the forefront. The great-souled Ravana was full of strength and he made the worlds scream. With death, enmity ends and we no longer have any need for that. Therefore, let his funeral rites be performed. He belongs to me, just as he does to you. O mighty-armed one! Following the prescribed ordinances, his funeral rites should be performed by you. You will then obtain great dharma and fame.’

Hearing Raghava’s words, Vibhishana hurried. He arranged for the proper funeral rites for Ravana. Following the ordinances, Vibhishana applied fire. He repeatedly entreated the women and comforted them. With all the rakshasis, Vibhishana entered.[375] He then approached Rama’s presence and stood there humbly. With his soldiers and Sugriva and Lakshmana, Rama was delighted that his enemy had been killed, just as Vritra had been by Shatakratu.

Chapter 6(100)

On witnessing Ravana's death, the gods, the gandharvas and the danavas conversed about this auspicious account and left on their respective vimanas. Conversing about the terrible Ravana's death, Raghava's valour, the excellent fight put by the apes, Sugriva's counsel and the love and valour of Soumitri Lakshmana, those immensely fortunate ones happily returned to wherever they had come from. Raghava's divine chariot had been given by Indra and was as radiant as the fire. The mighty-armed one worshipped Matali

and gave him leave to return with that.
to get a thing by effort
Having obtained Raghava's permission,
driver of a vehicle driven by horse
Matali, Shakra's charioteer, ascended that
a vehicle pulled by horses the place where God lives
divine chariot and ascended to heaven.
When he ascended to heaven on that chariot,
one who fights in battles
Raghava, supreme among warriors,
to hold in one's arms
was extremely delighted and embraced
Sugriva. He embraced Sugriva and was
to meet a new arrival to honor God
greeted by Lakshmana. Worshipped by the
a type of animal
best among the apes, he went to the place
where the forces were camped.

Soumitri Lakshmana, full of spirit and
to shine brightly
blazing in energy, was near him. Rama
friendly and pleasant
spoke to him. 'O amiable one! Vibhishana
to make holy
must be consecrated in Lanka. He is
deserving trust
devoted and faithful and has done good
something that is done
deeds for me. Though he is Ravana's

and gave him leave to return with that.

to get a thing by effort
Having obtained Raghava's permission,
driver of a vehicle driven by horse
Matali, Shakra's charioteer, ascended that
a vehicle pulled by horses — the place where God lives
divine chariot and ascended to heaven.

When he ascended to heaven on that chariot,
one who fights in battles
Raghava, supreme among warriors,
to hold in one's arms
was extremely delighted and embraced
Sugriva. He embraced Sugriva and was
to meet a new arrival — to honor God
greeted by Lakshmana. Worshipped by the
a type of animal
best among the apes, he went to the place
where the forces were camped.

Soumitri Lakshmana, full of spirit and
to shine brightly
blazing in energy, was near him. Rama
friendly and pleasant
spoke to him. 'O amiable one! Vibhishana
to make holy
must be consecrated in Lanka. He is
deserving trust
devoted and faithful and has done good
something that is done
deeds for me. Though he is Ravana's

highest in degree or quality
younger brother, this is my supreme desire.
friendly and pleasant
O amiable one! Let us see Vibhishana
to make holy
consecrated in Lanka.’ Soumitri was thus
addressed by the great-souled Raghava. He
happily agreed and brought a golden pot.
the middle area or part
In the midst of the rakshasas in Lanka,
following Rama’s command, Soumitri
used that golden pot to consecrate Vibhishana.
The one with dharma in his soul
consecrated Vibhishana, who was pure in
his soul. On seeing that Vibhishana, Indra
among rakshasas, had been consecrated in
Lanka, the advisers[376] and the rakshasas
to feel very happy
who were devoted to him rejoiced. With
Lakshmana, Raghava was filled with great
delight. Granted by Rama, Vibhishana
to get a thing by effort a country ruled by a king
obtained that great kingdom. Having

in these words. ‘Take the permission of
friendly and pleasant
this amiable and great king, Vibhishana.
the state of not having pride
Resort to humility and enter Ravana’s
the place where someone lives
residence. Tell Vaidehi that I, Sugriva and
highest in degree or quality
Lakshmana are well. O supreme among
having won a victory
victorious ones! Tell her that I have killed
a name for God a type of animal
Ravana. O lord of the apes! Convey this
willing to do or allow to find out
agreeable news to Vaidehi. Ascertain her
message and return.’

Chapter 6(101)

Hanumat, the son of the wind god, was
to give an order to honor God
instructed in this way. Worshipped by the
someone who wanders in life
roamers in the night, he entered the city
to a great extent
of Lanka. The immensely energetic one
the place where someone lives
entered Ravana's residence and saw her,
to cause to be very scared
terrified like Rohini separated from the
to bend to greet or show respect
moon. He approached her in secret, bowed
to meet a new arrival
his head down and greeted her. He started
to tell her everything that Rama had said.

'O Vaidehi! Rama, Sugriva and Lakshmana
are well. With the help of Vibhishana, Lakshmana
a type of animal one that ruins something
and the apes, Rama, the destroyer
to succeed in doing
of enemies, has accomplished his objective

and has killed the enemy. He has said that he is well. O queen! The valiant Ravana has been made to die. The brave Rama, the descendant of the Raghu lineage, has asked about your welfare. Having accomplished his inner desires, extremely happy, he has told you this. "O queen![381] I am conveying this agreeable news and am also praising you. O one who knows about dharma! It is my good fortune that you are still alive after my victory in the battle. O Sita! We have obtained victory. Be at ease. Dispel your anxiety. The enemy, Ravana, has been killed and Lanka has been brought under subjugation. I have not slept. My resolution was firm that I would win you back. A bridge was built across the great ocean

a serious promise or agreement to succeed in doing
and the pledge has been accomplished.
the place where someone lives
As long as you are in Ravana's residence,
you need not have any fear. Everything in
having success by making money
this prosperous Lanka is now under Vib-
hishana's control. Therefore, be comforted
and at ease. It is as if you are in your own
house. This one is going to you.[382] He is
very excited and interested
happy and eager to see you."'

Thus addressed, with a face like the
to make smaller
moon, Sita leapt up. Her joy constricted
her and she was unable to say anything.
Since Sita did not reply, the best among
a type of animal a woman who rules a country
the apes spoke to her. 'O queen! What are
you thinking? Why are you not replying to
me?' Sita based herself on dharma and was
thus addressed by Hanumat. Extremely
to be unable to breathe due to a block
delighted, and in a voice choking with

tears, she replied. ‘I have heard this pleasant news that my husband has obtained victory. I was overwhelmed with joy and, for a while, was unable to speak. O ape! You have brought me this agreeable news. However, though I have thought about it, I do not see anything here that I can give you and honour you with. O amiable one! O ape! You have brought me this agreeable news. However, I do not see anything on earth that can be given to someone like you. Gold, silver, many riches, a kingdom or the three worlds are not sufficient for someone who brings this news.’ When Vaidehi Sita spoke in this way, stationed in front of her, the ape joined his hands in salutation and heard her words.

He replied, 'You are engaged in doing what brings your husband pleasure. You desire your husband's victory. It is only someone like you who can speak such gentle words. O amiable (friendly and pleasant) one! Your words are gentle and profound (very strongly felt). They are superior (of high quality) to heaps (a large amount) of jewels and the kingdom (a country ruled by a king) of the gods. I have obtained (to get a thing by effort) my objective. I have seen Rama victorious (having won a victory), having slain (to kill) the enemy. In qualities, that is superior to the kingdom of the gods and everything else. Earlier, all these rakshasis have censured (criticize strongly in public) you. If you permit it, I wish to kill them. They are terrible in form and conduct. They are cruel (causing suffering) and their eyes are crueller. You are devoted to your husband and when you were in Ashokavana, they op- (to treat in a mean way)

pressed you. These rakshasis are extremely
terrible and they are horrible in
something helpful
speech. Grant me this boon. I wish to kill
them, using different kinds of blows. O
beautiful one! I will strike them and bring
hand with fingers bent down
them down with fists, hands, feet, teeth
part of the leg above the knee
and terrible blows with the thighs. I will
eat up their noses and ears. I will pull out
their hair. When I strike, kill and make
them suffer, their mouths will turn extremely
admired for past achievements
dry. O illustrious one! In this way,
I wish to strike them in many different
a woman who rules a country
ways. O queen! They have committed
crimes towards you and I want to kill
them.’ Vaidehi, Janaka’s daughter, was
addressed by Hanumat in this way. The
illustrious one replied to Hanumat in

words that were full of dharma. ‘O su-
a type of animal
preme among apes! They were dependent
on the king and under his control. They
acted in accordance with someone else’s
command. It is not proper to be angry with
a female servant
servant maids. Because of my former
evil bad luck
wicked deeds, this misfortune has come
to get a thing by effort
upon me. That is the reason I obtained all
to get as a result of action
this. In this world, one reaps the conse-
what happens in the future
quences of one’s own deeds. Destiny
to make a decision
determined that this kind of misfortune
had to be suffered. Ravana’s servant maids
used as a polite way to speak
are weak in strength and I am pardoning
criticize strongly in public
them. The rakshasis censured me because
they were commanded by Ravana. O
supreme among apes! Since he has been
a loud low sound
killed, they will no longer roar. In this

connection, there is an ancient shloka that was chanted by a bear in a tiger's presence. It is full of dharma. O ape! Hear it. "The wicked acts committed by others are evil committed by others. They do not touch you. A pledge must be honoured. For virtuous people, good conduct constitutes ornaments."[383] O ape! The wicked do not deserve to be killed. Since there is no one who does not commit a crime, it is better and noble to show them compassion. The rakshasas can assume any form at will and roam around the world, causing injury. But though they act wickedly, one should not act inappropriately towards them.'

Hanumat, accomplished in the use of words, was thus addressed by Sita. He replied to Sita, Rama's illustrious wife. 'You are indeed an illustrious and appropriate wife for Rama. O queen! Give me your message of reply, so that I can go to the spot where Raghava is.'

Thus addressed by Hanumat, Vaidehi, Janaka's daughter, replied, 'O supreme among apes! I wish to see my husband.' Hearing her words, Hanumat, the immensely radiant son of the wind god, delighted Maithilee and addressed her in these words. 'O noble one! You will see Rama, whose face is like the full moon, and Lakshmana, like Shachi sees the lord of the gods. His friends stand firm and his enemy has been killed.' He addressed Sita, who was as radiant as Shri herself. With great speed, Hanumat went to the spot where Raghava was.

Chapter 6(102)

Rama was supreme among all wielders of the bow. Having gone there, the immensely wise ape, who knew about the meanings of words, addressed him. ‘This task was started because of her and it has led to fruits. The queen, Maithilee, is tormented by grief. You should see her. She is immersed in grief and her eyes are overflowing with tears. Having heard about your victory, she has been filled with joy. She trusted me because of the earlier occasion.[384] Because of her trust in you, she said, “My husband has been successful in his objective. I wish to see him, together with Lakshmana." Hanumat told the one who was supreme among the upholders of dharma this. With his eyes full of tears, Rama suddenly started to think. He emitted deep and warm sighs. He looked at the ground. Vibhishana was like a cloud and was nearby. He told him, 'Let Vaidehi be adorned in divine ornaments and let her be smeared with celestial pastes. After she has bathed her head, let her be brought here quickly.'

Thus addressed by Rama, Vibhishana hurried. Urged by his master and accompanied by women, he entered the inner quarters, where Sita was. 'O Vaidehi![385] Adorn yourself in divine ornaments and

a dirty mark relating to heaven
smear yourself with celestial pastes. O
having good luck
fortunate one! Mount a vehicle. Your
husband desires to see you.' Thus addressed,
Vaidehi replied to Vibhishana,
one who has power and control
'O lord of the rakshasas! I wish to see my
husband without having had a bath.'
Hearing her words, Vibhishana said,
'Rama is your husband and you should
act in accordance with what he has said.'
morally good deserving trust
The virtuous Maithilee was faithful and
devoted to her husband and treated
the state of being a god
her husband like a divinity. Hearing his
to agree
words, she consented. Sita bathed her
girl who is not married
hair and young maidens ornamented her.
to make more attractive
She was adorned in extremely expensive
to put on attractive clothes
ornaments. She was attired in extremely
piece of clothing extremely impressive
expensive garments. She ascended a daz-

zling palanquin that was covered with an extremely expensive spread. Protected by many rakshasas, Vibhishana took her there. He went there and made it known to the great-souled one that he had arrived. He bowed down and happily informed that Sita had arrived.

a item to carry someone
to bend to greet or show respect

She had resided in the residence of a rakshasa for a long time. On hearing that she had arrived, Raghava was filled with all three of joy, misery and rage. He saw that Vibhishana was near him. He reflected and thought deeply. Raghava addressed him in these cheerless words. 'O lord of the rakshasas! O amiable one! You have always been engaged in ensuring my victory. Let Vaidehi be quickly brought into

to exist or be present
extreme suffering
not causing happiness
a name for God
friendly and pleasant

my presence.’ Vibhishana heard Raghava’s
to seriously try to do
words of command. He endeavoured to
moving very fast
ensure that everyone was swiftly cleared
a loose coat
from that place. Men with cloaks[386] and
decorative cover for the head a short stick for walking
headdresses, with staffs made of cane in
to go to without a purpose
their hands, roamed around everywhere,
to spread apart a large group of people
dispersing people. Everywhere, hordes
a type of animal
of bears, apes and rakshasas were made
to withdraw some distance away. When
a loud low sound
all of them were being withdrawn, a roar
arose. It was like the sound of the ocean,
to disturb or excite
when it is agitated by a storm. In every
to cause to be very scared
direction, the terrified people were being
dispersed away. On seeing this, because
a feeling of anger a desire to help others
of resentment and compassion, Raghava
prevented this. Rama was angry and
seemed to burn down with his sight. He

addressed the immensely wise Vibhishana in words of censure. 'Ignoring me, why are you making these people suffer? Cease this attempt to disperse people. They are my own people. Women do not need houses, garments, walls, condemnation and this kind of royal treatment. Their covering is good conduct. There is no sin to women being seen at time of adversity, hardship, war, *svayamvara*,[387] sacrifice or marriage. She has simultaneously suffered from war and great hardship. There is no sin to her being seen, especially because this is in my presence. O Vibhishana! Let her be brought quickly before me. Let Sita see me stationed here, surrounded by all the large numbers of my well-wishers.'

upset
Thus addressed by Rama, the distressed
in a way without pride
Vibhishana humbly brought Sita to
Rama's presence. Hearing Rama's words,
a type of animal
Lakshmana, Sugriva and the ape Hanumat
were also extremely unhappy. They detected
terrible signs in the way he was
to discuss different opinions
looking towards his wife. They debated[388]
not pleasant
that Raghava was unpleasant towards
a feeling of regret
his wife. Because of her shame, Maithilee
to become smaller
seemed to shrink into her own body.
Following Vibhishana, she approached
group that has gathered
her husband. In that assembly of people,
because of her shame, she covered her
piece of clothing
face with her garment. As she approached
to cry to say in a strong way
her husband, she wept and exclaimed, 'O
having impressive qualities
noble one!' Regarding her husband as a
the state of being a god a feeling of surprise
divinity, she was filled with amazement,

a feeling of liking someone
delight and affection. With a face that was
friendly and pleasant
even more amiable, she glanced towards
her husband's amiable face. She looked for
very much loved
a long time at her beloved's face, which
pleasing to look at
was as handsome as the full moon when
state of being very tired
it has arisen. All her mental fatigue was
to make a thing go away or end to make small flashes of light
dispelled. Her own face sparkled like the
moon.

Chapter 6(103)

Rama glanced at Maithilee, who was
to bend to greet or show respect
bowed down, next to him. He started to
to happen in a violent way
express the anger that raged in his heart.
having good luck
'O fortunate one! Having defeated the
enemy in a battle, you have been won back
by me. I have thus achieved what could
to succeed in doing having typical male features
be accomplished through manliness. My
state of being annoyed easily to stop from burning
great intolerance has been quenched and I
to wash state of being kept down
have cleansed the oppression. At the same
action showing lack of respect
time, I have removed the disrespect that
to show or reveal
the enemy exhibited towards me. Today,
my manliness has been seen. My efforts
have been successful. Through my own

a serious promise or agreement
powers, I have accomplished the pledge
today. When you were alone, you were
to remove changing often
taken away by a fickle rakshasa. That
a thing causing one to be thought of as bad
was a taint brought about by destiny. As
to defeat completely
a human, I have vanquished it. If a man
to wash
does not use his energy to cleanse the
action showing lack of respect
disrespect that has been shown to him,
having typical male features
what is the point of his manliness? He is
limited in his energy. In leaping over the
to press out of shape
ocean and crushing Lanka, Hanumat performed
deserving approval
praiseworthy deeds that have been
to cause to be in a condition
rendered successful today. Sugriva and
determination in facing danger
his soldiers exhibited valour in the field
producing good results
of battle and provide beneficial counsel.
physical or mental effort
Today, their exertions have met with success.
to leave and never return
The devoted Vibhishana abandoned
his brother, who was devoid of qualities,

and presented himself before me. His
physical or mental effort
exertions have met with success.’ Hearing
to say
such words, uttered by Rama, Sita’s eyes
to become wide or wider
widened, like those of a doe, and became
full of tears.

Seeing her, Rama was again filled with
to shine brightly
rage. He blazed, like a fire into which an
going beyond what is usual to make something clear
excessive quantity of clarified butter had
drop or spread small amounts the line of hair over the eye
been sprinkled. He knit his eyebrows in a
a serious expression with one side facing forward
frown. With his eyes, he glanced sideways
the middle area or part a type of animal
at her. In the midst of the apes and the
severe or mean
rakshasas, he addressed Sita in these harsh
to wash
words. ‘A man must act so as to cleanse
an act of being very mean
any oppression caused to him. O Sita! I
have been successful in that, cleansing
the oppression at the hands of the enemy.
a simple and plain thing
Despite his austerities and despite cleans-

a person who is very wise
ing his soul, the sage Agastya found the
not able to doubted
southern direction to be unassailable. I
to take control of
have conquered that world of the living. O
having good luck
fortunate one! Let it be known to you that
physical or mental effort
this exertion in the field of battle, accomplished
to succeed in doing / determination in facing danger
well because of the valour of my
well-wishers, was not undertaken for your
the benefit of one
sake. My conduct has always been such as
a common opinion about a thing
to ward off bad reputation in every possible
a mark not wanted on a surface
way. I have cleansed the blemish that
people from one's family
was associated with my famous lineage.
You are standing in front of me and there
is a doubt about your character. I am firm
a strong feeling of dislike
in my antipathy towards you, just as a person
to strongly dislike
suffering in the eyes detests a lamp. O
Janaka's daughter! Therefore, you have my
permission to go wherever you want. O

fortunate one! These ten directions exist. I have nothing to do with you. If a woman has resided in the house of another, which energetic man, who has been born in a noble lineage, will take her back again, in a happy frame of mind? You were on Ravana's lap.[389] He has looked at you with wicked eyes. When I mention my great lineage, how can I take you back again? I won you back for a reason and I have got that fame back. I have no attachment for you. You can go wherever you desire. O fortunate one! I have spoken to you in this way after making up my mind. If it makes you happy, you can turn your mind towards Lakshmana or Bharata, Sugriva, Indra among apes, or Vibhishana, Indra among rakshasas. O Sita! Turn your mind towards them, or whatever else makes you happy. Ravana saw your divine and lovely beauty. O Sita! When you were roaming around in his house for such a long time, he must have molested you.' Maithilee deserved to hear pleasant words, but heard these unpleasant ones spoken by her beloved. She released floods of tears and trembled severely for a very long time. She was like a creeper struck by the trunk of a gigantic elephant.

Chapter 6(104)

Vaidehi was thus addressed in harsh words by the enraged Raghava and they made the body hair stand up. She was gravely pained. Earlier, Maithilee had never heard such words in an assembly of people. Hearing her husband's harsh words, she was ashamed and mortified. Because of the stakes in those words, Janaka's daughter was like a dog impaled by spikes.[390] She shed copious tears. She wiped her face, which was overflowing with tears. Speaking in a slow and low voice, she addressed her husband in these

words. ‘Such words are extremely terrible
feeling no fear
to the ear. O brave one! Like an ordinary
man speaking to an ordinary woman,
severe or mean
why are you making me hear such harsh
words? O mighty-armed one! I am not
what you take me to be. You should have
trust in me. I swear on my own character.
Because of the conduct of ordinary
women, you are casting doubts on the
group of similar living things
entire species. If I have been tested by you,
a name for God
you should cast aside all doubt. O lord! I
did not go to him. When he touched my
to make one unable to move
body, I was incapacitated. I did not commit
the crime out of my own desire. It was
what happens in the future
destiny. My heart was under my control
and it was devoted to you. When one does
one that keeps from harm
not have a protector, what can one do with

a body that comes under someone else's
control? O one who grants honours! We
the state of being near
have grown up in proximity. If you have
an attitude or opinion
not understood my sentiments from that,
time without an end
I have been destroyed for an eternity. O
feeling no fear
brave one! You sent Hanumat to look for
me. I was in Lanka then. O brave one! Why
to leave and never return
did you not abandon me then? O brave
one! In the presence of the Indra among
a type of animal
the apes, had you abandoned me then, I
to stop having or doing
would have given up my life. There would
physical or mental effort
have been no need for the exertion, or the
need to set lives at risk. There would have
having no meaning
been no need for this pointless suffering
a kind of wild animal
borne by your well-wishers. O tiger among
men! However, you only followed your
a strong feeling of anger very weak
rage. You were like a feeble man, placing

relating to women or girls
importance on a feminine sentiment. I was not really born from Janaka. I was born from the earth. O one who knows about conduct! You did not set great score to my conduct. Though you accepted my hand in marriage when both of us were children, this was not sufficient proof. You have turned your back towards my devotion, good conduct and everything else.'
a feeling of strong love

to be unable to breathe due to a block
Her voice choking with tears, she said this
to cry
and wept.

upset
to make one fully involved
Distressed and immersed in thought, Sita then spoke to Lakshmana. 'O
wood for burning a dead body
Soumitri! Prepare a funeral pyre for me.
an event causing harm
That is the medication for a calamity.
a claim for a crime
Having suffered from a false accusation, I am not interested in remaining alive. My

husband is displeased with my qualities and has abandoned me in an assembly of people. It is better that I should enter a fire, the destination for those who do not have a destination.' Vaidehi told Lakshmana, the slayer of enemy heroes, this. Filled with great intolerance, she glanced towards Raghava. From the indicated signs, Soumitri understood what was in Rama's mind. Given the valiant Rama's inclination, Soumitri prepared a funeral pyre. With her face lowered, Vaidehi slowly circumambulated Rama and approached the blazing fire. Maithilee bowed down to the gods and the brahmanas. She joined her hands in salutation and approached the fire. 'If my heart has always been with to become unsteady

Raghava and never wavered, let the fire, which is a witness to the world, save me in every possible way.' Having said this, Vaidehi circumambulated the fire. Without the slightest bit of hesitation in her mind, she entered the blazing flames.

expression of being very sad

There was an extremely large gathering of the young and the aged there and they saw Maithilee enter the fire. As she entered the fire, loud and extraordinary sounds of lamentation arose from the rakshasas and the apes.

Chapter 6(105)

King Vaishravana, Yama, with the ancestors, the thousand-eyed great Indra, Varuna, the scorcher of enemies, the handsome three-eyed Mahadeva, with the bull as his banner, and Brahma, the creator of all the worlds and supreme among those who know about the brahman—all of them arrived in vimanas that were as radiant as the sun. They arrived in the city of Lanka and approached Raghava. The best among the gods raised their large arms, their hands full of ornaments, and spoke to Raghava, while he stood there, his hands joined in salutation. 'You are the lord of all the worlds. You are supreme and best among those who know. How can you ignore Sita when she descends into the fire? Why don't you comprehend your nature as the best among all the gods? Among the Vasus, you are the foremost Vasu, Ritadhama, who was a Prajapati.[391] He was Svayambhu, the original creator of the three worlds. Among the Rudras, you are the eighth Rudra.[392] Among the Sadhyas, you are the fifth.[393] The two Ashvins are your ears and the sun and the moon are your eyes. O scorcher of enemies! You are seen at the beginning and the end of the worlds. Like an ordinary human, you are ignoring Vaidehi.' The guardians of the worlds addressed Raghava, the lord of the worlds, in this way. Rama, supreme among the upholders of dharma, replied to the best among the gods. ‘I think of myself as human. I am Rama, Dasharatha’s son. You illustrious ones should tell me who I am and what I am.’

When Kakutstha said this, Brahma, supreme among those who know about the brahman, responded. ‘O Rama! O one for whom valour is the truth! Hear the truth. You are the god Narayana. You are the handsome lord who has the chakra as a weapon. You are the single-tusked boar. You are the one who has vanquished his enemies in the past and will in the future. You are without decay. You are the brahman. O Raghava! You are the truth in the middle and at the end.[394] You are supreme dharma in the worlds. You are Vishvaksena.[395] You are the four-armed one. You are the wielder of the Sharnga bow. You are Hrishikesha. You are Purusha.[396] You are Purushottama.[397] You have not been vanquished. You are the Vishnu who wields the sword. You are the immensely strong Krishna. You are the leader of armies and villages. You are intelligence. You are the spirit. You are forgiveness. You are self-control. You are the origin. You are the destruction. You are Upendra. You are Madhusudana. You perform deeds for Indra. You are the great Indra. You are Padmanabha.[398] You are the one who ends battles. You are the one who grants refuge. You are the refuge. The maharshis have spoken of you as the divine one. You are the one with one thousand horns. You are the soul of the Vedas. You are the one with one hundred tongues. You are the great bull. You are the sacrifice. O scorcher of enemies! You are *vashatkara*.[399] You are *omkara*.[400] No one knows about your origin or your end. You are seen in all creatures, in cattle and in brahmanas. You are in all the directions, the sky, the mountains and the rivers. You possess a thousand feet. You are the one with Shri. You possess a hundred heads. You possess a thousand eyes. You bear the earth, with all its creatures and the mountains. You are the giant serpent,[401] seen in the water at the bottom of the earth. O Rama! You sustain the three worlds, with the gods, the gandharvas and the danavas. O Rama! I am your heart. The goddess Sarasvati is your tongue. O lord! The gods, created by Brahma, are your body hair. Night has been said to be the closing of your eyes and day the opening of your eyes. You are the pure speech of the Vedas. There is nothing without you. Everything in the universe is your body. The earth is your patience. The fire is your anger. Your equanimity is Soma.[402] You bear the *srivatsa* mark.[403] In ancient times, with three valorous strides, you traversed the three worlds. Having bound the great asura, Bali, you made the great Indra the

king. Sita is Lakshmi and you are the god
Vishnu. You are Krishna. You are Prajapati.
You entered a human body in this world
the benefit of one highest in degree or quality
for the sake of killing Ravana. O supreme
among the upholders of dharma! You have
performed the task for us. O Rama! Now
in a happy manner
that Ravana has been killed, we can cheerfully
return to heaven. Your strength and
determination in facing danger
valour are invincible. Your power never
fails. Men who are devoted to you never
to say many times in a pattern
fail. O god! If men faithfully chant about
you as the ancient Purushottama, it is
certain that they will never be vanquished.’

Chapter 6(106)

suggesting future success
Hearing the auspicious words spoken by
the grandfather, the fire god arose, holding
area between the hip and the knee
Vaidehi in his lap. She was like the rising
to make more attractive to see and identify
sun, adorned in ornaments made out of
to change from solid to liquid to put on attractive clothes
molten gold. The young one was attired
piece of clothing to twist into a curve
in red garments. Her dark hair was curled.
a ring or rope made of leaves
She was wearing garlands that did not
to make more attractive
fade and ornaments. That was the form
of the spirited one. Holding Vaidehi in his
lap, the fire god gave her to Rama. The fire,
the witness of the world, told Rama, 'O
an action considered to be bad
Rama! This is Vaidehi and there is no sin
in her. She possesses good conduct and her

conduct is firm. In words, thoughts, intelligence and sight, she has always followed you. She was distressed, incapacitated and separated from you in the lonely forest. At that time, the rakshasa Ravana, full of valour, abducted her. Though she was protected and confined in the inner quarters, her mind was always devoted to you. She was guarded by terrible rakshasis who were terrible in their intelligence. They tempted and censured Maithilee in many ways. But her inner thoughts were always in you and she did not even think about that rakshasa. Her sentiments are pure. She is faultless. O Raghava! Accept her. She should not suffer in any way. I am commanding you.' The immensely energetic

to make one unable to move
feeling sad from being alone
determination in facing danger
to keep within limits
criticize strongly in public
feelings of love
being without error
to a great extent

one, patient and firm in his valour, was addressed in this way.

Rama, supreme among the upholders of dharma, replied to the best of the gods. ‘Before the three worlds, Sita certainly needed to be purified. The auspicious one has dwelt for a long period of time in Ravana’s inner quarters. Had Janakee not been purified, virtuous people would have told me that Rama, Dasharatha’s son, is foolish and is driven by desire. I know that Maithilee, Janaka’s daughter, is single-mindedly devoted to me and that her mind is only on me. However, I am devoted to the truth. For the sake of persuading the three worlds, I ignored Vaidehi when she entered the fire. This

large-eyed one was protected through
her own energy and Ravana could not
to break a law
violate her, just as the great ocean does
a coast
not cross the shoreline. The extremely
evil-souled one was unable to approach
Maithilee even in his thoughts. She was
to burn brightly
like the blazing flames of the fire and there
was no question of his approaching and
to treat in a mean way suggesting future success
oppressing her. The auspicious one did not
the state of being successful
consider the prosperity in Ravana's inner
quarters. Just as the sun is not separate
a warm soft light
from its radiance, Sita is not separate from
me. Maithilee, Janaka's daughter, has been
to make pure
purified before the three worlds. No one is
to ruin the good quality of
capable of sullying her deeds. I must certainly act in accordance with all the beneficial
producing good results
words you have spoken. The gentle

one who protects something
guardians of the world have also spoken
producing good results
about what is beneficial.’ When he spoke
something that is done
these words, because of his deeds, he was
praised by the extremely strong ones. The
to a great extent
immensely strong Rama was united with
very much loved
his beloved. Raghava, who deserved happiness, was happy.

Chapter 6(107)

Hearing the auspicious words spoken by Raghava, Maheshvara spoke words that were even more auspicious. 'O lotus-eyed one! O mighty-armed one! O broad-chested one! O scorcher of enemies! O supreme among those who wield weapons! It is good fortune that you have accomplished this task. On account of the fear of Ravana, a terrible darkness had spread over all the worlds. It is good fortune that you have dispelled this in the battle. You must see and comfort the distressed Bharata, the illustrious Kousalya, Kaikeyee

suggesting future success
a very hot day
highest in degree or quality
to hold so one is ready to use
a lucky state
to succeed in doing
to make a thing go away or end
upset
admired for past achievements

and Sumitra, Lakshmana’s mother. You must obtain (to get a thing by effort) the kingdom of Ayodhya and delight the well-wishers. O immensely (to a great extent) strong one! You must establish the noble (having impressive qualities) lineage (people from one's family) of the Ikshvakus. You must perform a horse sacrifice (giving up something one wants) and obtain excellent fame. You must donate (to give in order to help) riches to the brahmanas and go to heaven (the place where God lives). Your father, King Dasharatha, is on this vimana. O Kakutstha! Your immensely illustrious (admired for past achievements) senior has come to the world of men. Having been saved by you, his son, he went to Indra’s handsome (pleasing to look at) world. With your brother, Lakshmana, greet (to meet a new arrival) him.’

Their father was seated on the top of the vimana. Hearing Mahadeva’s words, Kakutstha, with Lakshmana, bowed (to bend to greet or show respect) down

to shine brightly
before him. Their father blazed in his own
the state of being successful — extremely impressive
prosperity. He was attired in dazzling garments.
With his brother, Lakshmana, the
with a leg on each side of
lord saw his father. Astride the vimana, on
seeing his son, whom he loved more than
his own lives,[404] King Dasharatha was
filled with great joy. When the lord approached
that excellent seat, the mighty-
area between the hip and the knee
armed one took him up on his lap. Embracing
to praise seriously in public
him in his arms, he commended
the place where God lives
him in these words. ‘In heaven, I receive a
great deal of respect from the gods and the
rishis. O Rama! However, I am telling you
truthfully. Listen to me. Without you, this
being skilled in a language
is nothing. O supreme among eloquent
ones! The words that Kaikeyee spoke, for
to force to live abroad — to push a pointed object into
the sake of exiling you, are still impaled in

my heart. I see that you are well with Lakshmana and I have embraced you. Today, I have been freed from my misery, like the sun from mist. O son! I have been saved by you, my great-souled and excellent son, just as the sage Ashtavakra, with dharma in his soul, saved a brahmana.[405] O amiable one! O Purushottama! I now know that the lords of the gods had ordained it that you would kill Ravana in this world. O Rama! Kousalya will indeed attain her objective. She will see you return home. O slayer of enemies! When she sees you return from the forest, she will be happy. O Rama! The men who see you return to the city will indeed be successful in their objectives. They will see you consecrated

drop or spread small amounts
as the king, sprinkled with water. The
strong Bharata is pure. He follows dharma
and is devoted to you. I desire to see you
friendly and pleasant
and he unite. O amiable one! You have
to exist or be present
spent fourteen years in the forest, residing
able to easily learn or understand
there with Sita and the intelligent Lakshmana.
being barred from a country
The period of your exile in the
forest is over. You have been successful
a serious promise or agreement
in accomplishing your pledge. You have
also killed Ravana in the battle and have
someone who causes death
satisfied the gods. O slayer of enemies! You
deserving approval
have performed a praiseworthy deed and
state of being well known
have obtained fame. Instated in the kingdom,
a country ruled by a king
may you have a long life, with your
brothers.'

When the king said this, Rama joined
a word used to begin a letter
his hands in salutation and said, 'O one

who knows about dharma! Show your favours towards Kaikeyee and Bharata. You told Kaikeyee, “I am disowning you and your son.” O lord! That terrible curse should not touch Kaikeyee or her son.’ When Rama joined his hands in salutation and said this, the great king agreed. He embraced Lakshmana and again spoke these words.[406] ‘Devotedly serve Rama and Vaidehi Sita. You will then make me extremely happy and obtain the fruits of dharma. O one who knows about dharma! You will obtain dharma and great fame on earth. When Rama is pleased, you will also obtain greatness in heaven. O fortunate one! O extender of Sumitra’s delight! Serve Rama. Rama is always engaged in ensuring what is auspicious for all the worlds. Indra, the three worlds, the siddhas and the supreme rishis approach the great-souled one and worship him as Purushottama. He has been spoken of as the unmanifest one, the one without decay. O amiable one! He is the heart of the gods, who were created by Brahma. Rama is the scorcher of enemies and is subtle. Having served at his feet, you will obtain dharma and great fame. Serve him and Vaidehi Sita with devotion.' The mighty-armed Lakshmana was standing there, his hands joined in salutation, and he was addressed in this way.

The king, with dharma in his soul, then addressed Vaidehi in these auspicious words. ‘O Vaidehi! You should not harbour any anger towards him. Rama had your welfare in mind and wished to purify you. O one with the excellent brows! Though I must certainly mention it in my words, you need not be instructed about serving your husband. He is a supreme divinity to you.’ He thus instructed his two sons and Sita, his daughter-in-law. In a blazing vimana, Dasharatha then went to Indra’s world.

Chapter 6(108)

After Kakutstha[407] left, the great Indra, the chastiser of Paka, spoke in an extremely happy voice to Raghava, who was standing there, his hands joined in salutation. 'O Rama! O scorcher of enemies! Your seeing us should not be fruitless. I am full of affection for you. Tell me what you desire.' Kakutstha was addressed in this way. With his brother, Lakshmana, and his wife, Sita, he joined his hands in salutation and said, 'O lord of all the gods! O supreme among eloquent ones! If you are full of affection for me, I will tell you.

in a proper way
Please act accordingly and make my words
having courage
come true. There are valiant ones who
the place where one lives
have gone to Yama's abode on my account.
a type of animal
Let all those apes regain their lives and
stand up. Devoted to me and seeking to ensure my pleasure, they did not think about
death. Through your favours, let them be
something helpful
united again. This is the boon I ask for. Let
them be free of their pains. Let them be
free of their wounds. Let them be full of
having typical male features
strength and manliness. O one who grants
honours! I desire to see the golangulas and
the Indras among the bears. Wherever the
shining with bright light
apes are, let there be sparkling rivers and
the best of roots and fruits, irrespective of
the season.'

Hearing the words of the great-souled Raghava, the great Indra replied in words that bore signs of affection. 'O son![408] O descendant of the Raghu lineage! You have asked for a great boon. The apes will arise, as if they have awoken after being asleep. They will be filled with great delight and will meet their well-wishers, relatives, kin and near ones. O great archer! Even if the season isn't right, the trees will be colourful with flowers and laden with fruit. The rivers will be full of water.'

Earlier, their bodies had been covered with wounds. They were now hale, without any wounds. All the apes were astounded and exclaimed, 'What is this?' All the supreme gods saw that Kakutstha

to achieve something
had completely attained his objective.
They first praised him, who deserved
feeling no fear
praise, together with Lakshmana. ‘O brave
to say see you later a type of animal
one! Take your leave of the apes and go to
leading a strict simple life
Ayodhya. Comfort the devoted and ascetic
Maithilee. Meet your brother, Bharata.
to feel sad a serious promise
Grieving over you, he is observing vows.
to promise time and attention
Go and consecrate yourself and delight
the residents of the city.’ Saying this,
the gods took their leave of Rama and
in a happy manner
Soumitri. They cheerfully went to heaven
in vimanas that were like the sun. Kakutstha honoured all the excellent gods. With
to give an order
his brother, Lakshmana, he instructed
that the camps should be set up. Protected
admired for past achievements
by Lakshmana, that illustrious and large
army was full of joy. In every direction, it

to impress or surprise
blazed and dazzled in its prosperity. Night
to supply with light a line of light from a source
set in, illuminated by cool beams.[409]

Chapter 6(109)

Having slept during the night, Rama, the slayer of enemies, awoke happily. After having proclaimed his victory, Vibhishana joined his hands in salutation and addressed him in these words. 'O Raghava! Many objects for bathing, unguents for the body, garments, ornaments, sandalwood paste, diverse kinds of divine garlands and lotus-eyed women who know about ornaments have all been kept ready, so that you can bathe.' Thus addressed, Kakutstha replied to Vibhishana, 'Invite Sugriva and the best among the apes to have a bath.

The mighty-armed and delicate prince is devoted to the truth. He is used to happiness. However, on my account, the one with dharma in his soul is suffering. With Bharata, Kaikeyee's son who follows dharma, I will now have a bath with extremely expensive garments and ornaments. See how we can swiftly return to that city. This route to return to Ayodhya is extremely difficult to travel on.'

Thus addressed by Kakutstha, Vibhishana replied, 'O son of a king! I will convey you to the city in a single day. O fortunate one! There is a vimana named Pushpaka and it is like the sun. This belonged to my brother, Kubera, but Ravana used his force to seize it. That vimana is like a cloud and it is here. Using that vehicle, without any anxiety, you can go to Ayodhya. O wise one! However, if you are favourably inclined towards me, if you remember my qualities and if you have any affection for me, reside here for some more time. With your brother, Lakshmana, and your wife, Vaidehi, you will be worshipped with all the objects of desire. O Rama! Leave after that. I am full of affection for you. My soldiers and the large number of my well-wishers have made arrangements so that you can be honoured properly. Accept everything that I have prepared. O Raghava! I am your well-wisher and am affectionately entreating you. I am your servant. Show me your

favours. I am certainly not trying to order
a type of animal
you.’ While all the rakshasas and the apes
heard this, thus addressed, Rama replied
feeling no fear a very hot day
to Vibhishana. ‘O brave one! O scorcher of
to honor God
enemies! I have been worshipped by you
and your advisers. With supreme affection,
a feeling of liking someone
you have made every effort that you
a name for God
can. O lord of the rakshasas! Indeed, it is
not that I don’t want to act in accordance
with your words. However, my mind is
urging me to hurry, so that I can see my
brother, Bharata. He came to Chitrakuta
to bend to greet or show respect
to make me return. He bowed his head
to ask
down and beseeched me. But I did not act
in accordance with his words. Kousalya,
admired for past achievements
Sumitra, the illustrious Kaikeyee, the seniors,
the well-wishers and the residents

of the city are there, with their sons. O
a name for God
lord of the rakshasas! Quickly present that
vimana before me. With my task accom-
to succeed in doing to exist or be present
plished, it is not proper that I should reside
friendly and pleasant
here. O amiable one! O Vibhishana! I have
to honor God
been worshipped. Grant me permission.
You should not be angry with me. Bring it
swiftly.’

It had gold all over its body and its
to see and identify
platform was made out of lapis lazuli and
fancy item made of rare stones a large room
jewels. There were deep chambers every-
the general appearance
where, with the complexion of silver. It
to make more attractive
was ornamented with white flags and
to make more attractive
standards. It was decorated with golden
a large and impressive house
mansions that were ornamented with
a type of flowering plant to spread over a surface
golden lotuses. Nets of bells were strewn
to make something attractive
around. The windows were embellished

fancy item made of rare stones
with pearls and jewels. Lattice work with
bells was everywhere and it made a pleasant
the highest point
sound. It was like the summit of Meru
and had been created by Vishvakarma. It
to make more attractive a large and impressive house
was decorated with many mansions, with
a shade of a color
hues of silver and gold. The floors were
to see and identify a clear hard rock
made out of colourful crystal. Colourful
in all its parts, there were excellent seats
made out of lapis lazuli. There were extremely
expensive and extremely thick
pleasing to look at impossible to defeat
and handsome spreads. The invincible
moving very fast
vimana, as swift as thought, was presented.
Vibhishana came and informed
Rama that it was ready.

Chapter 6(110)

Rama saw that Vibhishana had presented Pushpaka and had decorated it with flowers. He was standing nearby and spoke to him.[410] Humbly, with his hands joined in salutation, the lord among the rakshasas hurriedly asked, 'O Raghava! What will I do?' Having thought a little, while Lakshmana heard, Raghava addressed him in words that were great in affection. 'O Vibhishana! Make careful efforts so that all these residents of the forest are honoured with gems, chariots and all kinds of ornaments. O lord of

to make more attractive
a word used to begin a letter
in a quick manner
a feeling of liking someone
a cut and shined stone
way to make a thing attractive

the rakshasas! It is with their help that
Lanka has been attacked and won. They
showing happiness to stop having or doing
have been cheerful and have given up
all fear of losing their lives. They did not
to move back to avoid danger
retreat from the battle. O one who shows
honours! They deserve honours. If these
a type of animal
leaders of the apes are shown respect,
feeling or showing thanks
they will be grateful and happy. Listen
to me. All of them will come near you
showing care
because you are generous, collect friends,
feeling concern for others
are compassionate and are famous.' Thus
addressed by Rama, Vibhishana divided
a valuable stone
up jewels and wealth and honoured all the
a group of animals
apes. The leaders of the herds were wor-
fancy item made of rare stones
shipped with jewels and wealth.

to go up
Having seen this, Rama ascended that
admired for past achievements
excellent vimana. He took the illustrious

and ashamed Vaidehi on his lap. His valiant brother, the archer Lakshmana, was with him. From the vimana, Kakutstha spoke to all the apes, the immensely valorous Sugriva and the rakshasa Vibhishana. ‘O supreme among apes! You have performed the task of friends. With my leave, all of you return wherever you wish. O scorcher of enemies! O Sugriva! You have always been scared of offending dharma. You have done everything that a friend and a well-wisher should do. Surrounded by all your soldiers, return quickly to Kishkindha. O Vibhishana! Reside in your own kingdom of Lanka, bestowed by me on you. Even the gods, with Indra, are incapable of assailing you. I will return to

Ayodhya, my father's capital. I desire to take the permission and leave from all of you.'

a type of animal
Thus addressed by Rama, all the apes,
the Indra among the apes, Vibhishana
and all the rakshasas joined their hands
a word used to begin a letter
in salutation and said, 'We wish to go to
Ayodhya. Take all of us with you. O son of
drop or spread small amounts
a king! After seeing you sprinkled in the
a commitment to a purpose
course of the consecration and greeting
Kousalya, we will quickly return to our
own houses.' The one with dharma in his
soul was thus addressed by the apes and
pleasing to look at
Vibhishana. The handsome Raghava spoke
to Sugriva and Vibhishana. 'This will bring
to get a thing by effort
me delight. I will obtain the greatest of
joys if I go to the city with large numbers

of my well-wishers. O Sugriva! With the apes, swiftly ascend the vimana. O Vibhishana! O Indra among the rakshasas! You also ascend, with your advisers.’ Delighted, Sugriva and his soldiers and Vibhishana and his advisers swiftly ascended the divine Pushpaka. This was Kubera’s supreme resort. When all of them had ascended, with Raghava’s permission, it leapt up into the sky. The radiant vimana proceeded, yoked to swans. Rama was delighted and resembled Kubera.

Chapter 6(111)

With Rama's permission, the excellent vimana leapt up. It was like a giant cloud that seemed to be breathing. The descendant of the Raghu lineage cast his eye around everywhere. Rama spoke to Maithilee Sita, whose face was like the moon. 'O Vaidehi! Look at Lanka, constructed by Vishvakarma. It is placed atop the summit of Trikuta and is like the summit of Kailasa. Behold the field of battle, covered with a mire made out of flesh and blood. O Sita! There was a great destruction of apes and rakshasas. O large-eyed one! On your account, this is where I killed Ravana. Kumbhakarna and Prahasta, roamer in the night, were killed there. That is where Lakshmana killed Indrajit, Ravana's son, in the battle. Other powerful rakshasas were killed—Virupaksha, who was impossible to look at, Mahaparshva, Mahodara, Akampana, Trishira, Atikaya, Devantaka and Narantaka. His wife is named Mandodari. She is lamenting there, surrounded by thousands and thousands of her co-wives. O one with the beautiful face! Look at the *tirtha* on the ocean there.[411] That is where we crossed over the ocean and spent the night. O large-eyed one! That is the bridge I constructed over the ocean, the abode of the waters. It was extremely difficult to build and it was done for your sake. This is Nala Setu.[412] O Vaidehi! Behold the ocean that cannot be agitated. It is Varuna's abode. It is roaring and the distant shore cannot be seen. It is full of conch shells and oysters. O Maithilee! Behold that golden Indra among mountains.[413] It seems to possess a golden navel. When Hanumat leapt across the ocean, this is where he rested. That is where Vibhishana, the king of the rakshasas, arrived. O Sita! Kishkindha, with its beautiful groves, can be seen there. That is Sugriva's beautiful city, where I killed Vali. O Sita! Rishyamuka, the supreme and large mountain can be seen, as if it is a cloud tinged with lightning. It is covered with gold and other minerals.

Sugriva, Indra among the apes (a type of animal), came and met me here. O Sita! I contracted a pledge (a serious promise or agreement) for the sake (the benefit of one) of Vali's destruction. The lake of Pampa, with its colourful groves (a small group of trees), can be seen there. Separated from you and extremely miserable (very sad), I lamented (to express sadness) there. I met Shabaree, who followed dharma, along its shore. That is where I killed Kabandha. His arms were one yojana long. O Sita! Janasthana can be seen there, with the beautiful tree. O one who loves pleasure! On your account, that is where a great encounter raged (to happen in a violent way) between the cruel (causing suffering) Ravana and the great-souled Jatayu. That is where I used my swift (moving very fast) arrows to kill and bring down (to cause to become lower) Khara, Dushana and the immensely (to a great extent) valiant (having courage) Trishira in a battle. O one who is beautiful to behold! The colourful cottage of leaves can be seen there. Ravana, Indra among the rakshasas, forcibly abducted you from there. That is the beautiful Godavari, with its sparkling and auspicious waters. O Maithilee! Behold. Agastya's hermitage can be seen. O Vaidehi! Sharabhanga's great hermitage can be seen there. That is where Shakra Purandara, with the one thousand eyes, arrived. O slender-waisted one! A residence of ascetics can be seen there. Atri, the leader of the group and like the sun and the fire in his splendour, was there. O Sita! That is where you met the ascetic lady who followed dharma.[414] That is the region where I killed Viradha, who was gigantic in size. O one with the excellent body! Chitrakuta has shown itself there. To seek my favours, Kaikeyee's son had come there. From a distance, Yamuna, with its colourful groves, can be seen. O Maithilee! Bharadvaja's beautiful hermitage has revealed itself. O one with the beautiful complexion! Ganga, with the three flows, can be seen. That is Shringaverapura, where Guha arrived. Ayodhya, my father's capital, can be seen there. O Vaidehi! We have returned to Ayodhya. Bow down before it.'

a small group of trees
a place where one lives alone
the natural color of the skin
to bend to greet or show respect

At this, all the apes, the rakshasas and Vibhishana leapt up, to see the city that was beautiful to behold. It was garlanded with white mansions. There were large

a type of animal
to look
to put this type of ring on
a large and impressive house

roads, full of elephants and horses. The
a type of animal
apes saw the city of Ayodhya. It was like
Amaravati, the city of the great Indra.

Chapter 6(112)

After a full fourteen years were over, it was the fifth lunar day.[415] Lakshmana's elder brother reached Bharadvaja's hermitage. He controlled himself and worshipped the sage. After greeting him, he asked Bharadvaja, the store of austerities, 'O illustrious one! Have you heard that all is well with the city, that there is no disease and there are plenty of alms?[416] Is Bharata conducting himself well? Are my mothers alive?'

The great sage, Bharadvaja, was asked by Rama in this way. He smiled first.

Cheerfully, he replied to the best among the Raghu lineage. 'Bharata has smeared himself with mud and is awaiting you with matted hair. He has your sandals in front of him. All is well in your house. A long time ago, attired in bark, you entered the great forest. You were dislodged from the kingdom and were only interested in undertaking tasks of dharma. Your wife was the third.[417] You followed the words of your father. You gave up everything and proceeded on foot. Like an immortal dislodged from heaven, you gave up all the objects of desire. O victor in assemblies! On seeing you, I was initially filled with compassion. You followed Kaikeyee's words and survived on wild roots and fruits. You have now returned, having accomplished your objective. You are prosperous, with large numbers of friends and well-wishers. On seeing you, having triumphed over the enemy, my heart is filled with great delight. O Raghava! I know everything about your joy and misery. You obtained a great deal of this. For the sake of the brahmanas and to protect all the ascetics, you undertook that great slaughter in Janasthana. I know about the sighting of Maricha, Sita's oppression, the sighting of Kabandha, the arrival in Pampa, the friendship with Sugriva and that you killed Vali because of that. I know about searching for Vaidehi, the deed performed by the son of the wind god, the building of

to succeed in doing
having success by making money
to achieve victory
extreme suffering
to get a thing by effort
the benefit of one
the killing of a lot of people
state of being kept down
something that is done

Nala Setu for Vaidehi's sake and about the delighted leaders of the apes setting Lanka on fire. In a battle, you killed Ravana, the thorn of the gods, with his sons, relatives, advisers, soldiers and mounts. The gods came before you and granted you a boon. O one who is devoted to dharma! Through my austerities, I know all this. O supreme among those who wield weapons! I will also grant you a boon. I will offer you *arghya*.[418] Accept it and go to Ayodhya tomorrow.'

The son of the king bowed his head down and accepted these words. Having cheerfully agreed, the handsome one asked for a boon. 'O illustrious one! As I proceed towards Ayodhya, may all the

act of pouring over the edge
trees along the road overflow with honey.
May they yield unseasonal fruits.' Trees
without fruit became full of fruit. Trees
without flowers became full of flowers. All
flat green part of a plant
the trees with dry leaves started to flow
with honey.

Chapter 6(113)

Looking towards Ayodhya, Raghava was thoughtful. While he was thinking, he saw the apes. Rama was swift in his valour and sought to do what brought pleasure. He wished to do something pleasant.[419] The intelligent and energetic one spoke to the ape Hanumat. 'O supreme among the apes! Swiftly and quickly, go to Ayodhya. Find out if all is well with the people and in the king's palace. Go to Guha in Shringaverapura. It is in an impenetrable part of the forest. Convey my words and news about my welfare to the lord of the *nishadas*.[420]

On hearing that I am well, without disease
fear of what might happen
and free from anxiety, Guha will be happy.
He is a friend who is like my own self.
one who has power and control
Happy, Guha, the lord of the nishadas, will
tell you about the road towards Ayodhya
to communicate
and about Bharata's conduct. Convey
a government program to help poor
my words and news about my welfare to
Bharata too. Tell him that I, with my wife
and Lakshmana, have been successful in
our objective. Tell him about Vaidehi's abduction
a crime of capturing by force
by the powerful Ravana, the conversation
with Sugriva and Vali's death in
the battle, the search for Maithilee and you
finding her after leaping over the great
impossible to use up
and inexhaustible waters of the ocean, our
reaching the ocean and seeing the ocean,
the construction of the bridge, Ravana's

something helpful
death, the boons granted by the great
Indra, Brahma and Varuna and my meeting
with my father because of Mahadeva's
to defeat completely
favours. Tell him that I have vanquished
a great number of enemies and have
to get a thing by effort state of being well known
obtained supreme fame and that I have
returned successful in my objective, with
to a great extent
immensely strong friends. On hearing
all this, the expression Bharata wears on
a desire or tendency
his face will reveal to you his inclinations
towards me. Everything will be known
a leg or arm
through Bharata's limbs. The truth will be
to understand the natural color of the skin
discerned through the complexion of his
having success by making money
face and what he says. If one is prosperous
a country ruled by a king
with all the objects of desire in a kingdom,
a vehicle pulled by horses
full of elephants, horses and chariots, obtained
from the father and grandfathers,

which person's mind will not change? Having been associated with this prosperous kingdom, if Bharata desires it for himself, let that descendant of the Raghu lineage rule over the entire earth. O ape! Get to know his inclination and conduct. You must return swiftly, before we proceed too far.'[421] Hanumat, the son of the wind god, was commanded in this way. He assumed a human form and hurried towards Ayodhya.

He leapt across his father's path,[422] the auspicious residence of the Indras among the serpents. He crossed the terrible confluence of the Ganga and the Yamuna and descended. The valiant one reached Shringaverapura and approached Guha.

Hanumat cheerfully addressed him in these auspicious words. 'Kakutstha Rama, with truth as his valour, is your friend. With Sita and Soumitri, he has asked about your welfare. After obtaining Bharadvaja's permission, he followed the words of the sage and has spent the night of the fifth lunar day there. You will see Raghava today.' The immensely energetic one, his body hair standing up in delight, said this. The powerful one leapt up with great force and without even thinking about it, departed. He saw Rama's[423] tirtha, the rivers Valukini and Gomatee and the extremely terrible forest of sala trees. The tiger among elephants swiftly traversed a long distance.

He approached the flowering trees near
Nandigrama. When he was one *krosha*[424]
very sad
away from Ayodhya, he saw the miserable
to put on attractive clothes — a type of animal
Bharata, attired in bark and black antelope
to exist or be present
skin. From having resided in the hermitage,
a place where one lives alone — very dirty conditions
he was emaciated. He had filth on his
a leg or arm — twisted in an ugly way
limbs and wore matted hair. He was grieving
to feel sad — pain and suffering
because of the hardship his brother
had suffered. He was controlled, surviving
on roots and fruits. He was following the
to wind into circles
dharma of ascetics. Matted hair was coiled
piece of clothing
high on his head. His garments were of
a type of leather
bark and deerskin. He was controlled and
to wash
had cleansed his soul. His energy was
like that of a brahmana rishi. With the
a shoe with straps
sandals in front, he ruled over the earth.
In the world, he protected the four varnas

from all kinds of fear. Pure advisers and priests were present with him. There were also commanders of the forces, attired in ochre garments. The citizens were devoted to dharma. Since the prince was attired in rags and black antelope skin, they had also given up objects of pleasure. He[425] knew about dharma and was like a second Dharma in embodied form. Hanumat, the son of the wind god, joined his hands in salutation and addressed him in these words. ‘Kakutstha resided in Dandakaranya, attired in bark and sporting matted hair. You are grieving over him. He has asked about your welfare. O lord! I am conveying pleasant news. Abandon this terrible sorrow. You will be united with your brother, Rama, this very instant. Having slain Ravana, Rama has got Maithilee back. Having been successful in his objective, he has arrived, with his immensely strong friends. The immensely energetic Lakshmana has also come and so has the illustrious Sita of Videha, like Shachi with the great Indra.'

Bharata, Kaikeyee's son, was thus addressed by Hanumat. He was delighted. But that joy also led to confusion and he suddenly fell down. In a short while, Raghava[426] reassured himself and arose. Bharata spoke to Hanumat, who had brought the pleasant news. Freed from sorrow and full of joy, he respectfully embraced the ape. The handsome Bharata

made him wet with large drops of tears.
a desire to help others
‘Out of compassion, you have come here.
friendly and pleasant
Are you a god or a man? O amiable one!
news
You have brought me pleasant tidings
able to be accepted
and I will give you what is agreeable—
one hundred thousand cows, one hundred
girl who is not married
excellent villages and sixteen maidens
suggesting future success
who are auspicious in conduct as your
jewelry that's worn on the ear
wives. They wear earrings and are golden
the natural color of the skin
in complexion. These women are as amiable
to make more attractive
as the moon. They are decorated in
way to make a thing attractive to succeed in doing
all the ornaments. They are accomplished
having impressive qualities
and have been born in noble families.’
highest in degree or quality a type of animal
From the supreme among the apes, the
male member of a royal family
prince heard the extraordinary news
about Rama’s arrival. He was delighted at

chance of a thing to happen the act of making happy sounds

the prospect of seeing Rama. Rejoicing, he again spoke these words.

Chapter 6(114)

'It has indeed been several years since he left for the great forest. I have now heard delightful news about my lord being recounted. The popular saying occurs to me. "If a man is alive, there will be fortune, even after one hundred years." How did the meeting between Raghava and the apes take place? Where did it happen? What was the reason? I am asking you. Tell me the truth.'

Asked by the prince, he sat down on a mat and told him everything about Rama's conduct in the forest. 'Because of the boon granted to your mother, Rama left on an exile. Grieving over his son, King Dasharatha died. O lord! Messengers quickly brought you to the royal residence. You entered Ayodhya, but did not desire the kingdom. You went to Mount Chitrakuta and invited your brother, the afflicter of enemies, to accept the kingdom. But he followed the path of dharma and virtue. He stuck to the king's words and refused the kingdom. You accepted the noble one's sandals and returned. O mighty-armed one! Everything about what occurred till then is known to you. Hear from me about what happened after you returned. You returned and he entered the desolate and extremely large forest of Dandaka, full of

to feel sad
one who delivers a message
the place where someone lives
a country ruled by a king
moral behavior
having impressive qualities
a shoe with straps
empty of living things

animals and birds and extending all the
way up to the ocean. As they proceeded
empty of living things
through that desolate forest, the powerful
to make a sound like an animal
Viradha was seen and he roared extremely
loudly. He raised his hands up high and
to make a certain sound the sound of a wild animal
emitted an extremely loud roar. However,
to make a sharp loud sound
while he was trumpeting like an elephant,
to move with force a small hole on a surface
they flung him down into a pit, with his
towards the lower level
face hanging downwards. Those brothers,
Rama and Lakshmana, performed this
something that is done
extremely difficult deed. In the evening,
they went to Sharabhanga's beautiful
a place where one lives alone
hermitage. After greeting Rama, for whom
determination in facing danger
truth is valour, the sage, Sharabhanga
the place where God lives
went to heaven. All of them reached Janasthana. There were fourteen thousand
rakshasas who were terrible in their deeds.

While he was residing there, the great-souled Raghava killed them.[427] After this, Shurpanakha arrived in Rama's presence. Commanded by Rama, Lakshmana suddenly arose. The immensely strong one seized his sword and sliced off her nose and ears. The suffering child approached Ravana. The terrible rakshasa named Maricha was Ravana's follower. Assuming the form of a bejewelled deer, he tempted Vaidehi. Seeing this, Vaidehi told Rama, "Seize it. This handsome and beautiful one should be in our hermitage." Wielding a bow and arrows, Rama rushed after it. Rushing after it, he slew it with arrows with drooping tufts. O amiable one! When Raghava rushed after the deer and Laksh-

mana had also left, Dashagriva entered the
a place where one lives alone to take quickly
hermitage. He quickly seized Sita, like a
planet seizes Rohini in the sky. In an encounter,
a large bird
he killed the eagle Jatayu, who
desired to save her. Violently seizing Sita,
to leave a place a type of animal
the rakshasa departed quickly. Apes who
were like mountains were based on the
the highest point
summit of a mountain and they witnessed
the extraordinary sight of Sita being
to surprise and confuse
seized. They were amazed to see Ravana,
one who has power and control
the lord of the rakshasas, rush away. Ravana,
a loud cry
the one who made the worlds shriek,
entered Lanka. He entered his large and
suggesting future success to make something attractive
auspicious residence, embellished all
around with gold. Having entered, Ravana
sought to comfort Maithilee with his
words. When Kakutstha returned, he saw

a large bird   to worry or upset one
the eagle and was distressed. When the
to burn
eagle was killed, Rama cremated his
very much loved   to move around
father's beloved friend. They wandered in
the region around the Godavari, filled with
a flower of a fruit tree
blossoms. In the great forest, the rakshasa
named Kabandha approached. Following
Kabandha's words, Rama, for whom truth
determination in facing danger
is his valour, went to Mount Rishyamuka
and met Sugriva. Even before they met,
a feeling of liking someone
affection had been generated in their
to talk
hearts.[428] When they met and conversed, a
great love was generated between them.
With the valour of his own arms, Rama
to a great extent
killed the immensely large and immensely
strong Vali in a battle and returned his
a country ruled by a king   a type of animal
own kingdom to him.[429] With all the apes,
Sugriva was instated in the kingdom. He

a serious promise or agreement
gave a pledge to prince Rama that he would
search out the trail. The Indras among the
a type of animal
apes were commanded by the great-souled
a large number
Sugriva. Ten crores of apes were sent in all
the directions. Among them, we got lost in
highest in degree or quality
Vindhya, supreme among mountains. We
to cause to feel extreme pain   a deep sadness
were tormented by great grief and a long
to pass by   having courage
period of time elapsed. The valiant brother
a large bird
of the king of the eagles is named Sampati.
a place where one lives
He informed us that Sita was dwelling in
the place where one lives
Ravana's abode. My relatives were overcome
a feeling of being sad   extreme suffering
come by sorrow, but I overcame the misery
to flow over and cover
that was engulfing me. I resorted to my
determination in facing danger
own valour and leapt across one hundred
yojanas. I went to the rakshasa's Ashoka-
to dress in a particular way
vana and saw her alone there. She was clad
made of a soft smooth fabric
in a faded silken garment. She was

very sad a serious promise
miserable, but was firm in her vows. I met
free from spots and stains
the unblemished one in the proper way
to get a thing by effort
and asked her everything. I obtained the
fancy item made of rare stones
jewel as a sign. Successful in the objective,
I returned. I went to Rama, who is unblemished
something that is done something that is a symbol
in his deeds. I gave him the token, the
to show very clearly
giant jewel that radiated rays. Hearing
to feel very happy
about Maithilee, he rejoiced and like an
to cause pain to
afflicted person who drinks amrita and
to get again
regains his life, he too recovered his hopes
of remaining alive. He arose and made
to combine to produce
arrangements for victory, making up his
mind to destroy Lanka. Like the fire that
destroys all the worlds, he wished to
destroy the world. Reaching the ocean,
Nala constructed a bridge. Using that
a type of animal
bridge, the army of brave apes crossed.

Nila killed Prahasta and Raghava killed Kumbhakarna. Lakshmana killed Ravana’s son and Rama himself killed Ravana. Kakutstha, the scorcher of enemies, met Shakra, Yama, Varuna and the divine sages and received boons. Having obtained the boons, he was delighted and met the apes.[430] Astride the Pushpaka vimana, he went to Kishkindha.[431] Having reached the Ganga again, he is residing in the presence of the sages. Tomorrow, when it is the conjunction of the nakshatra Pushya, without any impediments, you will see Rama.’

Hearing about the great and truthful words from Hanumat, Bharata was delighted and joined his hands in salutation.

the act of making happy sounds

With his mind rejoicing, he spoke these words. ‘What I have desired for a long time has indeed become completely fulfilled.’

Chapter 6(115)

On hearing this, Bharata, for whom truth was valour, was supremely delighted. Rejoicing, the slayer of enemy heroes commanded Shatrughna. 'To the sound of musical instruments, let pure men offer worship of extremely fragrant flowers at all the temples[432] and chaityas of the city. Let the wives of the king,[433] the advisers, the soldiers and the wives of the soldiers emerge, so that they can see Rama, whose face is like the moon.' Hearing Bharata's words, the valiant Shatrughna, the slayer of enemy heroes, divided artisans into groups of thousands and urged them.

‘Let the entire stretch up to Nandigrama be levelled. Level the low spots. Level the uneven spots. Sprinkle the entire ground with water that is as cool as ice. Let others spread parched grain and flowers everywhere. Let flags be raised along the roads of this supreme and excellent city. Before the sun rises, let all the houses be decorated. Let garlands of extremely fragrant flowers, in the five colours,[434] be strewn around. Let hundreds of men sprinkle the walls along the royal road.’

There were thousands of crazy elephants and these were decorated with gold. There were other elephants and female elephants with golden harnesses.

Yoking their chariots, excellent maharathas quickly emerged. All of Dasharatha's wives mounted vehicles. With Kousalya and Sumitra at the forefront, they emerged. The earth seemed to tremble from the sound of the hooves of the horses, the clatter of the wheels of the chariots and the noise of conch shells and drums. The entire city reached Nandigrama. There were the best among brahmanas, with dharma in their souls. There were the chiefs of the *shrenis*,[435] with all their divisions. There were ministers, with garlands and sweetmeats in their hands. In addition to the sound of conch shell and drums, there were the sounds of bards singing panegyrics. He[436] was surrounded

by all these. The one who knew about
a shoe with straps
dharma placed the noble one's sandals on
a device to protect from rain
his head. He took a white umbrella that
to make more attractive a ring or rope made of leaves
was decorated with white garlands. He
cooking tool used to stir
also took white whisks made out of hair,
suited for a purpose
decorated with gold, and appropriate for a
very thin
king. He was lean and emaciated because
to put on attractive clothes
of his fasting. He was attired in bark and
a type of animal
black antelope skin. Having already heard
about his brother's arrival, he was filled
with joy. With his advisers, the great-souled one advanced to receive Rama.

Looking towards the son of the wind
god, Bharata addressed him in these
state of not being able to trust
words. 'I hope the fickleness that char-
a type of animal
acterizes monkeys has not taken hold
of you. I cannot see the noble Kakutstha

a very hot day
Rama, the scorcher of enemies.’ Hearing
the words spoken, Hanumat replied to
determination in facing danger
Bharata, for whom truth was his valour,
showing something
in words that were indicative of deep
meaning. ‘Because of Bharadvaja’s favours,
trees that always yield fruits and flowers
a sweet food made by bees to get a thing by effort
and flow with honey have been obtained.
a low and steady noise
The sound of crazy humming bees can be
heard. O scorcher of enemies! That was
something helpful
the boon conferred by Vasava. That is how
friendly treatment of guests
hospitality, with all the qualities, was
offered to the soldiers. The terrible and
showing great happiness
joyous sound of the residents of the forest
can be heard. I think that the army of the
a type of animal to look
apes is crossing the river Gomatee. Behold.
A lot of dust has arisen in the direction of
the Valukini. I think the apes are shaking

the beautiful forest of sala trees. From a distance, the divine Pushpaka vimana can be seen. It sparkles like the moon. Using his mental powers, Brahma constructed it. Having slain Ravana and his relatives, the great-souled one obtained it through the favours of the lord of treasure. It is divine and possesses the speed of thought. The two brave Raghavas, with Vaidehi, the immensely energetic Sugriva and Vibhishana, Indra among the rakshasas, are in it.’

relating to God
to make small flashes of light
to kill
to get a thing by effort
something that is very special
feeling no fear
to a great extent

A great sound of rejoicing arose and seemed to touch the sky. Women, children, the young and the aged shouted, ‘Rama is coming.’ They descended from their chariots, elephants and horses and

to feel very happy
a vehicle pulled by horses

took to the ground. Like the moon in the sky, the men saw the vimana. Delighted, they joined their hands in salutation in Raghava's direction. They welcomed him in the proper way and worshipped Rama. Lakshmana's elder brother was on a vimana that had been constructed by Brahma with his mental powers. With long and large eyes, he was radiant, like a second wielder of the vajra. His brother, Rama, was in the front of the vimana, like the sun atop Meru. Bharata lowered his head down and worshipped him.

When the vimana touched down, Bharata, for whom truth was his valour, happily approached Rama and greeted him again. Kakutstha had seen him after a long time. Full of joy, he made Bharata rise, embraced him and placed him on his lap. The scorcher of enemies, Bharata, then happily approached Lakshmana and Vaidehi, greeted them and announced his name. Kaikeyee's son also embraced Sugriva, Jambavat, Angada, Mainda, Dvivida, Nila and Rishabha. The apes, who could assume any form at will, assumed human forms. Cheerfully, they asked Bharata about his welfare. Bharata addressed Vibhishana in words of conciliation. 'It is good fortune that this extremely difficult task has been accomplished with your help.' Shatrughna greeted Rama and Lakshmana. Full of humility, he subsequently worshipped at Sita's feet.

Rama approached his miserable mother, who was afflicted by grief. He bowed and seized her feet, delighting his mother's mind. He greeted Sumitra and the illustrious Kaikeyee. With all his mothers, he then approached the priest.[437]

Joining their hands in salutation, all the residents told Rama, 'O mighty-armed one! O extender of Kousalya's delight! Welcome.' When the citizens joined their hands in salutation, Bharata's elder brother saw that it was like an array of blooming lotuses.

Bharata, who knew about dharma, himself took Rama's sandals and inserted the feet of the Indra among men into these. Joining his hands in salutation, Bharata told Rama, 'I have protected this kingdom (a country ruled by a king) in trust and I am returning it to you. My birth has become successful today and my wishes have also been fulfilled. I have seen the king of Ayodhya return. I have taken care of your treasury (a place where money is kept), stores of grain (seeds that are used as food), the city and the army. Because of your energy, everything is ten times what it used to be.' The apes (a type of animal) and the rakshasa Vibhishana witnessed Bharata's devotion (a feeling of strong love) to his brother and heard him. They shed tears. Delighted, Raghava placed Bharata on his lap.

With the soldiers, they used that vimana to go to Bharata's hermitage (a place where one lives alone). With the soldiers, Raghava reached Bharata's hermitage. They got down from the vimana and stood on the ground, before it. Rama told the excellent vimana, 'I give you permission to go to the god Vaishravana.' Having obtained Rama's permission, the excellent vimana headed in a northward direction and went to the residence of the lord of treasures.

to get a thing by effort
toward the north
the place where someone lives
valuables hidden in a place

Like Shakra, the lord of the immortals, approaching Brihaspati, Raghava approached his own priest.[438] He pressed his feet. The valiant one sat down with him, but on a separate auspicious seat.

a name for God
a being that cannot die
leader of a religious ceremony
having courage
suggesting future success

Chapter 6(116)

Bharata, the extender of Kaikeyee's
a word used to begin a letter
delight, placed his hands in salutation
of greater age
above his head. He spoke to his elder
brother Rama, for whom truth was his
determination in facing danger
valour. 'Honouring my mother's words,
a world ruled by God
you gave me the kingdom. I have given it
back to you, just as you had given it to me.
I cannot bear this burden alone, which
to force to accept
has been imposed on me by a stronger
a male animal
bull. I am like one who is young and am
not interested in bearing this heavy load.
having success by making money
I think that this prosperous kingdom is
to suddenly break into pieces
similar to a dam being shattered by a great

flood of water. It is difficult to bridge. This
is like a donkey trying to follow the foot-
sound of a foot when placed a black bird a type of water bird
steps of a horse, or a crow that of a swan. O
a very hot day
lord! O scorcher of enemies! I am not inter-
movement made by the foot
ested in following in your footsteps. A tree
that has been planted inside one's house
may grow up and become large, extremely
the thick main stem of a tree
difficult to climb, with a large trunk and
to become completely dry
branches. Its flowers may dry up and it
may not show any flowers. Nothing may
to get a thing by effort
indeed be obtained by the person who
planted it. O mighty-armed one! I wish
a comparison of two things
to make this analogy known to you.[439] O
Indra among men! I am devoted to you
to give an order
and am your servant. Instruct me. Let the
to make holy
universe, all around, see you consecrated
to shine brightly to burn the surface of
today. Blazing in your energy, scorch like

half way through the day
the midday sun. After sleeping, awake
a loud violent noise
to the sounds of many trumpets blaring,
thing that wraps around
the sounds of girdles and anklets and the
sweet sounds of singing. As long as the
to turn around a center point
wheel revolves[440] and as long as the earth
one who has power and control
is here, may you be the lord of everything
large in size or amount
on this extensive earth.'

Hearing Bharata's words, Rama, the
the winner
victor over enemy cities, accepted these
suggesting future success
words and sat down on an auspicious
seat. Following Shatrughna's words,
highly trained or skilled hair on a man's cheeks
accomplished tenders of the beard,[441] who
were pleasant in the use of their hands,
moving very fast
swiftly surrounded Raghava. Bharata, the
to a great extent
immensely strong Lakshmana, Sugriva,
a type of animal
Indra among the apes, and Vibhishana,
Indra of the rakshasas, bathed first. The

twisted in an ugly way
matted hair was cleaned. He bathed and
substance applied on the skin
wore colourful garlands, with unguents
to make dirty
smeared. Donning extremely expensive
piece of clothing to shine brightly the state of being successful
garments, he blazed in his prosperity. The
having courage people from one's family
valiant extender of the lineage of the Iksh-
vakus[442] arranged for the personal care of
having success by making money
Rama and the prosperous Lakshmana. All
of Dasharatha's wives arranged for Sita's
personal care. Those spirited ones also
made themselves look beautiful. Kousalya,
showing love
delighted and affectionate towards her
son, also took care to make all the other
wives of the Raghavas[443] look beautiful.

driver of a vehicle driven by horse
On Shatrughna's words, the charioteer
to connect by a bar
named Sumantra yoked a chariot that was
beautiful in all its parts. The chariot was
produced by the sun's heat
like the divine solar disc. On seeing it, the

mighty-armed Rama, for whom truth was
determination in facing danger leader of a religious ceremony
valour, mounted it. Placing the priest at
the most important part
the forefront, King Dasharatha’s advisers
prepared everything properly in Ayodhya.
They consulted about the conduct, so that
having success by making money
the city might become prosperous. ‘Arrange
a commitment to a purpose
everything for the consecration so
that the great-souled one becomes worthy
the benefit of one
of victory. For Rama’s sake, you should
suggesting future success
perform everything in an auspicious
manner.’ In this way, all the ministers requested
to combine to produce
the priest. Making up their minds
to rise from a hidden place
to see Rama, they then quickly emerged
from the city. Like the one with the thousand
a type of brown color
eyes on a chariot yoked to tawny
free from spots and stains
horses, the unblemished Rama mounted
highest in degree or quality
the chariot and left for the supreme city.

tool used to control an animal
Bharata seized the reins and Shatrughna
a device to protect from rain
grasped the umbrella. Lakshmana fanned
cooking tool used to stir one who has power and control
the whisk atop his head. Sugriva, lord of
a type of animal to see and identify
the apes, held a whisk that was made out
of white hair. Vibhishana, Indra among
the rakshasas, held another one that was
like the moon. Large numbers of rishis,
the gods and large numbers of Maruts
praised Rama from the sky and the sweet
sounds of these were heard. There was an
elephant named Shatrunjaya and it was
to a great extent
like a mountain. The immensely energetic
Sugriva, lord of the apes, mounted this.
The apes proceeded on nine thousand
elephants. They assumed the forms of
to make more attractive
humans and adorned themselves in all
way to make a thing attractive
the ornaments. There was the sound of

conch shells being blown and drums were sounded.

The tigers among men went to the city that was garlanded with mansions. They[444] saw the atiratha Raghava arrive, radiant in form, on a chariot, with attendants in front. They honoured Kakutstha and were greeted back by Rama. As he was surrounded by his brothers, they followed the great-souled one. Surrounded by advisers, brahmanas and ordinary people, like the moon by nakshatras, Rama blazed in his prosperity. Minstrels proceeded in front, with *svastika*s[445] in their hands. Trumpets were sounded rhythmically. They surrounded him and proceeded, chanting auspicious songs. Maidens and

brahmanas proceeded in front, with gold-
seeds that are used as food
hued unhusked grain in their hands. There
a sugar sweet
were also men holding sweetmeats. Rama
told the ministers about his friendship
with Sugriva, the powers of the son of
a type of animal
the wind god and the deeds of the apes.
On hearing this, the residents of the city
to amaze
of Ayodhya were astounded. Having told
them this, Rama entered Ayodhya, full of
happy and healthy people, surrounded by
the apes. In every house, the residents of
suggesting future success
the city raised auspicious flags.

the official home of a king
He entered the beautiful palace, his
the place where one lives
father's residence and the abode of the
Ikshvakus. The great-souled one reached
and entered his father's residence. He
to meet a new arrival
greeted Kousalya, Sumitra and Kaikeyee.

The prince, the descendant of the Raghu lineage, spoke to Bharata, supreme among those who followed dharma, in sweet words full of meaning. ‘This excellent residence has a large Ashokavana. It is full of pearls and lapis lazuli. Make Sugriva stay here.’ Hearing his words, Bharata, for whom truth was his valour, took Sugriva by the hands and entered that residence. They entered and urged by Shatrughna, oil lamps, couches and spreads were quickly brought. Raghava’s immensely energetic younger brother spoke to Sugriva, ‘O lord! Command the messengers about Rama’s consecration.’ Sugriva quickly gave four Indras among apes four pots that were decorated with all kinds of jewels. ‘O apes!

In the morning, go to the four oceans
and collect water and fill these pots. Act
according to my command.’ The great-
a type of animal to look or be like
souled apes, who resembled elephants,
moving very fast
were addressed in this way. As swift as
Garuda, they quickly leapt up into the sky.
Jambavat, Hanumat, the ape Vegadarshi
and Rishabha filled and brought four
in the number five position
pots of water. They brought a fifth pot,
filled with water from one hundred
rivers. Sushena,[446] full of spirit, brought
to make more attractive fancy item made of rare stones
a pot, decorated with all kinds of jewels,
filled with water from the eastern ocean.
Rishabha swiftly brought water from the
southern ocean. Gavaya brought water
from the great western ocean and covered
a wood with a pleasant smell
the water in the golden pot with red san-

dalwood powder and *karpura*.[447] The one who was like the wind god in valour, the one who was like Garuda and the wind in valour[448] quickly brought cool water from the northern ocean in a large pot that was decorated with jewels.

dry matter made of tiny pieces
determination in facing danger
to make more attractive

For the sake of Rama's consecration, with the advisers, Shatrughna reported this to the supreme priest and his well-wishers. With the brahmanas, the aged Vasishtha proceeded. With Sita, he asked Rama to sit down on a seat encrusted with gems. Vasishtha, Vamadeva, Jabali, Kashyapa, Katyayana, Suyajna, Goutama and Vijaya sprinkled the tiger among men with water, just as the Vasus did to Vasava, the one with the thousand eyes. The offici-

the benefit of one
a commitment to a purpose
highest in degree or quality
to cover with a hard layer
a cut and shined stone
drop or spread small amounts
perform duties at a ceremony

leader of a religious ceremony
ating priests who were brahmanas did this
girl who is not married
first. They were then followed by maidens,
one who fights in battles
ministers, warriors and merchants, who
to make holy
cheerfully consecrated him too, with the
liquid of fruits or vegetables
juices of all the herbs, while the gods were
one who protects something
stationed in the sky. The four guardians of
the world were there, with all the gods.
suggesting future success
Shatrughna held a white and auspicious
a device to protect from rain a type of animal
umbrella. Sugriva, lord of the apes, held a
cooking tool used to stir
whisk made out of white hair, while Vibhishana,
Indra among the rakshasas, held
another one that was like the moon. Urged
by Vasava, Vayu gave Raghava a golden
a ring or rope made of leaves
garland that blazed in form and was made
a type of flowering plant
out of one hundred lotuses. Urged by
Shakra, he also gave the Indra among men
an item worn around the neck a white ball used as jewelry
a necklace made out of pearls. It was

encrusted with all the jewels and was decorated with gems and jewels. At the well-deserved consecration of the intelligent Rama, divine gandharvas sang and large numbers of apsaras danced. The earth was full of succulent grain. The trees were full of fruits and fragrant flowers. This is what happened at the festivities for Raghava. The bull among men first gave brahmanas one hundred bulls and followed it up with one hundred thousand horses and also cows with calves. Raghava also gave brahmanas thirty crores of gold,[449] many kinds of ornaments and extremely expensive garments. The bull among men gave Sugriva a divine garland. It was golden, studded with gems and

to look or be like a visible line of light
resembled the rays of the sun. He gave the
a piece of jewelry for the arm
patient Angada, Vali's son, a bracelet that
a cut and shined stone
was colourful with lapis lazuli and gems
to make more attractive
and was decorated with diamonds and
a valuable stone
jewels. Rama gave Sita an excellent neck-
an item worn around the neck
lace made out of pearls. It was decorated
fancy item made of rare stones
with the best of jewels and was like the
a line of light from a source
beams of the moon. While Vaidehi looked
having an attractive quality
on, he gave Vayu's son a radiant and divine
piece of clothing suggesting future success
garment and auspicious ornaments. While
a type of animal
all the apes and her husband repeatedly
to remove
looked on, Janaka's daughter took off her
necklace.[450] Since he[451] knew about signs,
he looked at Janaka's daughter and spoke to
to a great extent having good luck
her. 'O immensely fortunate one! O beauti-
ful one! Give this necklace to whoever you
are satisfied with. He has always possessed

manliness, valour, intelligence and other qualities. Give it to Vayu's son.' The dark-eyed one gave the necklace to Vayu's son. Wearing that necklace, Hanumat, bull among apes, was radiant. It was as white and pure as the moon and he looked like a mountain with white clouds. Glancing towards Mainda, Dvivida and Nila, the scorcher of enemies, the lord of the earth, gave them all the objects of desire. He honoured all the aged apes and all the other bulls among the apes, as they deserved, and gave them garments and ornaments. All of them were worshipped, as they deserved, with all the desired ornaments. Delighted, all of them returned to wherever they had come from.

Full of great joy, the extremely generous Raghava ruled. Rama knew about dharma and was devoted to dharma. He told Lakshmana, 'O one who knows about dharma! Remain here with me. This earth has been powerfully ruled by former kings and the burden has been borne by our forefathers. You are like me. Be the heir apparent and bear this burden with me.' Though he repeatedly entreated Soumitri with all his soul, Soumitri did not accept this assignment. At this, the great-souled one instated Bharata as the heir apparent. Raghava, with dharma in his soul, obtained that excellent kingdom. With his well-wishers, brothers and relatives, he performed many kinds of rites and sac-

a male animal
rifices. The bull among kings performed
poundarika, ashvamedha, vajapeya and
giving up something one wants
many other sacrifices. Raghava ruled
a country ruled by a king
the kingdom for ten thousand years. He
to give up what one wants
sacrificed excellent horses at one hundred
ashvamedha sacrifices and gave
very large in amount
away copious quantities of dakshina.
The powerful one possessed arms that
part of the leg above the knee
stretched all the way down to his thighs.
He had broad shoulders. With Lakshmana
one who is guided by another
as his follower, Rama ruled the earth.
As long as Rama ruled the kingdom, no
to express sadness
widows lamented. There was no fear from
living by eating animals
predatory beasts. There was no fear on
criminal who attacks to steal
account of disease. There were no bandits
in the world. No one suffered from lack of
good things that are available
riches. The aged did not have to perform

funeral (a ceremony held after a death) rites for the young.[452] Everyone was cheerful (showing happiness). Everyone was devoted to dharma. They looked towards Rama and did not cause violence towards each other. As long as Rama ruled the kingdom (a country ruled by a king), people were without disease and devoid of sorrow (a feeling of being sad). They lived for one thousand years and had one thousand sons. The trees extended their trunks (the thick main stem of a tree) and always had flowers. They always had fruit. The rain showered down at the right time. The breeze (a gentle wind) had a pleasant touch. People were satisfied with their own tasks and performed their own duties. As long as Rama ruled, there was no falsehood (a lie or inaccuracy) in the subjects and they were devoted to dharma. All of them possessed the qualities and all of

them were devoted to dharma. Rama ruled
a country ruled by a king
the kingdom for ten thousand years.

This ends Yuddha Kanda.

CHAPTER SEVEN

Uttara Kanda

Sarga (1): 27 *shloka*s

Sarga (2): 29 *shloka*s

Sarga (3): 31 *shloka*s

Sarga (4): 31 *shloka*s

Sarga (5): 41 *shloka*s

Sarga (6): 55 *shloka*s

Sarga (7): 50 *shloka*s

Sarga (8): 25 *shloka*s

Sarga (9): 37 *shloka*s

Sarga (10): 42 *shloka*s

Sarga (11): 41 *shloka*s

Sarga (12): 29 *shloka*s

Sarga (13): 39 *shloka*s

Sarga (14): 25 *shloka*s

Sarga (15): 31 *shloka*s

Sarga (16): 31 *shloka*s

Sarga (17): 31 *shloka*s

Sarga (18): 33 *shloka*s

Sarga (19): 26 *shloka*s

Sarga (20): 25 *shloka*s

Sarga (21): 29 *shloka*s

Sarga (22): 43 *shloka*s

Sarga (23): 46 *shloka*s

Sarga (24): 35 *shloka*s

Sarga (25): 50 *shloka*s

Sarga (26): 47 *shloka*s

Sarga (27): 42 *shloka*s

Sarga (28): 46 *shloka*s

Sarga (29): 40 *shloka*s

Sarga (30): 42 *shloka*s

Sarga (31): 40 *shloka*s

Sarga (32): 72 *shloka*s

Sarga (33): 23 *shloka*s

Sarga (34): 44 *shloka*s

Sarga (35): 65 *shloka*s

Sarga (36): 46 *shloka*s

Sarga (37): 14 *shloka*s

Sarga (38): 17 *shloka*s

Sarga (39): 24 *shloka*s

Sarga (40): 18 *shloka*s

Sarga (41): 27 *shloka*s

Sarga (42): 23 *shloka*s

Sarga (43): 19 *shloka*s

Sarga (44): 22 *shloka*s

Sarga (45): 28 *shloka*s

Sarga (46): 18 *shloka*s

Sarga (47): 18 *shloka*s

Sarga (48): 20 *shloka*s

Sarga (49): 18 *shloka*s

Sarga (50): 20 *shloka*s

Sarga (51): 16 *shloka*s

Sarga (52): 16 *shloka*s

Sarga (53): 23 *shloka*s

Sarga (54): 21 *shloka*s

Sarga (55): 20 *shloka*s

Sarga (56): 17 *shloka*s

Sarga (57): 35 *shloka*s

Sarga (58): 14 *shloka*s

Sarga (59): 23 *shloka*s

Sarga (60): 19 *shloka*s

Sarga (61): 38 *shloka*s

Sarga (62): 14 *shloka*s

Sarga (63): 17 *shloka*s

Sarga (64): 15 *shloka*s

Sarga (65): 26 *shloka*s

Sarga (66): 17 *shloka*s

Sarga (67): 18 *shloka*s

Sarga (68): 17 *shloka*s

Sarga (69): 27 *shloka*s

Sarga (70): 19 *shloka*s

Sarga (71): 17 *shloka*s

Sarga (72): 21 *shloka*s

Sarga (73): 19 *shloka*s

Sarga (74): 19 *shloka*s

Sarga (75): 18 *shloka*s

Sarga (76): 22 *shloka*s

Sarga (77): 19 *shloka*s

Sarga (78): 29 *shloka*s

Sarga (79): 24 *shloka*s

Sarga (80): 25 *shloka*s

Sarga (81): 24 *shloka*s

Sarga (82): 19 *shloka*s

Sarga (83): 16 *shloka*s

Sarga (84): 16 *shloka*s

Sarga (85): 23 *shloka*s

Sarga (86): 16 *shloka*s

Sarga (87): 20 *shloka*s

Sarga (88): 20 *shloka*s

Sarga (89): 15 *shloka*s

Sarga (90): 25 *shloka*s

Sarga (91): 16 *shloka*s

Sarga (92): 17 *shloka*s

Sarga (93): 17 *shloka*s

Sarga (94): 19 *shloka*s

Sarga (95): 18 *shloka*s

Sarga (96): 18 *shloka*s

Sarga (97): 20 *shloka*s

Sarga (98): 26 *shloka*s

Sarga (99): 18 *shloka*s

Sarga (100): 26 *shloka*s

Chapter 7(1)

to kill
When the rakshasas had been slain
to get a thing by effort
and Rama had obtained the kingdom, all
to greet good luck
the rishis came to congratulate Raghava.
Koushika, Yavakrita, Raibha, Chyavana,
and Medhatithi's son, Kanva—these
to exist or be present
were the ones who resided in the eastern
admired for past achievements
direction. Svastyatreya, the illustrious
Namuchi, Pramuchi and Agastya were the
ones who came from the southern direction.
Prishadgu, Kavasha, Dhoumya and
the great rishi, Roudreya, were the ones
one who accepts teachings
who came with their disciples, from the
western direction. Vasishtha, Kashyapa,

Atri, Vishvamitra, Goutama, Jamadagni and Bharadvaja—there were these seven maharshis.[453] Those great-souled ones reached Raghava's residence, radiant as the fire, and waited for the *pratihara*.[454] Following their words, the great-souled pratihara quickly went. He swiftly entered and approached Raghava. He suddenly saw Rama, who was like the full moon when it has arisen, and told him that Agastya and the other rishis had arrived. The king was like the rising sun in his radiance. Hearing that the sages had come, he told the gatekeeper to ensure they were comfortable and to make them enter. On seeing the sages arrive, Rama stood up and joined his hands in salutation. He con-

to meet a new arrival
trolled himself, greeted them and offered
a male animal
them seats. Those bulls among rishis sat
down, as they deserved, on comfortable
seats with golden and colourful spreads.
a government program to help poor
Rama asked them about their welfare,
one who accepts teachings
together with that of their disciples and
a friend
their companions.

The maharshis, who knew about the
Vedas, addressed Rama in these words.
someone related to one in the past people from one's family
'O descendant of the Raghu lineage! We
are well in every possible way. It is good
a lucky state
fortune that we see you are well, having
to kill
slain your enemies. O Rama! We no longer
one who has power and control
suffer from the burden of Ravana, lord
of the rakshasas. There is no doubt that
to take control of
you can conquer the three worlds with
a weapon used for shooting
your bow. O Rama! It is good fortune

that you killed Ravana, with his sons and
a lucky state
grandsons. It is good fortune that we see
having won a victory
you victorious today, with your wife. It
is good fortune that Prahasta, Vikata,
impossible to defeat
Virupaksha, Mahodara and the invincible
someone who wanders in life
Akampana, the roamers in the night,
have been killed by you. O Rama!
extremely large
Kumbhakarna was gigantic in size and there
was no one as large as him in this world.
It is good fortune that you brought him
down in the battle. It is good fortune that
the Indra among rakshasas turned up to
a fight between two people
have a duel with you. The gods could not
kill him, but you were victorious over him.
However, Ravana's defeat in the encounter
was hardly surprising. After all, it is good
fortune that you killed Ravana's son, when

a fight between two people
he turned up to have a duel with you. O
feeling no fear
mighty-armed one! O brave one! It is good
a lucky state
fortune that you could free yourself from
the enemy of the gods, who was like Death.
friendly and pleasant
You were victorious. O amiable one! On
hearing that Indrajit had been killed, we
to surprise and confuse
were amazed. All the creatures found it
to mention
impossible to kill him. He could invoke
great maya in a battle. O brave one! O amiable
relating to religion
one! You gave us something sacred.
As dakshina, you gave us freedom from
fear. O Kakutstha! O afflicter of enemies! It
to become very successful
is good fortune that you are prospering in
your victory.'

to amaze
Rama was greatly astounded. He
a word used to begin a letter
joined his hands in salutation and said,
having courage
'Passing over the two immensely valiant

Kumbhakarna and Ravana, the roamer in the night, why are you praising Ravana's son? Passing over the immensely valiant Mahodara, Prahasta and the rakshasa Virupaksha, why are you praising Ravana's son? What were his powers? What was his strength and his valour? What was the reason for his being superior to Ravana? If I am capable of hearing it, if you are indeed capable of telling me and if this is not a secret account, I wish to hear the story. How did he defeat Shakra and how did he obtain a boon?'

someone who wanders in life

having courage

determination in facing danger

better than other people

something helpful

Chapter 7(2)

Hearing the words of the great-souled Raghava, the immensely energetic Kumbhayoni[455] spoke these words. 'O king! Hear about his conduct and about his great energy and strength, about how he killed enemies in battle, though enemies couldn't kill him. O Raghava! However, I will start by telling you about Ravana's lineage and birth. I will tell you about how a boon was bestowed on him. O Rama! Earlier, in krita yuga, the lord Prajapati[456] had a son. He was a brahmana rishi named Pulastya and he was like the grandfather

to tell one about
himself. It is impossible to recount the
qualities about his conduct in following
dharma. One can only say that he was
Prajapati's son and mention his name. To
observe dharma, he went to the slopes of
a male animal
the large mountain, Meru. The bull among
a person who is very wise a place where one lives alone
sages went to Trinavindu's hermitage and
to exist or be present
resided there. The one with dharma in his
a simple and plain thing
soul performed austerities there. He stud-
girl who is not married
ied and controlled his senses. But maidens
went to that hermitage and created ob-
a barrier
structions. They were the maidens of gods
a large snake
and serpents, daughters of royal sages and
apsaras. They went to that region and
sported there. The objects of desire of all
the seasons were present there and the
a small group of trees
grove was beautiful. Those maidens

always went to that region and sported.
to a great extent a person who is very wise
The immensely energetic and great sage
became angry and said, “Anyone who
comes within my range of vision will
become pregnant.” They returned after
hearing the great-souled one’s words.
to use rude words
Scared of the brahmana’s curse, they did
not go to that region again. However, the
daughter of the royal sage, Trinavindu,
had not heard this. Not scared at all, she
a place where one lives alone
went to that hermitage and began to roam
around. At that time, the great rishi who
was Prajapati’s son was studying there.
a simple and plain thing
Because of his austerities, he was radiant
to shine brightly
and blazed. She heard the sounds of the
to say many times in a pattern
Vedas being chanted and she saw the store
of austerities. Her body turned pale and

the signs of her being pregnant were
clearly visible. On seeing her form, she
afraid or nervous
became greatly anxious. “How did this
to become aware of
happen?” Finding out her state, she went
and stood before her father. Seeing her in
that state, Trinavindu asked, “How have
you come to assume a form like this?” The
girl who is not married
maiden was distressed. She joined her
a word used to begin a letter
hands in salutation and spoke to the store
a simple and plain thing
of austerities.[457] “O father! I do not know
the reason why my form has become like
this. However, earlier, I was searching for
my friends and went alone to maharshi
a place where one lives alone
Pulastya’s hermitage. But when I went to
to wash
the hermitage of the one with the cleansed
soul, I did not see any of my friends there.
being very badly formed
Seeing my distorted form, I came here.”

a person who is very wise to impress or surprise
The royal sage, Trinavindu, dazzled in
a quality of happiness a simple and plain thing
radiance because of his austerities. Meditating,
to notice
the rishi perceived the act which
a result
led to this consequence. He got to know
evil words causing bad luck
about the curse that the maharshi with the
to wash to force to accept
cleansed soul had imposed. Taking his
daughter with him, he went to Pulastya
admired for past achievements
and addressed him thus. "O illustrious
to make more attractive
one! My daughter is adorned with her own
qualities. O maharshi! I am myself offering
gifts given to the poor
her to you as alms. Accept her. When you
engage in austerities, your senses will
to tire out completely
become exhausted. There is no doubt that
with commitment
she will always serve you devotedly."
Hearing the words of the royal sage who
followed dharma, the brahmana agreed
girl who is not married
and accepted the maiden. Having given

a place where one lives alone
her away, the king went to his own hermitage.
not married
Since then, the maiden resided there
and satisfied her husband with her qualities.
to a great extent
The immensely energetic one was
pleased and addressed her in these words.
having good luck
“O fortunate one! You possess an abundance
a large amount
of qualities and I am pleased with
you. Therefore, I will now grant you a son
who will be like me in qualities. He will
people from one's family
extend both lineages and will be famous as
to say many times in a pattern
Poulastya. You heard me chanting the
Vedas. Therefore, there is no doubt that his
name will be Vishrava.”[458] Thus addressed,
girl who is not married
the maiden was delighted in her inner
soul. Within a short period of time, that
daughter had a son named Vishrava.[459] He
quality of being without stain
was full of purity and dharma and was

a male animal
famous in the three worlds. Vishrava, bull
a person who is very wise a simple and plain thing
among sages, observed austerities, just like
his father.’

Chapter 7(3)

Within a short period of time, Vishrava, Pulastya's son and bull among sages, started to perform austerities, just like his father. He was truthful, accomplished, devoted to studying, pure, always devoted to dharma, unattached to all objects of pleasure and possessed good conduct. On knowing about his good conduct, the great rishi, Bharadvaja, bestowed his own daughter, Devavarnini, on Vishrava as a wife. Vishrava, bull among sages, was filled with great delight. Following dharma, he accepted Bharadvaja's daugh-

a person who is very wise
a simple and plain thing
telling the truth
to succeed in doing
not joined to another building
to give as a gift

ter. The one with dharma in his soul had an energetic son who was extraordinary, possessing all the qualities of a brahmana. When he was born, his paternal grandfather[460] was extremely happy. With the other celestial rishis, he happily gave him a name. "Since he is Vishrava's son and is like Vishrava himself, he will therefore be known by the name of Vaishravana." The immensely energetic Vaishravana began to grow up in that hermitage, like a fire into which oblations have been offered. While he was in that hermitage, the great-souled one arrived at the determination, "Since dharma is the supreme objective, I will also control myself and follow dharma." In the great forest, he tormented

a simple and plain thing
himself through austerities for one thousand
an act done in the same way
years. He followed the rituals for a
full one thousand years. He lived only on
water, he survived only on air, or he ate
nothing. In this way, he passed one thousand
years as if it was only one year. With
having or showing a lot of energy
large numbers of extremely energetic gods
and with Indra, Brahma went to the
a place where one lives alone
hermitage and spoke these words. “O child!
a serious promise
O one who is good in vows! I am pleased
something that is done something helpful
with your deeds. Ask for a boon. It is my
having good luck
view that you are fortunate and deserve to
be granted a boon.” The grandfather was in
front of him and Vaishravana replied, “O
admired for past achievements one who protects something
illustrious one! I wish to be a guardian of
valuables hidden in a place
the world and look after all treasures.”

Content in his mind and happy, with the

large number of gods, Brahma told Vaishravana that he agreed to this. “After Yama, Indra and Varuna, I was about to create a fourth guardian of the world. That is the status you have asked for. O one who knows about dharma! Therefore, go and become Dhanesha.[461] From now, you will become a fourth, after Yama, Indra and Varuna. This Pushpaka vimana is like the sun. Accept this as a vehicle you can move around in, so that you can travel just as the gods do. May you be fortunate. All of us will return to wherever we came from. O son! Having granted you a great boon, we have also become successful.”

‘With Brahma at the forefront, all the gods left through the sky. Dhanesha went to his father and bowed down in humility, addressing him in these words. “O illustrious one! I have obtained a boon from the one who was generated from a lotus.[462] O lord! However, Prajapati has not indicated a place for me to live in. O illustrious one! O lord! Therefore, search out and indicate a residence for me, so that no suffering of any type is caused to any being there.” Thus addressed by his son, Vishrava, bull among sages, replied in these words. “O one who knows about dharma! O one who is learned about dharma! Listen. Vishvakarma constructed a beautiful city named Lanka for the rakshasas to reside in. It is like Indra’s Amaravati. It is a beautiful city, with turrets made out of gold

Chapter 7(6)

‘The gods and the rishis, the stores of
a simple and plain thing to kill in a violent way
austerities, were slaughtered by them.
to cause pain to a deep sadness
Afflicted by grief, they went and sought
shelter from danger
refuge with Maheshvara, the god of the
gods. They approached Kamari,[490] Tripurari,[491]
the one with the three eyes. The
a word used to begin a letter
gods joined their hands in salutation.
to have a speech problem
Suffering from fear, they stuttered in their
admired for past achievements
words. “O illustrious one! O one who
thing that prevents progress
causes an impediment to enemies! Sukesha’s
something helpful
sons, having obtained a boon from
difficulty
the grandfather, face no hurdles. O lord of
to treat in a mean way
subjects! They are oppressing all the

shelter from danger
subjects. O one who provides a refuge!
They have destroyed our refuges and our
a place where one lives alone
hermitages. They have driven Shakra away
the place where God lives
from heaven and are sporting in heaven,
like Shakra. O god! The rakshasas are
showing a lack of respect something helpful
insolent because of the boon and say, 'I am
Vishnu.' 'I am Rudra.' 'I am Brahma.' 'I am
the king of the gods.' 'I am Yama.' 'I am
Varuna.' 'I am the moon god.' 'I am the sun
impossible to defeat to block
god.' Invincible in battle, they obstruct all
those who advance in front of them. O god!
to cause pain to
That is the reason we are afflicted by fear.
You should grant us freedom from fear.
not showing a successful future to kill
Assume an inauspicious form[492] and slay
sharp point on plant stems
the thorns of the gods." Thus addressed by
one who has power and control
all the gods, Kapardi Nilalohita,[493] the lord
of large numbers of gods, took Sukesha's

to kill
side and said, “I will not slay them. Those
asuras cannot be killed by me. However, I
advice given to one
will counsel you about how they can be
a male animal
killed. O bulls among the gods! Place the
the most important part
following kind of effort at the forefront. Go
shelter from danger one who has power and control
and seek refuge with Vishnu. That lord
will slay them.” At this, they praised Ma-
to make
heshvara, uttering sounds of victory.
to cause pain to
Afflicted by fear on account of those who
to go to without a purpose
roamed around in the night, they ap-
proached Vishnu. With a great deal of
to bend to greet or show respect
respect, they bowed down before the god
a type of sea creature
who holds the conch shell and the chakra.
Scared and suffering from Sukesha’s sons,
they spoke these words. “O god! Sukesha’s
three sons are like the three fires. Because
something helpful to get a thing by effort
of the boon they obtained, they attacked us

to remove
and took away our positions. There is an
impossible to pass through
impenetrable city named Lanka and it is
the highest point
located on the summit of Trikuta. Based
someone who wanders in life to treat in a mean way
there, those roamers in the night oppress
all of us. O Madhusudana! Therefore, for
to kill
bringing us pleasure, slay them. Their
a type of flowering plant
faces are like lotuses. Use your chakra to
to cut off
sever them and offer them to Yama. We are
to make a thing go away or end
scared and there is no one who can dispel
our fear like you. O god! Destroy our fear,
small drops of water
the way the sun destroys mist." Janardana,
the god of the gods, was addressed by the
gods in this way. The one who grants
freedom from fear, the one who offers fear
to the enemy, replied to the gods. "I know
showing a lack of respect
the rakshasa Sukesha. He is insolent because
something helpful
of the boon he has received from

Ishana.[494] I know Malyavat, the eldest among the sons. I will slay the worst among the rakshasas. They have transgressed all agreements. O gods! I will kill them in a battle. Be without anxiety." All the gods were addressed in this way by Vishnu. They praised Janardana, the lord Vishnu. Happy, they returned to their residences.

'Malyavat, the roamer in the night, heard about the efforts made by the gods. He addressed his two brave brothers in these words. "The immortals and the rishis assembled and went to Shankara. Desiring our deaths, they addressed the one with the three eyes in these words. 'O god! Sukesha's sons have become strong because they obtained a boon. At every step, they assume terrible forms and are engaged in obstructing us. O Uma's lord! We have been overcome by those rakshasas and are incapacitated. Because of those evil-souled ones, we are scared of remaining in our own residences. O three-eyed one! Therefore, for our benefit, slay them. O supreme among those who strike! Burn those rakshasas down with your *humkara*.'[495] The slayer of Andhaka[496] heard the words spoken by the gods. He touched his head with his hand and addressed them in these words. 'O gods! Sukesha's sons cannot be slain by me in a battle. However, I will counsel you about how they can be killed. Janardana holds the

a type of sea creature
chakra and the conch shell in his hand. He
to put on attractive clothes piece of clothing to kill
is attired in a yellow garment. He will slay
shelter from danger
them in a battle. Resort to that refuge.'

They heard what they desired from Hara
to meet a new arrival
and greeted Kamari. They went to Narayana's
the place where someone lives
residence and told him everything.

At this, Narayana spoke to the gods, with
the most important part
Indra at the forefront. 'O gods! Do not
fear of what might happen
suffer from anxiety. I will slay the enemies
a male animal
of the gods.' O bulls among rakshasas! The
to cause pain to
gods are afflicted by fear and Hari has
to promise in a formal way
pledged to kill us. Therefore, think about
extreme suffering
what is best. Narayana has caused misery
to defeat completely
by vanquishing Hiranyakashipu, Mrityu
and other enemies of the gods. He desires
to kill us." Hearing Malyavat's words, Mali
of greater age
and Sumali replied to their elder brother,

like the two Ashvins[497] speaking to Vasava. "We have studied, donated at sacrifices and protected our prosperity. We have obtained health and long lifespans. We are established in our own dharma. The ocean that is the gods cannot be agitated, but with innumerable weapons, we have immersed ourselves in that. We have always vanquished the gods in battles. Death has no fear for us. Narayana, Rudra, Shakra and Yama are always scared of standing in front of us. O lord of the rakshasas! There is no crime we have committed towards Vishnu. Vishnu's mind is disturbed because of the crimes we have committed towards the gods. Therefore, let us arise and surround ourselves with all the soldiers. Let us kill the gods. This taint has arisen because of them." Mali and Sumali said this to the lord Malyavat, their elder brother.

'All the rakshasas announced the preparations. They angrily emerged to fight, like Jambha,[498] Vritra and Bala. They were astride chariots, Indras among elephants and horses that were as large as mountains. Their mounts were donkeys, bulls, camels, dolphins, serpents, makaras, tortoises, fish, birds that were like Garuda, lions, tigers, boars, *srimaras* and *chamaras*.[499] Proud of their valour, all the rakshasas left Lanka. To fight, the enemies of the gods left for the world of the gods. All the other residents of Lanka saw that

Lanka’s destruction was imminent. All the creatures saw reason for fear and were mentally disturbed. Fearful and ominous portents manifested themselves on earth and in the sky, signifying the swift destruction of the Indras among the rakshasas. Clouds showered down bones and warm blood. The ocean crossed its shoreline and mountains moved. Thousands of bhutas were tormented and danced, laughing out aloud in voices like the thundering of clouds. Large flocks of vultures, emitting flames from their mouths, circled among the rakshasas, like the wheel of time. The rakshasas were proud of their strength and paid no attention to these great portents. Entangled in the noose of

happening very soon
being afraid
a sign of a future event
to be a sign of
a coast
to cause to feel extreme pain
out loud
to make a loud sound
a bird that eats dead animals
to send out from a source
deeply involved

to move back to avoid danger
death, they did not retreat from their journey.
someone who wanders in life — to burn brightly
The roamers in the night, blazing like
of giving up something
sacrificial fires, placed Malyavat, Mali and
the most important part — to represent
Sumali at their forefront. Like embodied
shelter from danger
creatures seeking refuge with the Creator,
all of them sought refuge with Malyavat,
who was like Mount Malyavat. The army
to make a sound like an animal
of Indras among the rakshasas roared like
closely set together
a large and dense cloud. Desiring victory
and commanded by Mali, they went to the
one who delivers a message
world of the gods. Through messengers of
one who has power and control
the gods, the lord Narayana heard about
the preparations made by the rakshasas
to hold so one is ready to use
and made up his mind to fight. Wielding
a type of weapon
a chakra, a sword and excellent weapons,
he advanced towards the soldiers of the
enemies of the gods. Gods, siddhas, rishis,

a large snake
giant serpents, best among gandharvas
and apsaras sung his praises. The wind
to turn quickly and suddenly
generated from Suparna's wings whirled
to suddenly break into pieces
around and shattered the weapons in
that army of the king of the rakshasas. It
to look or be like
resembled a dark and large mountain and
to shake due to fear someone who wanders in life
it stared to quake. Thousands of roamers
in the night surrounded Madhava and
to go through with force
pierced him with supreme weapons that
to spread over a surface
were sharp and smeared with flesh and
blood. Their forms were like the fire of
destruction that comes at the end of a yuga.'

Chapter 7(7)

to make a sound like an animal
‘The rakshasas roared like clouds and
approached the mountain that was Nara-
a large amount of something
yana. They showered down torrents of
a long pointed weapon
arrows, like clouds pouring down on
mountains. Vishnu was dark blue and
someone who wanders in life
those excellent roamers in the night were
also dark blue. It seemed as if clouds were
to see and identify
showering down on a mountain made out
solution for cleaning the eye
of dark collyrium. The arrows released
to go through something
from the rakshasa bows penetrated Hari,
an insect that destroys crops
like locusts on a field, gnats on a mountain,
makaras in the ocean and creatures
moving very fast
around a pot of amrita. They were as swift

as the vajra and the wind. It was as if the destruction of the worlds had arrived. Chariot riders were on chariots. Elephant riders were mounted on the tops of elephants. Horse riders used excellent horses. Others were on foot or in the sky. Those Indras among rakshasas were like mountains and used hundreds of arrows, swords and spears. Like a brahmana undertaking *pranayama*,[500] Hari seemed to lose his breath. In that great battle, like a giant whale attacked by fish, he was struck all over his body by the roamers in the night. He used the Sharnga bow against the rakshasas. He stretched the bow all the way back and shot arrows that were as swift as thought, with faces like the vajra.

a vehicle pulled by horses
a long pointed weapon
a weapon with a sharp tip
a large sea animal
someone who wanders in life
a weapon used for shooting
moving very fast

to suddenly break into pieces
Vishnu shattered hundreds and thousands
lacking in some part
into fragments as small as sesamum seeds.
Like a rising wind drives away clouds, that
a long pointed weapon
shower of arrows drove them away.
Purushottama then blew on his giant
a type of sea creature
conch shell, Panchajanya. This king of
conch shells was born from the water and
Hari blew on it with all his strength. There
a loud low sound to make a loud sound
was a terrible roar, like a cloud thundering
at the end of a yuga. The sound of that king
to cause to be very scared
of conch shells terrified the rakshasas, like
a phase of sexual activity a large wild cat
elephants in musth are scared by a lion in
not able to do something
the forest. The horses were incapable of
remaining there. The elephants lost their
a noise that is not pleasant
musth. Because of the blare of the conch
one who fights in battles
shell, the warriors became weak and were
to remove with force a vehicle pulled by horses
dislodged from their chariots. The arrows

a weapon used for shooting
released from Sharnga bow had faces that
were like the vajra and possessed excellent
small bunch that grows together
tufts. They shattered the rakshasas and
to go through something
penetrated the ground. Other terrible
having edges that are not even
rakshasas were mangled by arrows released
from Narayana's bow and fell down,
like mountains struck by the vajra. They
were wounded by Adhokshaja's[501] arrows.
to show very clearly
Blood began to exude from these wounds,
rock from which metal is taken
like golden ore oozing out in mountains.
to make a sound like an animal
The rakshasas were roaring, but this was
to be greater than a noise that is not pleasant a type of sea creature
surpassed by the blare of the king of conch
shells, the sound created by Sharnga bow
and Vishnu's roaring. The arrows released
from Narayana's Sharnga were as terrible
a visible line of light
as the rays of the sun, the waves of the
to hit hard to cause damage
ocean and storms from clouds battering

large mountains. Hundreds and thousands
a long pointed weapon moving very fast
of arrows were shot swiftly. *Sharabhas*
a large wild cat
drive away lions.[502] Lions drive away
a kind of wild animal
elephants. Elephants drive away tigers.
a type of large wild cat
Tigers drive away leopards. Leopards drive
away dogs. Dogs drive away cats. Cats drive
away snakes. Snakes drive away mice. Like
that, in that battle, Vishnu's powers drove
the rakshasas away. Vishnu drove them
away and they lay down on the ground.
Madhusudana killed thousands of rakshasas.
a type of sea creature
He made the conch shell roar, like
the king of the gods makes clouds roar.
to destroy completely
They were devoured by Narayana's arrows.
a loud violent noise
Because of the blaring of the conch shell,
they lost their senses. Routed, the army of
to run away from danger
the rakshasas fled towards Lanka. The

to suddenly break into pieces
army of the rakshasas was shattered by
a long pointed weapon
Narayana's arrows and routed.

'In the encounter, Sumali sought to
counter Hari with his shower of arrows.
to make more attractive
His arms were decorated with golden
a small fancy object
ornaments and he raised them, like an
the long nose of an elephant
elephant raising its trunk. Like a cloud
to give a slight quality to make a sound like an animal
tinged with lightning, the rakshasa roared
driver of a vehicle driven by horse
in delight. His charioteer's head blazed
jewelry that's worn on the ear
with earrings. While Sumali was roaring,
to cut off
he[503] severed it and without the charioteer,
the horses dragged the rakshasa around,
here and there. A man without control is
to turn quickly and suddenly
whirled around by his senses, which are
to take away one's attention
like horses. In that way, those distracted
one who has power and control
horses dragged around Sumali, lord of the
to take quickly
rakshasas. In the battle, Mali seized his

a weapon used for shooting
bow and arrows and attacked. Mali's
to make more attractive
arrows were decorated with gold. Released
to go through something
from his bow, they penetrated Hari the
way *krouncha* birds enter the water. He
was struck by thousands of arrows shot by
Mali in the encounter. However, just as a
to take control of
person who has conquered his senses is
having troubled emotions
not agitated, Vishnu was not disturbed.
admired for past achievements god
The illustrious one, the creator of all
to make a quick sound
beings, twanged his bow. The wielder of
a heavy club with sharp points
the mace shot torrents of arrows in Mali's
having an attractive quality
direction. Those arrows were as radiant as
flash of light in a storm
lightning and like the vajra, penetrated
Mali's body. They drank his blood, like
a large snake
serpents drinking amrita in ancient times.
Having countered Mali, Hari used his force
a crown worn by royal people
to bring down Mali's diadem, chariot,

a weapon used for shooting
standard, bow and horses. Having been
a vehicle pulled by horses
deprived of his chariot, Mali, supreme
to go to without a purpose
among those who roam around in the
to take quickly
night, seized a club. With the club in his
a large wild cat
hand, he leapt up, like a lion springing on a
mountain. He was like Indra striking a
mountain with his vajra, or like Yama
striking Ishana.[504] In the battle, he struck
part of a face above the eyes
Garuda on the forehead with this. Garuda
was severely struck by Mali's club. Suffering
from the pain, he bore the god away
from the fight. When the god was thus
withdrawn because of what Mali had done,
a loud continuous noise
a giant clamour arose, because the rakshasas
to make a sound like an animal
roared. The younger brother of the
a type of brown color
one with tawny horses[505] heard the sound
of the rakshasas roaring. Having been

made to withdraw,[506] he wished to kill Mali and released his chakra. It was as radiant as the solar disc and illuminated everything with its own radiance. The chakra was like the wheel of time and brought down Mali's head. The terrible head of the Indra among the rakshasas was severed by the chakra. It fell down, covered with blood, like Rahu's head in ancient times. The gods were extremely delighted. With all their strength, they roared like lions and uttered words of praise for the god.[507] Seeing that Mali had been killed, Sumali and Malyavat were tormented by grief. With all their soldiers, they rushed towards Lanka. Having gained his composure, the great-minded Garuda returned.

to make one very angry
Enraged, he used the force of his wings to
drive away the rakshasas. Narayana's
a long pointed weapon
arrows were like the vajra and were released
not neat
from his bow. With dishevelled hair,
someone who wanders in life
the roamers in the night were driven away
by these, as if struck by the great Indra's
to suddenly break into pieces
vajra. Their arrows were shattered, their
weapons fell down. Their bodies were
having edges that are not even
struck and mangled by the arrows. Their
internal organs of an animal
eyes rolled around in fear and their entrails
to rise from a hidden place
emerged. The army seemed to have gone
to cause pain to
mad. They were like elephants afflicted by
a large wild cat
lions. With their elephants, the roamers in
the night screamed loudly. It was just as
to press out of shape
they had been crushed by a lion in ancient
times.[508] Routed by the net of Hari's
to move with force
arrows, they flung aside the nets of their

own arrows. Resembling (to look or be like) clouds of destruction, those roamers (someone who wanders in life) in the night fled, just as dark clouds are dispelled (to make a thing go away or end) by the wind. Their heads were severed (to cut off) by blows from the chakra. Their limbs (a leg or arm) were crushed (to press out of shape) by blows from the mace (a heavy club with sharp points). Many were sliced down by blows from the sword (a type of weapon). The Indras among the rakshasas fell down, like mountains. Their faces were severed by the chakra. Their chests were crushed by the club. Their necks were broken by the plough.[509] Their heads were shattered (to suddenly break into pieces) by the club. Some were sliced down with the sword. Others suffered because of the arrows. From the sky, the rakshasas were swiftly (moving very fast) brought down into the waters of the ocean. Their garments (piece of clothing) were dislodged (to remove with force).

an item worn around the neck to spread over a surface
Their necklaces and earrings were strewn
someone who wanders in life
around. The roamers in the night, resem-
to look or be like
bling dark clouds, were seen to be continu-
with determination
ously brought down. They were like dark
mountains that were being brought down.’

Chapter 7(8)

'They were slaughtered by Padmanabha[510] and turned their backs. Malyavat retreated, like the ocean when it confronts the shoreline. His eyes red with rage, the roamer in the night shook his head. He addressed Padmanabha in these harsh words. "O Narayana! You do not know about the eternal dharma of kshatriyas. We do not wish to fight. There are others who have been routed. Even then, as you please, you are killing us. O lord of the gods! You have committed the sin of killing those who have retreated. A person who kills in this way does not attain heaven and does not reap the fruits of his good deeds. O wielder of the conch shell and the chakra! If you love the idea of fighting, I am stationed in front of you. Exhibit your strength. I will see it." The powerful younger brother of the king of the gods replied to the Indra among the rakshasas. "The gods were terrified on account of their fear of you and I have granted them freedom from fear. By destroying the rakshasas, I am fulfilling my pledge. I have always preferred doing something agreeable for the gods to my own lives.[511] Even if you go to rasatala, I will kill you." The god said this, his eyes as red as lotuses. Enraged, the Indra among

to go through with force a long pointed stick
the rakshasas pierced him with a javelin
to make more attractive
and roared. Adorned with bells, the javelin
roared and was released from Malyavat's
having an attractive quality
hand. It was radiant on Hari's chest, like
flash of light in a storm
lightning inside a cloud. The one who is
to pull quickly to remove
loved by the wielder of the spear plucked
out the javelin.[512] The lotus-eyed one then
to move with force
flung it towards Malyavat. Released from
Govinda's hand, that javelin was like one
to throw with force
hurled by Skanda, desiring to kill the
a falling space rock
rakshasa. It was like a giant meteor unleashed
solution for cleaning the eye
on a mountain of collyrium. His
broad chest was radiant because of a
shining with bright light to suddenly break into pieces
sparkling necklace. It shattered it and
to cause to become lower
brought down the Indra among the rakshasas,
the highest point
like the summit of a mountain by
protective clothing
the vajra. It shattered his armour and he

to make one fully involved
was immersed in great darkness.[513] However,
unable to move
like an immobile mountain, Malyavat
to get again state of being calm
regained his composure again. He picked
a weapon with a sharp tip to see and identify
up a spear that was completely made out
to make something attractive a thin pointed piece
of iron, embellished with many spikes.
to take quickly
Seizing this, he firmly struck the god
between the breasts. Engaged in the battle,
someone who wanders in life
the roamer in the night next struck
hand with fingers bent down
Vasava's younger brother with his fist and
to move back to avoid danger
retreated a bow length away. At this, loud
sounds of praise were heard in the sky.
Having struck Vishnu, the rakshasa struck
Garuda. Vinata's son angrily struck the
rakshasa with the force of his wings, the
a large pile of things
way a powerful wind scatters away a heap
flat green part of a plant of greater age
of dry leaves. Sumali saw that his elder
brother had been driven away by the force

of the wings of the Indra among birds. With all his forces, he left for Lanka. The rakshasa Malyavat was routed by the force of the wings. Ashamed, he collected his own force and also left for Lanka. O Rama! In this way, the lotus-eyed Hari killed many rakshasas in the battle and routed the best among their leaders. Afflicted by fear, they were incapable of fighting back against Vishnu. With their wives, they left Lanka. They went to patala and started to reside there. O descendant of the Raghu lineage! All the rakshasas approached Sumali, who was famous for his valour and had been born in Salakantakata's lineage, and resorted to him.[514] You slew the rakshasas named Poulastya. Sumali,

a relative of the past
Malyavat and Mali were their ancestors. O
to a great extent
immensely strong one! All of them were
the winner
stronger than Ravana. O victor over enemy
one who has power and control
cities! No one other than the lord of the
gods, the god Narayana, the wielder of the
a type of sea creature a heavy club with sharp points
conch shell, chakra and mace, could have
to kill lasting forever
slain those rakshasas. You are the eternal
four-armed god, Narayana. O unvanquished
a name for God process of breaking down
one! O lord! O one without decay!
You have been born to slay the rakshasas.’

Chapter 7(9)

'After some time, the rakshasa named Sumali emerged from rasatala and started to wander around everywhere in the world of the mortals. He was like a dark cloud and his earrings were made out molten gold. He had his daughter with him and this maiden was like Shri without the lotus. He saw the lord of treasures, proceeding on Pushpaka. He saw him proceeding through the sky, resembling a fire. The rakshasa spoke to his daughter, who was known by the name of Kaikasi. "O daughter! This is the time to give you away. Your

to rise from a hidden place
to move around
a human being
jewelry that's worn on the ear
being made liquid by heat
girl who is not married
a type of flowering plant
something that is very special
to look or be like

youth is passing. O daughter! You are like
a type of flowering plant
Shri with the lotus and possess all the
qualities. With dharma in our minds, all of
a toy moved by strings
us are like puppets in your cause.[515] Scared
of being refused, you have not approached
one who takes care of horses
any grooms so far. All those who desire
very sad
respect are always miserable on account of
their daughters. O daughter! They do not
a man who is getting married
know who will be a groom for their daughter.
not married
A maiden always places three families
state of not being certain — people from one's family
in uncertainty—the mother's lineage, the
father's lineage and the lineage into which
to give as a gift
she is bestowed. O daughter! Therefore,
you should yourself go and accept Vishrava,
born in the Poulastya lineage, as your
highest in degree or quality
husband. He is best among the supreme
a person who is very wise
sages and has been born in Prajapati's

lineage. In this way, there is no doubt that sons and daughters will be born who are like the sun in their energy, just as this lord of treasures is." O Rama! At that time, the brahmana who was Pulastya's son was engaged in agnihotra, looking like a fourth fire. It was a terrible time of the day.[516] However, out of respect for her father, she did not think about this. She approached him and stood there, her eyes cast downwards, towards her feet. He saw the one with the excellent hips, with a face like the full moon. The extremely generous one, who blazed in his energy, asked, "O fortunate one! Whose daughter are you? Where have you come from and what is the reason why you have come here? O

beautiful one! Tell me the truth about
girl who is not married
this." Thus addressed, the maiden joined
a word used to begin a letter
her hands in salutation and replied, "O
a person who is very wise
sage! Through your own powers, you are
capable of knowing what is in my mind. O
brahmana! Know that I have come here
because I have been commanded by my
father. My name is Kaikasi. The remaining
bit is only known to you." At this, the sage
to relax in quiet thoughts to make a decision
meditated and determined the reason. He
having good luck
addressed her in these words. "O fortunate
one! I have got to know the reason that is in
your mind. You have come to me at a
terrible time of the day. O fortunate one!
Therefore, listen to the kind of sons you
will give birth to. They will be terrible.
something that is done
They will perform terrible deeds. They will

love terrible people. O one with excellent
joint between the waist and leg
hips! You will give birth to rakshasas who
causing suffering something that is done
are cruel in their deeds." Hearing his
to bend to greet or show respect
words, she bowed down before him and
admired for past achievements
replied in these words. "O illustrious one!
You are descended from Brahma and such
sons should not be born from someone like
a person who is very wise
you." At this, the sage said, "The son who
suited for a purpose
will be born after this will be appropriate
people from one's family
for my lineage. He will have dharma in his
soul."

girl who is not married
'O Rama! The maiden was addressed
in this way. After some time, she gave
birth to a horrible and extremely terrible
son in the form of a rakshasa. He had ten
heads and large teeth. He was like a mass
solution for cleaning the eye with a red brown color
of black collyrium. His lips were coppery

red and he had twenty arms. His mouth
to shine brightly
was large and his hair blazed. As soon as
a wild dog the hot glowing gas of a fire
he was born, jackals spouted out flames
living by eating animals
from their mouths. Predatory creatures
turning opposite a clock's hands
started to circle in a counterclockwise
direction. The gods showered down blood.
in a manner not kind
Clouds thundered harshly. In the sky, the
shining quality of a surface a falling space rock
sun's lustre faded. Giant meteors fell down
on the ground. His father, who was like
the grandfather, gave him a name. "Since
he has been born with ten heads, he will
be known as Dashagriva." After this, the
to a great extent
immensely strong Kumbhakarna was
born. There was no one else who was as
extremely large
gigantic as him in size. After this, the one
badly formed
with the malformed face was born and
she was named Shurpanakha. Vibhishana,

with dharma in his soul, was a son who
was born to Kaikasi later. Those extremely
having or showing a lot of energy
energetic ones grew up in that great forest.
causing suffering
Among them, the cruel Dashagriva was
fear of what might happen
the one who caused anxiety to the worlds.
the act of chasing
The maharshis were engaged in pursuits
of dharma. Without thinking about it, the
evil to quickly eat everything
crazy and wicked Kumbhakarna devoured
to cause to be very scared
them and terrified the three worlds. Vib-
hishana possessed dharma in his soul and
always remained on the path of dharma.
He studied, was controlled in his diet,
fasted and controlled his senses.

to a great extent
‘On some occasion, the immensely
a name for God
energetic god who was the lord of treas-
something that is very special
ures came to see his father, mounted on
to shine brightly
Pushpaka. Kaikasi saw him, blazing in his

energy. Because of the rakshasi nature of
her intelligence, she told Dashagriva, “O
son! Look at your brother, Vaishravana. He
to completely cover
is enveloped in energy. You are brothers
and should be similar. But look at yourself
and look at him. O Dashagriva! O one who
without limit
is infinitely brave! O son! Act so that you
can quickly become Vaishravana’s equal.”
Hearing his mother’s words, the powerful
without any limits
Dashagriva was filled with unlimited
state of being annoyed easily
intolerance and took a pledge. “Know
that this is my true pledge. I will become
of high quality
like my brother or superior to him. O
to leave and never return
mother! I will soon be like that. Abandon
to cause to feel extreme pain
the torment in your heart.” Angry with
his younger brother, Dashagriva resolved,
“I have decided that I will perform

a simple and plain thing
austerities to obtain what I desire.” To accomplish
to succeed in doing
the objective, he went to the auspicious
suggesting future success
hermitage of Gokarna.’

Chapter 7(10)

Rama asked the brahmana, 'What did the brothers do in the forest? O brahmana! Great in their vows, what kind of austerities did they undertake?'

Controlled in his mind, Agastya replied to Rama. He told him about the rites of dharma the brothers observed. 'Kumbhakarna was always devoted to dharma. In the heat of the summer, he tormented himself amidst the five fires.[517] During the monsoon, despite being drenched by rain, he was in *virasana*.[518] During the winter, he was always submerged in water. Ten thousand years passed in this way. He was controlled in his pursuit of dharma and always based himself on the path of virtue. Vibhishana, with dharma in his soul, was always pure and devoted to dharma. For five thousand years, he stood on one foot. When the rites were over, large numbers of apsaras danced. Flowers showered down and the gods were agitated. For another five thousand years, he raised his hands up. He studied and controlled his mind. With his head raised, he looked at the sun. In this way, Vibhishana spent ten thousand years, controlled in his mind, as if he was in Nandana, in heaven. For ten thousand years, Dashanana ate nothing. At the end of every thousand years, he offered

the act of chasing
moral behavior
a religious act
to disturb or excite
the place where God lives

act of giving money to church
one of his heads as an oblation into the fire.
Nine thousand years passed in this way.
Nine heads were offered into the fire. At
the end of ten thousand years, the one
to cut off
with dharma in his soul wished to sever
the number 10 in a series
his tenth head. However, the grandfather
arrived there. Extremely happy, the grand-
father arrived, with the other gods. He
said, "O son! O Dashagriva! O son! I am
pleased with you. O one who knows about
something helpful
dharma! Quickly seek the boon that you
desire. What do you wish for? What can I
do for you now, so that your efforts are not
in vain?" Delighted in his soul, Dashagriva
to bend to greet or show respect
replied. He bowed his head down before
to be unable to breathe due to a block
the god and his voice choked in joy. "O
admired for past achievements
illustrious one! For creatures, there never

is a fear that is as great as that of death.
There is no enemy like death. I desire to be
a being that cannot die
immortal. O supervisor of creatures! Till
time without an end a large snake
eternity, let birds, serpents, yakshas,
daityas, danavas, rakshasas and gods be
to honor God
unable to kill me. O one who is worshipped
by the immortals! There is no other creature I need to think about. All other
creatures, humans and others, are like
grass." The rakshasa Dashagriva, with
dharma in his soul, said this. O Rama!
With the gods, the grandfather replied in
a male animal
these words. "O bull among rakshasas! It
shall be as you say. I am pleased with you.
suggesting future success
Therefore, listen to my auspicious words.
free from spots and stains
O unblemished one! O rakshasa! You have
already offered your heads into the fire and

they will again be restored, as they used to
be." The grandfather said this to the rakshasa
Dashagriva and the heads that had
act of giving money to church
been offered as oblations into the fire
to grow or develop
sprouted again. O Rama! After having said
this to Dashagriva, Prajapati, the grandfather
of the worlds, addressed Vibhishana
in these words. "O Vibhishana! O child!
widely accepted behaviour
Your intelligence is in conformity with
dharma. O one who knows about dharma!
a serious promise
O one who is excellent in vows! I am
something helpful
pleased with you. Ask for a boon." Vibhishana,
with dharma in his soul, joined
a word used to begin a letter
his hands in salutation and replied in these
words. "May I always be surrounded by all
the qualities, just as the moon is by its
a line of light from a source
beams. O one who is excellent in vows!

Since the preceptor of the worlds is satisfied with me and has offered to grant me a boon, I am successful. Let my intelligence be in accordance with the *ashrama* I am in.[519] Let me be devoted to that kind of dharma and let me observe that kind of dharma. O extremely generous one! This is the only supreme boon that I have in mind. In this world, if a person is devoted to dharma, there is nothing that he cannot obtain." Prajapati was delighted and told Vibhishana, "O child! You already follow dharma and it will be as you say. O one who afflicts enemies! Though you have been born in the lineage of rakshasas, there will be no adharma in your intelligence. I grant you immortality." O scorcher of enemies! After this, he prepared to confer (to discuss important things) a boon (something helpful) on Kumbhakarna. At this, all the gods joined their hands in salutation (a word used to begin a letter) and addressed Prajapati in these words. “You should not grant a boon to Kumbhakarna. You know that the evil-minded one will terrify (to cause to be very scared) the worlds. O Brahma! He has already devoured (to quickly eat everything) seven apsaras from Nandana, ten of the great Indra’s followers (one who is guided by another), rishis and humans. O one who is infinite (having no limits) in radiance (a quality of happiness)! Give him a boon that will confuse him. Let the worlds be secure and let him also be satisfied.” Addressed in this way by the gods, Brahma, born from the lotus (a type of flowering plant), started to think. As he thought of her, the goddess (a female god) Sarasvati presented herself by his side. Standing next to him, Sarasvati joined her hands in salutation and spoke to him in these words. "O god! I have come here. What shall I do?" When she arrived, Prajapati addressed Sarasvati in these words. "For that Indra among rakshasas, become the speech that the gods desire." Thus addressed by Prajapati, she agreed and entered.[520] "O Kumbhakarna![521] O mighty-armed one! Ask for the boon that is in your mind." Hearing these words, Kumbhakarna replied in these words. "O god of the gods! I desire that I may be able to sleep for many years." With the gods, the grandfather said that it would indeed be like that. Having got him to say this, the goddess Sarasvati left for heaven. The evil-souled Kumbhakarna

very sad
was miserable and thought, “What are
to rise from a hidden place
these words that emerged from my mouth
to shine brightly
now?” Thus, the brothers, blazing in their
something helpful
energy, received boons. They went to a
to exist or be present
shleshmataka[522] forest and happily resided
there.’

Chapter 7(11)

‘Sumali got to know that the roamers in the night had obtained boons. Abandoning his fear, with his companions, he emerged from rasatala. The rakshasa’s advisers were Maricha, Prahasta, Virupaksha and Mahodara. Extremely angry, they emerged. Sumali was surrounded by these bulls among the rakshasas. He went to Dashagriva, embraced him and said, “O son! It is good fortune that the wish we thought about has materialized. You have obtained a boon like this. It is the best in the three worlds. O mighty-armed one! We

suffered from great fear on account of
to leave and never return
Vishnu. Because of that, we abandoned
Lanka and went to rasatala. We were
to treat without respect
routed and slighted and had to abandon
the place where someone lives combined
our own residences. All of us collectively
to run away from danger
fled and entered rasatala. This city of
Lanka is ours and is desired by the rakshasas.
However, your brother, the
able to easily learn or understand to exist or be present
intelligent lord of treasures, resides there.
O mighty-armed one! If you are capable of
moving very fast
swiftly obtaining it back, using sama or
dana, that should be done. O son! There is
no doubt that you should be the lord of
to a great extent
Lanka. O immensely strong one! You will
be the lord of all of us." Dashagriva spoke to
related through the mother
his maternal grandfather, who had presented
a name for God
himself. "The lord of treasures is

our senior and one should not speak about
someone who wanders in life
him in this way.” Dashagriva, the roamer
in the night, spoke these words. At this,
in a way without pride to mention
Prahasta humbly replied, citing reasons.
“O Dashagriva! O mighty-armed one! You
should not speak in this way. There is no
relating to brothers feeling no fear
fraternal relationship for brave ones.
Listen to my words. Aditi and Diti were
sisters and they were together. Those two
extremely beautiful ones were the wives of
Kashyapa Prajapati. Aditi gave birth to the
one who has power and control
gods, the lords of the three worlds. Diti
gave birth to the daityas and they were
born from Kashyapa himself. O one who
knows about dharma! O brave one! Before
to show or reveal
Vishnu exhibited his powers, everything,
the forests, the oceans and the earth, with

all its mountains, used to belong to the daityas. However, exhibiting his powers, Vishnu killed them in a battle and brought the undecaying three worlds under the subjugation of the gods. You are not the only one who will cause such a transgression.[523] The gods have done this earlier. Therefore, act in accordance with my words." Dashagriva was thus addressed by the evil-souled Prahasta. Having thought for a while, he signified his assent. Full of delight, that very night, with those roamers in the night, the valiant Dashagriva went to the forest. Dashagriva, the roamer in the night, based himself in Trikuta. He sent Prahasta, accomplished in the use of words, as an emissary. "O Prahasta! O bull among nairittas![524] Go quickly and convey my words to the lord of riches. First speak words that are in conformity with sama. 'O king! This city of Lanka belongs to the great-souled rakshasas. O amiable one! O unblemished one! It is not proper for you to reside here. O infinitely brave one! Therefore, you should follow my words, uttered in conformity with sama, and return it. You will then show affection and also follow dharma.'" Having gone there, Prahasta, accomplished in the use of words, said this. He conveyed all of Dashagriva's words to the lord of treasures. The god Vaishravana heard Prahasta's words. The one who was accomplished in the use of words replied

to Prahasta in these words. “Go and tell
Dashagriva this. ‘O mighty-armed one!
a country ruled by a king
The city and kingdom that are with me
to be a part of
belong to you. Enjoy them, bereft of
sharp point on plant stems
thorns. O fortunate one! I will soon act
completely in accordance with the rakshasa’s
words. But can you wait until this
has been reported to our father?’” Having
good things that are available
said this, the lord of riches went to his
to meet a new arrival
father’s presence. He greeted his senior
and told him what Dashagriva desired. “O
one who delivers a message
father! Dashagriva has sent a messenger to
me. He wants me to give him the city of
to live in
Lanka, which was formerly populated by
large numbers of rakshasas. O one who is
a serious promise
good in vows! Instruct me about what I
should do in this situation.” Thus ad-

a male animal
dressed, the brahmana rishi Vishrava, bull
a person who is very wise
among sages, addressed the lord of treasures
something that is very special
in these words. "O son! Listen to my
words. The mighty-armed Dashagriva has
also said this in my presence. However, I
to speak in an angry way
have reprimanded that extremely evil-
minded one several times. In anger, I have
repeatedly told him that he will be
producing good results
destroyed. O son! Listen to my beneficial
words, which are full of dharma. That
extremely evil-minded one is confused
something helpful
because he obtained a boon. He cannot
to notice a difference between
distinguish between who should be respected
and who should not be respected.
to stop trying to resist
Having succumbed to his terrible nature,
to understand
he did not comprehend my curse. O
mighty-armed one! Therefore, go to Mount

the place where someone lives
Kailasa and construct your residence
one who is guided by another
there. With your followers, abandon
Lanka. There is the beautiful river Mandakinee
highest in degree or quality
there, supreme among rivers. The
a type of flowering plant
waters are covered with golden lotuses
something that is very special
that are like the sun. O lord of treasures!
to get a thing by effort
Without this, you will not obtain peace
a feeling of extreme dislike
from this enmity with the rakshasas. You
know that he has obtained a supreme
something helpful
boon." Thus addressed, he showed respect
towards his father and accepted these
words. He left with his wives, the citizens,
large amounts of money
his advisers, the mounts and the riches.
Prahasta went to Dashagriva and told him
everything. "The city of Lanka is empty
a large open space
and it is thirty yojanas in expanse. With
us, enter it and follow your own dharma."

The rakshasa Prahasta addressed Ravana
in this way and with his brothers, his
one who is guided by another
forces and his followers, he entered the
someone who wanders in life
city of Lanka. The roamers in the night
to make holy
consecrated him and Dashanana started to
live in that city. The roamers in the night,
to look or be like — to get a thing by effort
who resembled dark clouds, obtained their
one who has power and control
objects of desire in that city. The lord of
something that is very special
treasures showed respect to his father's
to live in a particular place
words. On that mountain, he resided in a
to make small flashes of light
city that sparkled like the moon. There
to make more attractive
were the best of ornamented and decor-
to make more attractive
ated residences. It was like Purandara's
Amaravati.'

Chapter 7(12)

'Once the Indra among rakshasas had been consecrated, with his brothers, he thought about whom to bestow his rakshasi sister on. He gave the rakshasi, his sister Shurpanakha, to the Indra among danavas named Vidyujjihva,[525] from the Kalakeya lineage. O Rama! Having bestowed his sister, the king was roaming around on a hunt and saw Maya, Diti's son. Dashagriva, roamer in the night, saw that he was with a maiden. "Why are you wandering around alone in this forest, where there are no humans to hunt?" Thus addressed, Maya told the roamer in the night, “I will tell you everything that has occurred. Listen to my words. O son![526] Earlier, you may have heard about the apsara named Hema. Just as Poulami was given to Shatakratu, the gods bestowed her on me. O son! I was attached to her for five hundred years. After that, to accomplish some task of the gods, she has been away for fourteen years. For Hema’s sake, I have constructed a city made out of gold. I have fashioned it out of maya and it is colourful with diamonds and lapis lazuli. However, separated from her and extremely miserable, I did not find the slightest bit of attachment to that place. Therefore, I abandoned the city. Taking my daughter with me, I have come to this forest. O king! This is my daughter and she has been reared by her.[527] With her, I am looking around for a groom for her. For all respectable men who are fathers, a daughter is the source of unhappiness. A daughter always causes uncertainty in two families.[528] O son! Through my wife, two sons have been born to me. Mayavi is the first and Dundubhi followed later. I have told you the truth about everything that you asked. O son! Having said this, who are you? Let me know who you are." Thus addressed, the Indra among rakshasas humbly replied. "I am the son of Poulastya and my name is Dashagriva." Hearing that he was the son of a brahmana rishi, Maya was filled with joy. The idea of bestowing his daughter on him appealed to him. Smiling, the Indra among daityas addressed the Indra among rakshasas in these words. "O king! This daughter of mine has been born from the apsara Hema. This maiden's name is Mandodari. Accept her as your wife." O Rama! Dashagriva replied, signifying his agreement. He lit a fire there and accepted her hand. O Rama! Maya did not know about the curse imposed by the store of austerities.[529] Even if he had, he would have bestowed her on someone born in the grandfather's lineage. He also gave an invincible and extremely wonderful javelin, obtained through supreme austerities. This was the one he struck Lakshmana with. In this way, the lord and master of Lanka obtained a wife. He went to the city with his wife and got his two brothers married off. Vairochana's granddaughter was named Vajrajvala.[530] Ravana wedded her to Kumbhakarna, as his wife. Shailusha, the great-souled king of the gandharvas had a daughter. Her name was Sarama. Vibhishana, who knew about dharma, obtained her as a wife. She was born along the shores of Lake Manasa. O son! At the time of the moon, the water in Lake Manasa started to overflow. Out of affection towards her daughter, the mother shouted out these words. "O lake! Do not extend further." That is the reason she became Sarama.[531] In this way, the

one who has power and control

to get a thing by effort

marry

to flow over the top of

a feeling of liking someone

to get a thing by effort
rakshasas obtained wives and found
belonging to each person
pleasure with their respective wives, like
the gandharvas in Nandana. Mandodari
gave birth to a son named Meghanada. All
of you know him by the name of Indrajit.
In earlier times, as soon as he was born,
to cry
this son of a rakshasa wept in a loud voice.
the loud sound during storms
This sounded like the thunder of a cloud.
to surprise someone
All of Lanka seemed to be stupefied by the
sound. Thus, his father himself named
him Meghanada.[532] O Rama! He grew up in
suggesting future success
Ravana's auspicious inner quarters. He
was protected by excellent women, like fire
hidden inside wood.'

Chapter 7(13)

'After some time, the fierce sleep created by the creator of the worlds manifested itself before Kumbhakarna. His brother was seated nearby and Kumbhakarna addressed him in these words. "O king! I am suffering from sleep. Get a residence created for me." The king engaged artisans who were like Vishvakarma and they constructed a residence for Kumbhakarna that was like Kailasa. It was white and one yojana wide. Its length was double that. It was a sight to be seen and was constructed for Kumbhakarna, freed of all

a barrier
obstructions. Everywhere, it was decor-
to make more attractive to see and identify a clear hard rock
ated with pillars, made out of crystal and
colourful with gold. It was made beautiful
with lapis lazuli and there were nets of
to cover with a hard layer
bells. The gates were encrusted with ivory
and the platforms were made out of dia-
a stone used to make jewelry
monds and crystal. It was always pleasant
highly valued and important
everywhere, like a sacred cave inside Meru.
someone who wanders in life
Kumbhakarna, roamer in the night, went
to sleep there. He slept for many thou-
sands of years and did not wake. When
Kumbhakarna was overcome by sleep,
with determination to block
Dashanana continuously obstructed the
gods, the rishis, the yakshas and the gan-
very angry
dharvas. Extremely enraged, Dashanana
a small group of trees
went to the wonderful groves, Nandana
to cause extreme pain
and the others, and devastated them. He

sported like an elephant in the river, like the wind flinging away trees and like the vajra shattering mountains. He always caused devastation.

'The lord of treasures got to know about Dashagriva's conduct. Displaying his fraternal affection, Vaishravana, who knew about dharma, reminded him about his own lineage, sending a messenger to Lanka for Dashagriva's benefit. He[533] went to the city of Lanka and met Vibhishana, who followed dharma, showed him respect and asked about the reason for his arrival. He asked about the king's[534] welfare and that of his kin and relatives. He then showed him the assembly hall where Dashanana was seated. He saw the king there, blazing in his own energy. He uttered pronouncements of victory and worshipped him. Thereafter, he was silent for a while. He then approached Dashagriva, who was seated on a couch covered with excellent spreads. The messenger addressed him in these words. "O king! O amiable one! I will tell you everything that your brother has said, relevant and appropriate for both your conduct and your lineage. 'Everything that you have done so far is sufficient. Be virtuous, so that it adds to your character. If you are capable, be established in virtue and act in accordance with dharma. I have seen Nandana destroyed. I have heard that the rishis have been killed. O king! I have heard about the gods making preparations against you. O lord of the rakshasas! You have shown me disrespect in many ways. However, if crimes are committed by children, they must be protected by their own relatives. I have gone to the slopes of the Himalayas and am engaged in following dharma. I have controlled myself and have resorted to fierce vows. I have controlled my senses. I have seen the lord god[535] there, together with the goddess Uma. There, my left eye was brought down by the goddess.[536] Parvati was sporting there, assuming an unmatched form. I only wanted to find out who this auspicious one was. There was no other fraudulent reason. However, because of the

a female god
powers of the goddess, my left eye was
very good
burnt down. Like a stellar body covered in
small drops of water — after that
mist, my eye turned yellow. Thereafter, I
large in size or amount
went to that extensive slope on the mountain.
a serious promise
I observed a great vow for a full eight
an act done in the same way
hundred years. When the rituals were
over, the god Maheshvara was pleased with
a name for God
me. Happy in his mind, the lord addressed
me in these words. “O one who knows
about dharma! O one who is good in vows!
something that is very special
O lord of treasures! I am pleased with your
a simple and plain thing
austerities, since you have undertaken this
vow and have completed it. There is no
to succeed in doing
third person who can accomplish a vow
like this. This vow is extremely difficult to
observe and I accomplished it in ancient
times. O lord of treasures! Therefore, the

to be liked by someone
idea of a friendship with me should appeal
free from spots and stains
to you. O unblemished one! You have won
a simple and plain thing
me over with your austerities. Be my
friend. Your left eye was burnt down
a female god
because of the powers of the goddess. Your
name as the one with a single yellow eye
time without an end
will remain for eternity." Through Shankara's
to get a thing by effort
permission, I thus obtained his
friendship. Having returned, I have heard
evil — one who causes pollution
about your wicked resolutions. O defiler of
people from one's family
the lineage! Withdraw from this association
with those who follow adharma.
With large numbers of rishis, the gods are
thinking about a means to get you killed.'"
Thus addressed, Dashagriva's eyes turned
to get out of one with effort
red with rage. He wrung his hands, bit his
one who delivers a message
lips and spoke these words. "O messenger!

I have understood what you are trying to
say through these words. You and my
brother, who sent you, will no longer exist
the place where someone lives
and nor will your residences. What the
one that keeps from harm
protector of riches has spoken about will
showing a lack of judgement
bring no benefit to me. That foolish one
has told me about a friendship with Maheshvara.
of greater age
I think that a senior and an elder
brother must not be killed. Therefore,
having heard his words, this is what I have
determination in facing danger
decided. Resorting to the valour in my
to take control of
arms, I will conquer the three worlds.
Because of what he[537] has done, right this
a very short time period | one who protects something
instant, I will convey the four guardians of
the place where one lives
the world to Yama's eternal abode." Having
a name for God
said this, the lord of Lanka killed the messenger
one who delivers a message
with his sword and gave the body to

the evil-souled rakshasas to $\overbrace{\text{devour}}^{\text{to quickly eat everything}}$. Performing the $\overbrace{\text{auspicious}}^{\text{suggesting future success}}$ rites, Ravana $\overbrace{\text{ascended}}^{\text{to go up}}$ his $\overbrace{\text{chariot}}^{\text{a vehicle pulled by horses}}$. Desiring to $\overbrace{\text{conquer}}^{\text{to take control of}}$ the three worlds, he went to the place where the lord of $\overbrace{\text{treasures}}^{\text{something that is very special}}$ was.’

Chapter 7(14)

'He was with six advisers who were always insolent because of their strength—Mahodara, Prahasta, Maricha, Shuka, Sarana and the brave Dhumraksha. They always loved to fight. Surrounded by them, the prosperous one proceeded to burn down the worlds in his rage. He crossed cities, rivers, mountains, forests and groves and reached Mount Kailasa in an instant. Those who were in the mountain[538] heard the Indra among rakshasas announce, "I am the king's brother." They went to where the lord of treasures was.

They went and told him everything about what his brother had decided to do. Dhanada[539] gave them permission to go and fight. The army of the king of the nairittas was turbulent, like a waxing ocean. It seemed to make the mountain quake. A battle ensued between the yakshas and the rakshasas. Soon, the yakshas' advisers were distressed. On seeing that the soldiers were in this state, Dashagriva, the roamer in the night, uttered roars of delight and angrily attacked. The Indra among rakshasas possessed advisers who were terrible in valour. Each one of them fought against one thousand. Dashagriva immersed himself in the soldiers, killing them with clubs, maces, swords, spears

a long pointed stick
and javelins. Without pausing to breathe,
to kill in a violent way
Dashanana slaughtered them. He
difficult to see through
showered down like a dense cloud and
countered the Indra among the yakshas.
The evil-souled one raised a club that was
to go through something
like the staff of Death. He penetrated the
to communicate
yaksha soldiers and conveyed them to
the place where one lives
Yama's eternal abode. Those soldiers were
large in size or amount material used to start a fire
like an extensive mass of dry kindling. In
extremely terrible fashion, he consumed
them, like a fire fanned by the wind. The
advisers, Mahodara, Shuka and the others,
were in the middle. They drove away the
few remaining yakshas, like the wind
to make a thing go away or end a leg or arm
dispelling clouds. The limbs of some were
having edges that are not even
mangled in the clash. In the battle, others
fell down on the ground. Some bit their

lips with their teeth. Others were bitten with teeth and fell down on the ground. In the field of battle, they clung (to hold firmly) to each other in fear and their weapons were dislodged (to remove with force). The yakshas lost all enterprise (a business organization), like a bank destroyed by the waters. Those who were killed went to heaven (the place where God lives), though they had fought on earth. The large number of rishis looked on and there was no space left in the firmament (the sky).[540] O Rama! At this time, the extremely great yaksha named Samyodhakantaka arrived there, with a large army and mounts. Like Vishnu striking, the yaksha struck Maricha and he fell down on the ground, like one whose merit (a good quality) has been exhausted (to tire out completely) falling down from the sky. In a short while, the roamer (someone who wanders in life) in the night regained (to get again) his senses and assured himself. He fought against the yaksha and made him run away. O Rama! Doorkeepers protected the gate, which was golden all over and was embellished (to make something attractive) with lapis lazuli and silver. At this time, Dashagriva, roamer (someone who wanders in life) in the night, entered through there. The doorkeeper (one who guards a door) known as Suryabhanu tried to restrain (to keep under control) him. The yaksha uprooted (to remove completely) the gate and struck him with that. The yaksha struck him severely with the gate. O Rama! However, because of the boon (something helpful) he had obtained (to get a thing by effort) from the one who was born from the waters,[541] no harm was done to him. He then struck the yaksha with that gate. The yaksha could no longer be seen. It was as if he had con-

determination in facing danger
sumed him. On witnessing his valour, all
to cause pain to
the yakshas fled. Afflicted by fear, they
a large hole under the ground
entered rivers and caves.’

Chapter 7(15)

‘On seeing that hundreds and thousands of yakshas had been driven away, the lord of treasures himself emerged to fight. There was a yaksha named Manichara and he was extremely difficult to vanquish. Surrounded by thousands of yakshas with the four kinds of forces, he started to fight. In the battle, the yakshas struck the rakshasas with clubs, maces, spears, javelins, spikes and bludgeons and drove them away. Prahasta killed one thousand in the encounter. Using his club, Mahodara killed another one thousand. O Rama! The evil-

one who has power and control

valuables hidden in a place

to rise from a hidden place

to defeat completely

a heavy club with sharp points

a heavy stick used as a weapon

shining now and then — to cause to become lower
twinkling of an eye, be brought down two
thousand. In that great encounter, Dhumraksha
attacked Manibhadra.[542] He angrily
struck him in the chest with a club. However,
to shake slightly
Manibhadra did not tremble. He too
picked up a club and struck the rakshasa.
Struck on the head, Dhumraksha lost his
senses and fell down. Struck, Dhumraksha
fell down, covered with blood. On
seeing this, Dashanana became extremely
angry and attacked Manibhadra. He was
like the fire that arises at the time of the
a male animal
destruction of a yuga. The bull among
rakshasas angrily attacked and struck him
a long pointed stick
with three javelins. In the battle, the king
of the rakshasas next struck him with a
fancy hat worn by a king
club. Because of that blow, his crown was
to remove with force
dislodged to one side. Since that time, the

yaksha has been known as Parshvamouli.[543] Having repulsed the great-souled yaksha, Manibhadra, in the battle, he pronounced his name with an extremely loud roar and this resounded in that mountain.

'From a distance, the lord of treasures could be seen, wielding a club. Shukra, Proshthapada, Shamkha and Padma were with him.[544] He saw his brother in the battle, dislodged from his respectability because of the curse. The intelligent one addressed him in words that were appropriate for the grandfather's lineage. "O evil-minded one! Though I try to restrain you, you do not understand. When you go to hell later, you will realize the consequences. A stupid man who is confused and drinks poison will understand the

a result something that is done
consequences of his deeds in the form of
fruits. Nothing that you do is in conform-
widely accepted behaviour
ity with dharma, which would have
delighted the gods. You do not compre-
to understand an attitude or opinion
hend where your present sentiments are
action showing lack of respect
taking you. A person who shows disrespect
a teacher
to his mother, father, brother or preceptor,
will see the consequences when he comes
state of forcing to submit
under the subjugation of the king of the
showing a lack of judgement
dead. This body is temporary. If a foolish
a simple and plain thing
person does not perform austerities, he is
experiencing great pain
tormented later. When he is dead, he sees
the state he has reduced himself to. No one
who is evil in intelligence can ever culti-
to develop something carefully to get as a result of action
vate true intelligence. He reaps the
consequences according to the acts he has
undertaken. Through the deeds they have
to get a thing by effort
themselves undertaken earlier, men ob-

tain intelligence, beauty, strength, riches, sons, advisers and everything else. Your intelligence is such that you will go to hell. However, I will not converse with you. It is my decision that one should not do that with those who are evil in conduct.” Having said this, he struck all the advisers, Maricha and the others, such that they were repulsed and forced to run away. After this, the great-souled Indra among the yakshas struck Dashagriva on the head with a club. However, he did not waver from the spot. O Rama! In that great battle, they then struck each other. They did not fall unconscious. Nor were they exhausted. Both of them became even more intolerant. In the battle, Dhanada[545] released agneyastra. Dashagriva countered

one who has power and control
the weapon with *varunastra*. The lord of
to make one fully involved
the rakshasas then immersed himself in
the maya of the rakshasas. He struck
extremely large
Dhanada on the head with his gigantic
club. Thus struck, he lost his senses and
something that is very special
blood started to flow. The lord of treasures
to cut off
fell down, like an ashoka tree severed at
the root. Padma and the other nidhis took
valuables hidden in a place
the lord of treasures to the grove of Nandana
to make one strong again
and revived Dhanada. O Rama! Thus,
to defeat completely
Dhanada was vanquished by the lord of
the rakshasas. As a sign of his victory, he
to take quickly
seized Pushpaka vimana. It was full of
large post used as a support
golden pillars and its doors were made of
a cut and shined stone
gems and lapis lazuli. There were nets of
a white ball used as jewelry
pearls and trees with fruits that yielded all
the objects of desire. It could travel wherever
it wished. Having won it through his

determination in facing danger

valour, the king mounted it. Having defeated the god Vaishravana, he descended from Kailasa.’

Chapter 7(16)

'O Rama! The lord of rakshasas defeated his brother, Dhanada. He then went to the clump of reeds where Mahasena was born.[546] Dashagriva saw that golden clump of reeds. He saw that net of rays, resembling a second sun. O Rama! He ascended the mountain and in the beautiful extremity of a forest, saw that in the sky, Pushpaka's progress was impeded. On seeing that Pushpaka couldn't move, surrounded by his advisers, the rakshasa began to think. "This can go wherever it wants. How has its movement been impeded? What is the reason ment been impeded? What is the reason why Pushpaka cannot advance? This must be the act of someone who is on this mountain." The intelligent Maricha spoke to Dashagriva. "O king! There must be some reason why Pushpaka cannot advance." Bhava's follower, the powerful Nandishvara[547] arrived by his side and fearlessly addressed the Indra among the rakshasas. "O Dashagriva! Return. Shankara is sporting on this mountain. Therefore, this mountain has been made impassable for birds, serpents, yakshas, daityas, danavas, rakshasas and all creatures." His eyes turned coppery red with rage and he descended from Pushpaka. Saying, "Who is this Shankara?" he went to the bottom of the mountain. He saw the lord Nandishvara standing not far away, holding a spear and resembling a second Shankara. The rakshasa saw that he was an odd kind of human[548] and ignored him. In his foolishness, he laughed, like a cloud filled with water. The illustrious Nandi was like a second body of Shankara's and became angry. He spoke to the rakshasa Dashagriva, who had presented himself there. "O evil-minded rakshasa! You have seen my odd kind of human form and in your foolishness, have slighted me. You have laughed at me. Therefore, in the lineage of the vanaras, there will be born those who are like me in form, so as to ensure your destruction. They will be my equal in bravery and energy. O roamer in the night! Because of what you have done, I am capable of killing you right now. But I do not wish to kill you. Because of your own former deeds, you have already been killed.” The roamer in the night paid no heed to Nandi’s words.

the quality of facing fear
someone who wanders in life
something that is done
to pay attention to

‘He approached the mountain and spoke these words. “O lord of the earth![549] This mountain has prevented my progress and has impeded Pushpaka’s movement. I will destroy its foundation. O Bhava! What powers allow you to sport like a king? It should be known to me. I do not know why I should be scared.” O king! Having said this, he inserted his arms under the mountain and tried to raise it,

one who has power and control
to slow down the progress of
to put in something

the way a predatory beast raises a tree with an animal on it. O Rama! At this, Mahadeva laughed at what he had done. As if he was sporting, he pressed down on the mountain with the big toe of his foot. Thus pressed, the hands that were under the mountain were crushed. The rakshasa's advisers who were present were astounded. The rakshasa became angry at his hands being crushed. He emitted an extremely loud roar that filled up the three worlds. Thinking that the worlds were about to end, humans were terrified at the sound. The gods were also agitated and were distracted from their own tasks. Mahadeva, seated on the summit of the mountain, was pleased.[550] Freeing

living by eating animals
to press out of shape
to amaze
to make a certain sound
a loud low sound
to cause to be very scared
to disturb or excite
to take away one's attention
the highest point

his hands, he addressed Dashanana in these words. “O roamer in the night! I am pleased with your valour and your ferocity. You let out a roar in your pain and that one was extremely terrible. Therefore, your name should be Ravana and this will be your name. Gods, humans, yakshas and others who are on the surface of this world will address you by this name—Ravana, who makes the worlds scream.[551] O Poulastya! Confidently proceed along whichever path you want to follow. O lord of the rakshasas! I am giving you permission to leave.” Ravana obtained his name from Maheshvara himself. Having greeted Mahadeva, he mounted the vimana. O Rama! After this, Ravana roamed around

on earth. Here and there, he started to ob-
to block feeling no fear
struct the extremely brave kshatriyas.’

Chapter 7(17)

'O king! After this, the mighty-armed
to move around
one wandered around on earth. Ravana
reached a forest in the Himalayas and
to go to without a purpose
roamed around there. There, he saw a
twisted in an ugly way
maiden with matted hair, clad in black
a type of animal a female god
antelope skin. Like a goddess, she was
having impressive qualities
observing noble rituals and performing
a simple and plain thing
austerities. He saw the beautiful maiden
who was observing that extremely great
a serious promise
vow. His soul was confused because of
desire. He smiled and asked her, "O fortu-
having good luck
nate one! Acting against your youth, why
are you behaving in this way? This kind of

reaction is not right for someone who
having good luck
possesses your beauty. O fortunate one!
free from spots and stains
Whose daughter are you? O unblemished
one! Who is your husband? I am asking
you. Tell me. Why are you performing
a simple and plain thing hidden from view
austerities in this secluded place?" The
girl who is not married not deserving respect
maiden was thus asked by the ignoble
a situation with little money
rakshasa. The store of austerities followed
friendly treatment of guests
the due rituals of hospitality and said, "A
brahmana rishi who follows dharma is my
father and his name is Kushadhvaja. The
having success by making money
prosperous one is Brihaspati's son and he is
like Brihaspati in intelligence. The great-souled one always practises the Vedas. I
clearly showing feeling
have been born as his eloquent daughter.[552] I am known by the name of Vedavati.
a woman who is getting married
Desiring to accept me as a bride, gods,

gandharvas, yakshas, rakshasas and serpents have gone to my father. O lord of the rakshasas! However, my father did not bestow me on them. O mighty-armed one! I will tell you the reason. Listen. My father intended that Vishnu, supreme among the gods and the lord of the three worlds, should be his son-in-law. My father did not want anyone else. There was a king of the daityas, named Shambhu, and he was insolent because of his strength. On hearing that the one with dharma in his soul wished to bestow me in this way, he was filled with rage. While my father was asleep during the night, the evil one killed him. My distressed mother embraced my father's head. With him, the immensely

a large snake
a name for God
to give as a gift
highest in degree or quality
one who has power and control
showing a lack of respect
a strong feeling of anger
sleeping
upset
to hold in one's arms
to a great extent

fortunate one entered the funeral pyre. My desire is to make my father's wish about Narayana come true. That is the virtuous intention in my heart. Even if I have to die, I will accomplish my father's wish. I have taken that pledge and am therefore undertaking these pervasive austerities. O bull among rakshasas! I have thus told you everything. Know that I have resorted to this dharma because I desire Narayana as my husband. O king! O Poulastya's descendant! I know about you. Because of my austerities, I can know everything that goes on in the three worlds." At this, Ravana spoke to the maiden who was observing this extremely great vow. Suffering from Kandarpa's arrows, he

having good luck
wood for burning a dead body
morally good
to succeed in doing
a serious promise or agreement
a simple and plain thing
someone related to one in the past
girl who is not married
a serious promise
a long pointed weapon

to step down from a vehicle
alighted from the top of the vimana. “O
joint between the waist and leg
one with the excellent hips! Since your
a desire or tendency
inclinations are like that, you are blind. O
a young deer
one with eyes like a fawn! It is the aged
to gather slowly
who should seek to accumulate dharma.
You possess all the qualities. You should
showing fear
not act in this way. O timid one! You are the
most beautiful in the three worlds. It is a
rule that youth does not last. Who is this
Vishnu that you have spoken about? O
having good luck
fortunate one! O beautiful one! You desire
determination in facing danger
him. But he is not my equal in valour,
a simple and plain thing
austerities, pursuing pleasure or
girl who is not married
strength.” Without any fear, the maiden
someone who wanders in life
replied to the roamer in the night, though
to use legal power to take
the rakshasa had used his hand to seize her
to remove by cutting
by the hair. Angry, Vedavati cut off the bit

of hair with her hand.[553] Having lit a fire and made up her mind to die, the supreme one said, “O ignoble one! Having been oppressed by you, I no longer wish to remain alive now. O rakshasa! While you look on, I will enter this fire. I am faultless and am without a protector. Since you have oppressed me, for the sake of your destruction, I will be born again. This is especially because women are incapable of killing evil ones. If I curse you, my store of austerities will be diminished.[554] If I have performed good deeds, if I have given donations and I have rendered oblations, I will be born as the virtuous daughter of someone who follows dharma, but not through the womb.” Having said this, she entered the blazing (to burn brightly) fire. From the firmament (the sky), divine flowers rained down in every direction. Using your superhuman (greater than human power) bravery, you attacked and killed an enemy who was like a mountain. However, in her rage (a strong feeling of anger), she had already killed him. In this way, the immensely (to a great extent) fortunate (having good luck) one was born on earth again, from the mouth of a plough (a piece of farm tool) in the field, like the flame (the hot glowing gas of a fire) of a fire from a sacrificial (of giving up something) altar. In krita yuga, her name was Vedavati. For the destruction of that rakshasa, she was born in treta yuga. She was born from a plough and people referred to her as Sita.’

Chapter 7(18)

‘When Vedavati entered the fire, Ravana ascended Pushpaka and started to roam around the earth. The rakshasa reached Ushirabija[555] where, with the gods, King Marutta was performing a sacrifice. There was a brahmana rishi named Samvarta and he was just like his brother, Brihaspati. Surrounded by all the large numbers of brahmanas, the one who knew about dharma was officiating at the sacrifice. The gods saw that the rakshasa was invincible because of the boon he had obtained. Scared of being oppressed, they assumed

group of similar living things
the forms of other species. Indra turned
a type of male bird a black bird
into a peacock, Dharmaraja into a crow, the
something that is very special a type of reptile
lord of treasures into a lizard and Varuna
a type of water bird
into a swan. Ravana, the lord of the rakshasas,
approached the king and said,
"Give me a fight or say that you have been
to defeat completely
vanquished by me." At this, King Marutta
asked him, "Who are you?" The rakshasa
out loud
laughed out aloud and addressed him in
these words. "O king! I am pleased at your
a lack of knowledge
ignorance. You do not know about Ravana,
Dhanada's younger brother. Who in the
three worlds does not know about my
strength? I have defeated my brother and
to take quickly
have seized his vimana." King Marutta
replied to the rakshasa, "You are indeed
blessed that you have vanquished your

of greater age
elder brother in a battle. This is not an act
the state of agreeing with
that is in conformity with dharma and is
to strongly say a thing is bad
condemned by the worlds. It is not something
to express pride
to boast about. Having performed
the evil-minded act of defeating your
brother, you are boasting about it. Earlier,
to succeed in doing
what act of dharma have you accomplished
something helpful
that you obtained this boon and
strength? You are praising yourself
through words, but I have never heard of
to take quickly
you before." The king seized his bow and
a long pointed weapon to rise from a hidden place
arrow and angrily emerged to fight. However,
to block
the great rishi, Samvarta obstructed
his path and addressed Marutta in words
a feeling of liking someone
filled with affection. "If you listen to my
fight between groups of people
words, this clash will not be good for you.
giving up something one wants
If this sacrifice to Maheshvara is not com-

pleted, your lineage will be destroyed. How can someone who has consecrated himself for a sacrifice fight? How can someone who has consecrated himself for a sacrifice be cruel? The outcome of a battle is always uncertain and the rakshasas are extremely difficult to defeat.” Hearing his preceptor’s words, King Marutta desisted. He cast aside his bow and arrows. Composing himself, he stationed himself near the sacrifice. Shuka[556] decided that he had been defeated and announced, “Ravana is victorious.’ He uttered a roar of delight. He[557] devoured the great rishis who had assembled for the sacrifice. Satisfying himself with their blood, he again wandered around the earth.

‘When Ravana had left, Indra and the
the place where God lives
gods, the residents of heaven, assumed
their own forms and spoke to the respective
belonging to each person
species. Delighted, Indra spoke to the
a type of male bird soft coverings on a bird's body
peacock with the blue feathers. “O bird! O
one who knows about dharma! O bird! I
am pleased with you because of the good
something that is done
deed you have done. My one thousand
eyes will be displayed on your feathers.
When I shower down, as a mark of my
a feeling of liking someone
affection, you will also be delighted.” O
a name for God
lord of men! Before this, the feathers of
all peacocks used to be blue. Having obtained
something helpful
the boon from the lord of the gods,
all of them became multi-hued. O Rama!
a black bird
Dharmaraja spoke to the crow who was
standing in front of him. “O bird! I am ex-

tremely pleased with you. Hear my words
to cause pain to
of affection. I afflict other creatures with
various kinds of disease. But because of
my affection towards you, they will have
no powers over you. There is no doubt
something helpful
about this. O bird! Because of the boon I
am granting you, you will have no fear
of death. Until men kill you, you will not
land that one controls
die. Men who are in my dominion will be
afflicted by hunger. With their relatives,
they will be satisfied whenever you eat.”

a type of water bird to move around
Varuna spoke to the swan who wanders
a name for God
around in the waters of the Ganga. O lord
of those who use their wings to travel!
Hear my words. They are full of affection.
friendly and pleasant the natural color of the skin
O amiable one! Your complexion will be
relating to the moon
beautiful, like that of the lunar disc. Your

a warm soft light
excellent radiance will be like that of white
a soft material
foam. When you approach my body,[558]
pleasing to look at
your form will always be handsome. As
a feeling of liking someone
a mark of my affection, you will always
better than all others
enjoy unmatched joy." O Rama! In earlier
a type of water bird the natural color of the skin
times, swans did not possess a complexion
that was white all over. Their wings were
blue at the tips and their breasts were
a small piece of chicken meat
smooth, but like tender grass at the ends.
a type of reptile
Vaishravana spoke to the lizard who was
seated on the mountain. "I am pleased
with you and am granting you a golden
time without an end
complexion. Till eternity, your head will
a shade of a color
always be golden in hue. Because of my
affection, you will possess this golden
giving up something one wants
complexion." At the sacrifice, the gods
to give as a gift something helpful
thus bestowed these boons on them. With

the king, they again returned to their own residences.’

Chapter 7(19)

'Having defeated Marutta, the lord of the rakshasas left. Dashanana wished to fight in the cities of the Indras among men. He approached all the Indras among kings who were like the great king or Varuna. The Indra among rakshasas told them, "Give me a fight. Alternatively, say that you have been defeated by me. This is my firm determination. If you do not act in this way, you will not be able to escape from me." O son! There were many wise kings who followed dharma. Knowing about the strength the enemy had obtained through

one who has power and control

the quality of being committed

to get a thing by effort

something helpful
the boon, they said that they had been
defeated. Dushyanta, Suratha, Gadhi,
Gaya, Pururava—all these kings said that
they had been defeated. After this, Ravana,
one who has power and control
lord of the rakshasas, approached Ayodhya. Like Shakra protects Amaravati, it
was protected extremely well by
Anaranya. He approached this king and
said, "Grant me a battle. Otherwise, say
that you have been defeated by me. That is
my command." Anaranya became extremely angry and told the Indra among
a name for God
the rakshasas, "O lord of the rakshasas! I
a fight between two people
will grant you a duel." The Indra among
men had heard about him and had already
collected an extremely large army. He
to rise from a hidden place | to kill
emerged with this, ready to slay the rak-

shasa. There were thousands of elephants
and tens of thousands of horses. He
immediately
emerged instantly, covering the earth with
a vehicle pulled by horses
his foot soldiers and chariots. Ravana's
to come into conflict
forces clashed against the king's forces. O
act of giving money to church
king! Like oblations rendered into a fire,
these lives were destroyed. The Indra
among men saw that his large army was
being destroyed, like the waters of the five
rivers when they reach the great ocean. He
to wave in an excited way
himself brandished his bow, which was
done for no reason
like Shakra's excellent bow. Senseless with
a strong feeling of anger
rage, the Indra among men attacked Ra-
someone related to one in the past
vana. The descendant of the Ikshvaku
people from one's family
lineage brought down eight hundred
a long pointed weapon
arrows on the head of the king of the
to go down
rakshasas. Though the arrows descended

on him, they did not wound him even a bit.
a large amount of something
They were like torrents of rain pouring
the highest point
down from a cloud on the summit of a
mountain. The king of the rakshasas
became angry and struck the king on the
the inside part of the hand
head with his palm, bringing him down
a vehicle pulled by horses a leg or arm
from the chariot. Suffering in his limbs
a shaking motion
and trembling, the king fell down on the
ground. He was like a large sala tree, struck
flash of light in a storm
by a bolt of lightning in the forest and
brought down. The rakshasa laughed and
people from one's family
spoke to the king of the Ikshvaku lineage.
“Having fought against me, what are the
to get a thing by effort a name for God
fruits you have obtained now? O lord of
men! There is no one in the three worlds
a fight between two people a feeling of doubt
who can grant me a duel. I have a suspicion
to make one unable to think
that you have been intoxicated by addic-

tion to objects of pleasure and have not
heard about my strength." The king's life
to become less effective to say
was weakened and he uttered these words.
what happens in the future
"What can I possibly do? Destiny is difficult
to cross. O rakshasa! You are praising
yourself, but I have not been defeated by
you. I have suffered because of destiny and
you are only an instrument. What am I
to get worse
capable of doing now? My life is ebbing
away. O rakshasa! Listen to the words that
to treat without respect
I am speaking. You have slighted the
people from one's family
lineage of the Ikshvakus. If I have given
a thing given to help another act of giving money to church
donations, if I have offered oblations, if I
something that is done
have performed good deeds, if I have
a simple and plain thing
observed austerities and if I have protected
my subjects properly, my words will come
true. A great-souled one will be born in

this lineage of the Ikshvakus. He will be an extremely energetic king and he will take away your life." At this, the drums of the gods were sounded from the tops of the clouds. When this curse was pronounced, flowers were showered down from the sky. O Indra among kings! The king went to his due position in heaven. O Rama! When the king went to heaven, the rakshasa returned.'

Chapter 7(20)

'The lord of the rakshasas terrified all the mortals on earth. In a dense forest, he approached Narada, supreme among sages. The immensely energetic divine rishi, Narada, was infinite in his radiance. Seated atop a cloud, he spoke to Ravana, who was astride Pushpaka. "O lord of the rakshasas! O amiable one! O Vishrava's son! Wait. I am pleased with your noble lineage, your valour and your energy. Just as I was satisfied when Vishnu killed the daityas, I am extremely content that you have afflicted and crushed eagles and serpents in battles. However, I have something to tell you. If you wish to listen, it is worth hearing. O bull (a male animal) among the rakshasa! After hearing, it is for you to decide on your next course of action. You cannot be killed by the gods. Why are you killing people on earth? People on earth are under the subjugation (state of forcing to submit) of death and have already been killed. O mighty-armed one! O lord (a name for God) of the rakshasas! Behold (to look) humans on earth. Because they pursue (to be involved in) different objectives, they do not know about their destination (place where one is going). Some people are delighted in pursuit (the act of chasing) of musical instruments and dancing. Some others are miserable (very sad), with tears flowing down from their eyes. People are confused because of their affection (a feeling of liking someone) towards mothers, fathers, sons, wives and other loved ones, destroying themselves. They do not even understand their own hardships. These people are already devastated because of their confusion. What is the point of causing them suffering? O amiable one! There is no doubt that you have already conquered the world of the mortals." Blazing in his energy, the lord of Lanka was thus addressed. He bowed down before Narada, smiled and said, "O maharshi! O one who sports with gods and gandharvas! O one who loves fights! Indeed, for the sake of being victorious, I will go to rasatala. Having conquered the three worlds, I will bring the serpents and the gods under my subjugation. Thereafter, I

something that causes pain suffering or loss
to cause extreme pain
friendly and pleasant
to take control of
to shine brightly
one who has power and control
to bend to greet or show respect
the benefit of one
having won a victory
a large snake
state of forcing to submit

to stir or mix with force liquid of fruits or vegetables
will churn the ocean, the store of juices, for
the benefit of one admired for past achievements
the sake of amrita." The illustrious rishi
Narada spoke to Dashagriva. "If that is
where you want to go, why follow any
other path now? This extremely difficult
path goes towards the city of the king of
impossible to defeat
the dead. O extremely invincible one! O
afflicter of enemies! Follow this path to
Yama." Dashanana was like an autumn
cloud. Thus addressed, he smiled and said
that he would do what he had been asked
to. He said, "O great brahmana! Therefore,
I will head towards the southern direction,
so as to kill Vaivasvata, the king who is the
son of the sun god. O illustrious one! O
a name for God
lord! Desiring to fight, I have already taken
a serious promise or agreement one who protects something
a pledge that I will defeat the four guard-

ians of the world. Hence, I will proceed towards the city of the king of the dead. I will engage with Death, the one who causes suffering to all creatures." Having said this, Dashagriva greeted the sage. Cheerful, with his ministers, he left towards the southern direction. The immensely energetic Narada thought for a while. Resembling a fire without smoke, the Indra among brahmanas thought. "How can one cause injury to Death? He follows dharma and afflicts the three worlds, with Indra included, and the mobile and immobile objects, when their lifespans decay. He always drives away the three worlds and makes them suffer with fear. How can the Indra among rakshasas voluntarily go to him? He[559] is the ordainer and arranges destiny for the performers of good and bad deeds. He is the conqueror of the three worlds. How can he be conquered? And if that happens, who will be the ordainer? Full of curiosity, I will also go to Yama’s abode.”’

a member of clergy
what happens in the future
one who entertains
something that is done
one who wins by force
to take control of
desire to learn or know more
the place where one lives

Chapter 7(21)

'The Indra among brahmanas was light in his valour. Having thought, he headed for Yama's abode, intending to tell him what had occurred. He saw Yama there, with the god Agni at the forefront. Depending on what they deserved, he was ordaining the destiny for all creatures. Yama saw that maharshi Narada had arrived. Following dharma, he welcomed him with a seat and arghya and said, "O celestial rishi! Is all well? I hope dharma is not suffering. O one who is worshipped by gods and gandharvas! Why have you come?” The illustrious rishi, Narada, addressed him in these words. “Listen to what I have to say and then determine what needs to be done. O king of the dead! There is a roamer in the night named Dashagriva. He is extremely difficult to defeat. He is coming here, intending to use his valour to subjugate you. O lord! That is the reason I have swiftly come here. You exert the staff of chastisement. What will you do now?” At this time, the rakshasa’s vimana could be seen, advancing through the sky. It could be seen from a distance, like the rays of the rising sun. The immensely strong one illuminated the spot with Pushpaka’s radiance, driving away all the darkness. He approached. The mighty-armed Dashagriva cast his eye around, here and there. He saw creatures enjoying the fruits of their good deeds and suffering from their bad deeds. Those who had committed wicked deeds were being slaughtered because of what they themselves had done. Ravana, strongest among the strong, freed them. Using his superior strength, the rakshasa freed the dead. The ones who were meant to protect the dead[560] became extremely angry and attacked the Indra among the rakshasas. Those brave ones showered down hundreds and thousands of spears, clubs, javelins, bludgeons, spikes and darts on Pushpaka. Like speedy bees, they started to shatter Pushpaka's seats, mansions, platforms and gates. Pushpaka vimana possessed a divine origin. Because of Brahma's energy, it was indestructible. Though shattered in the battle, it became whole again. Together with King Dashanana, Ravana's immensely valiant advisers also freely fought, resorting to their strength. The advisers of the Indra among the rakshasas fought in that great battle. Their bodies were covered with blood and they were struck with all kinds of weapons. Yama's large forces and the rakshasa's immensely fortunate advisers fought against each other in the clash, striking with different kinds of weapons. Then they[561] abandoned the rakshasa's immensely energetic advisers and attacked

a weapon with a sharp tip
Dashanana with a shower of spears. The
best among rakshasas was on the vimana
having edges that are not even
and was mangled with these blows, blood
flowing from his body. He looked like a
to produce flowers
blossoming ashoka tree. However, he was
strongest among the strong and showered
a heavy club with sharp points a thin pointed piece
down spears, maces, javelins, spikes, darts,
a long pointed weapon
arrows, clubs, trees, mountains and other
weapons. They countered all these with
their own weapons. Hundreds and thousands
of them attacked the terrible
rakshasa who was fighting alone. Resembling
to look or be like
mountains and clouds, all of them
without being stopped
surrounded him. They incessantly
an ancient weapon
showered down catapults and spears.
protective clothing
With his armour shattered, he became
angry. He became wet because of the blood

to leave and never return
that was flowing. He abandoned Pushpaka
a weapon used for shooting
and stood on the ground. With the bow in
one who has power and control
his hand, the lord of the rakshasas stood
to get again
on the ground. Having regained his senses
a very short time period
in an instant, he was like another Death.
to attach relating to God
He affixed the divine *pashupata* weapon to
his bow. Saying, "Wait, wait," he stretched
a long pointed weapon
his bow. In the battle, that arrow was
to put this type of ring on
garlanded by flames and was followed by
living by eating animals
predatory beasts.[562] It was shot towards
those forces, intending to burn them down
like trees. Its energy consumed Vaivasvata's
soldiers. They fell down in the battle,
a large fire of destruction
like trees burnt by a conflagration. Surrounded
by his advisers, the rakshasa,
determination in facing danger
terrible in his valour, emitted an extremely

the sound of a wild animal

loud roar and seemed to make the earth

tremble.’

Chapter 7(22)

‘Vaivasvata Yama heard his loud roar. He thought that the enemy had been victorious and that his own forces had been destroyed. He decided that his warriors had been killed and his eyes became red and dilated with rage. He asked his charioteer to quickly ready his chariot and bring it. The charioteer brought the divine chariot, which made a loud noise. The immensely energetic one mounted that large chariot and was astride it. Death was mounted in front, with a noose and a club in his hands, just as he does when he is about to destroy the three worlds, with their mobile and immobile objects. The personified form of Kaladanda[563] was stationed next to him on the chariot. This was Yama's divine weapon and blazed in its energy. The three worlds were terrified and the residents of heaven trembled. They saw that Death was enraged and this brought fear to the three worlds. The advisers of the Indra among rakshasas saw the gruesome chariot, with Death mounted on it. It was a sight that brought fear to the three worlds. All of them lost their spirits and their senses. They were afflicted by fear. "We are not capable of fighting." Saying this, they fled. The rakshasa also saw the chariot that brought fear to the three worlds. However, he was not agitated or distressed. Yama approached Ravana and showered down spears and javelins, angrily piercing the rakshasa in his inner organs. Ravana remained steady and released showers of arrows on Vaivasvata's chariot, like a cloud pouring down rain. He[564] brought down one hundred large javelins on his broad chest. The rakshasa was incapable of countering these and suffered from these wounds. Yama, the afflicter of enemies, struck him with many weapons. The battle raged for seven nights and neither one was routed or defeated. The battle between Yama and the rakshasa continued again. Both wished to be victorious and neither one retreated from the encounter. With Prajapati at the forefront, the gods, the gandharvas, the siddhas and the supreme rishis assembled as spectators in the field of battle. As the foremost among the rakshasas and the lord of the dead fought, it was as if the destruction of the worlds had arrived. The Indra among rakshasas became angry in the encounter. He incessantly shot arrows from his bow and enveloped the sky. He quickly struck Mrityu with four arrows and the charioteer with seven arrows.[565] He struck Yama in the inner organs with one thousand arrows.

‘Yama became violently angry. Garlands of flames issued from his mouth. There were angry flames in his mouth and his breath. The gods, the danavas and the rakshasas witnessed this extraordinary sight. The blazing (to shine brightly) fire of anger was about to burn down the enemy's army. Mrityu became extremely angry and spoke to Vaivasvata. "O god! Quickly grant me permission, so that I can slay (to kill) this enemy in the battle. Naraka, Shambara, Vritra, Shambhu, the powerful Kartasvara, Namuchi, Virochana, Madhu, Kaitabha and many other powerful and extremely invincible (impossible to defeat) ones have become distressed (upset) on seeing me. Why worry about this roamer (someone who wanders in life) in the night? O one who knows about dharma! It is best to grant me permission, so that I can kill him now. After seeing me, no one is capable of remaining alive even

a very short time period
for an instant. This is not because of my
strength. It is because of the importance
that has been given to me. If I touch anyone,
that person can no longer remain
alive." The powerful Dharmaraja heard his
words and told Mrityu, "I will kill him."
one who has power and control
The lord Vaivasvata's eyes turned red with
a strong feeling of anger impossible to defeat
rage. He raised the invincible Kaladanda in
a loop at the end of a rope
his hand. Death's solid noose was right
to have a lot of a quality
next to it and so was the personified form
of the club, like fire to the touch. As soon as
they saw these, the lives of creatures
to disappear completely to include as a feature
started to dry up, not to speak of embodied
beings being struck by these and suffering
the hot glowing gas of a fire
from these. Surrounded by flames, it was
someone who wanders in life
about to consume the roamer in the night.
Angry, the powerful one touched the

extremely terrible Kaladanda with his hand. All the creatures fled from the field of battle. On seeing that Yama had raised his Kaladanda, the gods were agitated. As soon as he raised this Kaladanda in Ravana's direction, the grandfather showed himself and spoke these words. “O Vaivasvata! O mighty-armed one! O one who is infinite in valour! You should indeed withdraw the Kaladanda and not use it against the roamer in the night. O bull among the gods! I have granted him a boon. You should not render the words I spoke false. Placing Mrityu at the forefront, I had fashioned this Kaladanda earlier and in bringing down all creatures, it will be invincible. O amiable one! There-

to run away from danger
to disturb or excite
determination in facing danger
someone who wanders in life
a male animal
something helpful
to cause to be in a condition
the most important part
to cause to become lower
impossible to defeat

fore, you should not bring it down on this rakshasa's head. If it is brought down, no one is capable of remaining alive even for an instant. If it is brought down and the rakshasa does not die, or if Dashagriva dies, in either case, a falsehood will be committed. Therefore, control the Kaladanda, which you have raised to bring about the death of the Indra among the rakshasas. While all the worlds look on, make my words come true." Thus addressed, with dharma in his soul, Yama replied. "I have withdrawn the Kaladanda. You are like the lord Vishnu to us. However, now that I am engaged in this battle, what am I capable of doing? This rakshasa is insolent because of his boon and I

a very short time period
to cause to become lower
a lie or inaccuracy
one who has power and control
showing a lack of respect
something helpful

cannot kill him. Therefore, in the eyes of
this rakshasa, I should be destroyed.”
to disappear
Having said this, he vanished with his
a vehicle pulled by horses
chariot and his horses. Dashagriva announced
having won a victory
that he had become victorious.
showing happiness — the place where one lives
Cheerful, he left Yama’s abode on Pushpaka.
With the gods and with Brahma at
the most important part — the place where God lives
the forefront, Vaivasvata went to heaven.
a person who is very wise
Narada, the great sage, was delighted.’

Chapter 7(23)

‘Thus, Dashagriva defeated Yama, the bull among the gods. Proud at his victory, Ravana saw his own aides. Maricha and the others were emboldened by his victory.[566] Ravana comforted them and took them up on Pushpaka. He happily entered rasatala, the store of the waters. This was full of large numbers of daityas and serpents and was Varuna’s well-protected dominion. He went to the city of Bhogavati,[567] protected by Vasuki. He went to the city that was full of jewels and brought the serpents under his subjugation.

Daityas known as Nivatakavachas had
something helpful
obtained boons and resided there. The
rakshasa approached them and challenged
them in a battle. All those daityas were ex-
feeling no fear
tremely brave and full of strength. Invin-
impossible to defeat to have and use
cible in fighting, they wielded many kinds
of weapons and started to fight. They
fought with each other for more than
a year. However, they could not defeat
each other. Nor was either side destroyed.
The undecaying grandfather could travel
with a leg on each side of
anywhere in the three worlds. Astride his
moving very fast
excellent vimana, the god swiftly arrived
to keep under control
there. He restrained the Nivatakavachas
who were engaged in fighting. Knowing
about the truth, the aged grandfather
addressed them in these words. “The gods

not able to do something
and the asuras are incapable of defeating
this Ravana in a battle. Nor are the gods
and the asuras, with Indra included, capable of bringing about your destruction.
The idea of your friendship with this
quality that causes one to like
rakshasa appeals to me. There is no doubt
that you should be united and should be
each other's well-wishers." With the fire as
a union between groups
a witness, Ravana contracted an alliance
of friendship with the Nivatakavachas and
became happy. They honoured each other
complete happiness
and spent one year in bliss. Dashanana
to get a thing by effort / better than other people
obtained honours that were superior to
what he got in his own city. From them,
he learnt more than one hundred different kinds of maya. He roamed around in
to go to without a purpose
rasatala, the city of the Indra of the waters.

'He reached a city named Ashma,[568] protected by the Kalakeyas. He conquered it in an instant and killed four hundred daityas. The lord of the rakshasas then saw Varuna's divine abode. It possessed the complexion of a white cloud and was stationed like Kailasa. He saw the cow named Surabhee there. Milk continuously flowed from her. The milk that flows from her gives rise to the ocean named Kshiroda.[569] The powerful Chandra,[570] whose cool beams bring welfare to subjects, was generated from there and the supreme rishis, the Phenapas,[571] survive on this. Amrita was generated there and the *sura*[572] the gods subsist on. Men on earth know her by the name of Surabhee.

Ravana circumambulated the supremely wonderful being. He then entered the extremely terrible city, protected by many kinds of forces. There were hundreds of different kinds of flows, with hues like those of autumn clouds. He saw Varuna's excellent house, which was always cheerful. In an encounter, he attacked and killed the commander of the forces. He said, "Go and quickly tell the king that I have come. Ravana has come here, desiring to fight. Grant him a fight. If you do not wish to be terrified, join your hands in salutation and say that you have been vanquished." At this time, the great-souled Varuna became angry. He emerged with his sons and grandsons and with Gou and Pushkara.[573]

highest in degree or quality
a shade of a color
showing happiness
an officer of high rank
extremely afraid
a word used to begin a letter
to defeat completely
to rise from a hidden place

determination in facing danger
They possessed the qualities of valour and
surrounded themselves with their own
to connect by a bar
forces. They yoked chariots that could
bright and shining
travel wherever they willed, as radiant as
to rise from a hidden place
the sun, and emerged to fight. There was
fight between groups of people
an extremely terrible clash that made the
body hair stand up, between the sons of
the Indra of the waters and the rakshasa
to a great extent
Ravana. In a short while, the immensely
feeling no fear
brave advisers of the rakshasa Dashagriva
to cause to become lower
brought down all of Varuna’s forces.

a long pointed weapon
Varuna’s sons saw that the net of arrows
to cause pain to
had afflicted their own forces in the battle
and withdrew from the field of battle.
Ravana was on the ground, but now re-
turned to Pushpaka. On seeing this, they[574]
moving very fast
mounted swift chariots and advanced

through the sky. They were now in com-
similar
parable situations[575] and a terrible and
fight between groups of people
great clash commenced in the sky, like that
between the gods and the danavas. In that
a long pointed weapon
battle, they used arrows that were like the
in a happy manner
fire to make Ravana retreat and cheerfully
to send out from a source a loud low sound
emitted many kinds of roars. On seeing
that his king was suffering in this way,
Mahodara became angry. The brave one
to stop having or doing
wished to fight and gave up all fear of
death. He saw that their horses were like
the wind and could go wherever they
willed. Therefore, Mahodara struck them
with his club and made them fall down on
the ground. In the battle, he killed the
horses of Varuna's sons. Having seen that
they had thus been deprived of their

a vehicle pulled by horses to make a certain sound
chariots, he quickly emitted a loud roar.

Destroyed and killed by Mahodara, their
driver of a vehicle driven by horse
chariots, horses and excellent charioteers
fell down on the ground. The great-souled
to leave and never return
Varuna’s sons abandoned their chariots.
to worry or upset one
Though they were distressed, because of
feeling no fear
their own powers, those brave ones remained
stationed in the sky.[576] They
to go through with force
strung their bows and pierced Mahodara.
very angry combined
Enraged in the battle, they collectively
attacked Ravana. Angry, Dashagriva was
stationed like the fire of destruction. He
to a great extent
showered down immensely forceful
a long pointed weapon
arrows and struck them in their inner
impossible to defeat to cause to become lower
organs. The invincible one brought down
many kinds of clubs, hundreds of broad
a long pointed stick
arrows, spears, javelins, shataghnis and

spikes on them. Those brave ones were driven away and the foot soldiers were crushed. Having struck Varuna’s sons, the rakshasa let out a loud roar. He showered down many terrible weapons, like floods of rain from a cloud. All of them were repulsed and fell down on the ground. Servants swiftly withdrew them from the field of battle and delivered them to their houses. The rakshasa told them to convey his message to Varuna. Varuna’s minister was named Prabhasa and he told Ravana, “The immensely energetic lord of the waters has gone to Brahma’s world.[577] You have challenged him to a battle, but Varuna has gone there, to listen to the gandharvas.[578] O brave one! With the king

to use
gone, why are you unnecessarily exerting
to gather
yourself? The brave princes assembled
here, but they have been defeated.”
Hearing this, the Indra among rakshasas
to make
announced his name. Uttering roars of
to rise from a hidden place the place where one lives
delight, he emerged from Varuna’s abode.
He returned along the route he had used to
come. Proceeding through the sky, the
rakshasa headed in the direction of Lanka.’

Chapter 7(24)

'The evil-souled Ravana returned cheerfully. Along the path, he abducted the daughters of royal sages, gods and gandharvas. If the rakshasa saw any beautiful woman or maiden, he slew her relatives and placed her in his vimana. In this way, Ravana seized the daughters of serpents, yakshas, men, rakshasas, daityas and danavas. Their hair was long. Their limbs were beautiful. Their faces were like the full moon. All of them were young. Afflicted by fear, their breasts hung down. They were like the rays of the

a deep sadness
fire. Their fear gave rise to a fire of grief.
extreme suffering to shake slightly
Suffering from misery, they trembled and
to cause to flow off to make a long loud breath
shed warm tears. As they sighed, their
to begin burning
breathing seemed to ignite everything. It
giving up something one wants
was as if the fire of an agnihotra sacrifice
had been lit inside Pushpaka. Some were
to cause pain to a feeling of being sad
afflicted by great sorrow and wondered,
to affect very strongly
"When will he kill me?" Overwhelmed by
sorrow and misery, the women remembered
their mothers, fathers, brothers,
combined
sons and fathers-in-law and collectively
to express sadness
lamented. "What will my son do without
me? What will my mother and my
to make one fully involved
brother do?" They were immersed in
an ocean of grief. "Alas! What will I do
the state of being a god
without my divinity, my husband? O
to communicate
Death! Show me your favours and convey

the place where one lives
me to Yama's abode. In earlier times, in a
something that is done
different body, what evil deeds have been
committed by me? That is the reason I
to treat in a mean way
have been oppressed in this way and am
to go under water a deep sadness
submerged in an ocean of grief. Indeed, I
a feeling of being sad
do not see any end to my present sorrows.
evil
Since this wicked one has proved to be
loss of honor
supreme, shame on this world of men. Ravana is powerful and is stronger than my relatives. He is like a rising sun that has destroyed the stars. Alas! This rakshasa is extremely strong. If I know about the means of his death, I will be delighted. Alas! He is evil in conduct and does not understand this himself. This evil-souled one is strong in every possible way. This act of oppressing other people's wives is

an act that is worthy of him. This evil-minded one always finds delight in the wives of others. Therefore, because of what he has done to women, Ravana deserves to be killed.” Because of the curses (evil words causing bad luck) of the women, he lost his energy and his radiance (a quality of happiness) was diminished (to become less). They were virtuous (morally good) and devoted to their husbands. They based themselves on the path of virtue.

‘While they lamented (to express sadness) in this way, Ravana, the lord (one who has power and control) of the rakshasas, entered the city of Lanka and was worshipped (to honor God) by the roamers (someone who wanders in life) in the night. The sister of the king of the rakshasas was extremely miserable (very sad). She fell down at his feet and attempted to speak. Ravana raised his sister and com-

having good luck
forted her. He said, “O fortunate one! What
is it? Tell me quickly.” Her eyes overflow-
to fill completely
ing with tears, the rakshasi replied in these
words. “O king! Because of your strength, I
a woman whose husband has died
have become a widow. O king! Because of
determination in facing danger to kill
your valour, the daityas have been slain in
the battle. They were known as the
to a great extent
Kalakeyas and were immensely strong and
a Native American soldier
brave. O brother! I loved my husband more
than my own life. But at that time, because
to think of in a certain way
he was regarded as an enemy, he was
killed. O king! When you killed this rela-
tion of mine, it is as if you killed me too. It
a name or title
is because of you that the appellation of
‘widow’ is being applied to me and I have
been forced to suffer this. You should
certainly have protected your brother-in-

law in the battle. O king! However, you
to kill
have slain him in the battle and are not
ashamed." The rakshasa was addressed
to speak in an angry way
and reprimanded by his sister in this way.
He comforted her and spoke to her in
state of showing cooperation
words of conciliation. "O child! Enough of
to feel sad
this grieving. You should not be scared in
any possible way. In particular, I will
always satisfy you with honours and gifts.
to make one unable to think
I was intoxicated in the battle. Desiring
suggesting future success
victory, I shot arrows. O auspicious one! In
to notice a difference between
the heat of the battle, I did not distinguish
an enemy
friend from foe. O sister! That is how I
killed your husband in the battle. That
being the case, right now, I will do whatever
producing good results to exist or be present
is beneficial for you. Go and reside
having success by making money
with your prosperous brother, Khara. I will

grant your brother the gift that he will be the lord of fourteen thousand greatly energetic rakshasas. The lord Khara is your brother. He is the son of your mother's sister. You will see that he will himself always do whatever you ask him to do. For the sake of protecting Dandaka, quickly go to that brave one. The immensely strong Dushana will be the commander of the forces. Earlier, the enraged Ushanas had cursed him that he would reside in this part of the forest, inhabited by rakshasas. There is no doubt that this will happen."[579] Having said this, Dashagriva commanded his soldiers, fourteen thousand rakshasas who could assume any form at will. Fearless, Khara surrounded himself with these to look

rakshasas, who were terrible to behold, and quickly left for Dandaka. With all his

sharp point on plant stems

thorns destroyed, he established a kingdom

a country ruled by a king

there. Happy, Shurpanakha started to live in the forest of Dandaka.’

Chapter 7(25)

'Dashagriva bestowed that terrible forest on Khara. Having comforted his sister, he was happy and also reassured himself. With his followers, the great-souled Indra among the rakshasas entered a giant grove in Lanka, known by the name of Nikumbhila. O amiable one! It was filled with hundreds of sacrificial altars and adorned with chaityas. He saw a sacrifice, blazing in prosperity, going on there. He saw his own son, Meghanada, the scorcher of enemies, there. He was attired in black antelope skin, his hair was tied in a knot on the top

to give as a gift
to make one feel less afraid
one who is guided by another
a small group of trees
friendly and pleasant
of giving up something
to make more attractive
to shine brightly
the state of being successful
a very hot day
to put on attractive clothes
a type of animal
a shape formed by tying

of his head and he held a water pot. The lord of the rakshasas approached and embraced him in his arms. He asked, "O child! What are you doing here? Tell me." For the sake of extending the prosperity of the sacrifice, his preceptor, the great ascetic Ushanas, foremost among brahmanas, replied to Ravana, best among rakshasas. "O king! I will tell you. Listen to everything. Your son has performed seven extremely pervasive sacrifices—agnishtoma, ashvamedha sacrifice, *bahusuvarnaka*, *rajasuya* sacrifice, *gomedha*, and *vaishnava*.[580] He has now engaged in *maheshvara* sacrifice, something that any man finds extremely difficult to undertake. After this, your son has obtained a boon from Pashupati himself. He has obtained a divine chariot that can travel in the firmament at will. He has obtained the maya named *tamasi*. Through this, one can create darkness. O lord of the rakshasas! If one fights with the use of this maya, not even the gods or the asuras are capable of knowing how to fight against such a person in a battle. He has also obtained a quiver filled with inexhaustible arrows and an extremely invincible bow. O amiable one! He has also got a powerful weapon that can crush the enemy in a battle. O Dashanana! Your son has obtained all these boons. The sacrifice was completed today and I was waiting here for you." At this, Dashagriva replied,

something helpful
to get a thing by effort
a vehicle pulled by horses
the sky
a name for God
a case for carrying arrows
impossible to use up
impossible to defeat
friendly and pleasant
to defeat by force
giving up something one wants

“What you have done is not good.[581] You have used various objects to worship the enemy, with Indra at the forefront. However, what has been done is done. One cannot undo it. O amiable one! Come. Let us proceed towards our own residence.” With his son and with Vibhishana, Dashagriva left. He made the women, who were distressed and weeping, descend.[582] They possessed all the auspicious signs and were ornamented with jewels. They were the maidens of the gods, the danavas and the rakshasas. They were adorned in many kinds of ornaments and blazed in their own energies. Vibhishana saw that those women were overwhelmed by grief. Knowing what his[583] intentions were, the one with dharma in his soul addressed him in these words. “This kind of action destroys fame, prosperity and the lineage. You act according to your caprices and cause oppression to beings. You oppressed their relatives and abducted these beautiful women. O king! This is exactly the way Madhu crossed you and abducted Kumbhinasi.” Ravana replied in these words. “I do not understand this. What have you said? Who is the one named Madhu?” Vibhishana angrily replied in these words. “Hear about the fruits that result from wicked acts. Our maternal grandfather is Sumali and his elder brother is Malyavat. That famous roamer in the night is aged and wise. He is the elder father[584] of our mother and is thus our senior. His daughter's daughter is named Kumbhinasi. Our mother's sister is Anala and she is her daughter. Therefore, following dharma, she is a sister to us brothers. O king! The rakshasa Madhu used force to abduct her. Your son was engaged in this sacrifice then and I was performing austerities in the water. He slew the best among the rakshasas, your revered advisers. O king! She was protected in your inner quarters, but he forcibly abducted her. O great king! On hearing about this, I forgave him and did not kill him. A brother must always bestow a maiden on a groom. Know that the fruits of what one does is reaped in this world."[585] At this, Dashagriva's eyes turned red with rage. He said, “Let my chariot be readied quickly. Let the brave ones prepare. Let my brother, Kumbhakarna, and the other foremost roamers in the night ascend their mounts. Let them arm themselves with many kinds of weapons. In the battle today, I will kill Madhu, since he is not scared of Ravana. I desire to fight and, surrounded by well-wishers, I will go to Indra’s world. I will conquer heaven and bring Purandara under my subjugation. I will sport on my return, adorning myself with the riches of the three worlds.” Four thousand akshouhinis of rakshasas proceeded in the front. They left quickly, armed with many kinds of weapons and wishing to fight. Indrajit was at the fore-

a strong feeling of anger

a vehicle pulled by horses

someone who wanders in life

to go up

to take control of

state of forcing to submit

to make more attractive

good things that are available

the most important part

front of the soldiers and the commanders were with him. Ravana was in the middle and the brave Kumbhakarna was at the rear. Vibhishana, with dharma in his soul, remained in Lanka, performing acts of dharma.

'All those immensely fortunate ones proceeded towards Madhupura.[586] All those rakshasas left with chariots, elephants, donkeys, camels, horses and blazing and large serpents, and there was no space left in the sky. There were hundreds of daityas who were firm in their enmity towards the gods. On seeing that Ravana was proceeding, they followed him at the rear. Dashanana went to Madhupura and entered. He didn't see Madhu there, but

he saw his sister. She joined her hands
a word used to begin a letter
in salutation and bowed her head down
at his feet. His sister, Kumbhinasi, was
to cause to be very scared
terrified of the king of the rakshasas.
Ravana, the best among the rakshasas,
to cause to become afraid
raised her and said, “Do not be frightened.
What can I do for you?” She replied, “O
to a great extent
king! O immensely strong one! O one who
grants honours! If you are pleased with
me, you should not kill my husband now.
showing steady support
O Indra among kings! I am faithful to my
husband. Look towards me and make your
words come true. O mighty-armed one!
You have yourself told me that I should
not be scared.” On seeing that his sister
was standing there, Ravana asked, “Who
is your husband? Quickly tell me that. For

the sake of conquering the world of the gods, I will take him with me. Because of compassion and affection towards you, I will refrain from the act of killing Madhu.” Thus addressed, she awoke the roamer in the night,[587] who was asleep. Cheerfully, the rakshasi spoke to the extremely learned one. “My brother, Dashagriva, the roamer in the night, has come here. He desires to conquer the world of the gods and is asking for your help. O rakshasa! For the sake of helping him, go with your relatives. He has been gentle and has honoured you. You should do what he has thought of.” Hearing her words, Madhu agreed. He saw the best among the rakshasas and as is proper, welcomed him.

to take control of
a desire to help others
to stop oneself from doing
someone who wanders in life
sleeping
in a happy manner

to honor God
Following dharma, he worshipped Ravana,
one who has power and control having courage
the lord of the rakshasas. The valiant
Dashagriva was worshipped in Madhu’s
the place where someone lives
residence. Having spent the night there,
he prepared to leave. He went to Mount
the place where one lives
Kailasa, Vaishravana’s abode. The Indra
the natural color of the skin
among rakshasas, whose complexion was
like that of the great Indra, made his forces
camp there.’

Chapter 7(26)

‘When the sun was about to set, the valiant Dashagriva reached the spot and made his soldiers set up camp there. The sparkling moon arose, as radiant as the mountain itself. Because of the radiance of the moon, he saw the many qualities of the trees there. There were groves of divine karnikaras and dense growth of *kadamba*. There were ponds with blooming lotuses and the waters of the Mandakinee. He heard the sweet sounds of bells being rung. Large numbers of apsaras sang in Dhanada’s abode. Driven by the wind, the trees released showers of flowers. Residence on that mountain was intoxicating, with the scent of spring flowers. A pleasant breeze blew, mixed with the sweet fragrance and pollen from the *madhupushpa*[588] flower. This enhanced Ravana's desire. There was singing. There were many flowers. There was a cool breeze. The mountain possessed all the qualities. The night progressed, illuminated by a moon that had arisen. The extremely valiant Ravana succumbed to the arrows of desire. He sighed and sighed and looked towards the moon. At that time, Rambha, supreme among all the apsaras, was seen there. She was adorned in celestial flowers and her face was like

to make more attractive
the full moon. She was adorned in wet
to be a part of
flowers that belonged to all the six seasons.
piece of clothing
She was covered in a blue garment that
the general appearance
had the complexion of a cloud full of
water. Her face was like the moon and her
suggesting future success a weapon used for shooting
auspicious eyebrows were like bows. Her
part of the leg above the knee
thighs were like the trunks of elephants
the colorful part of a flower
and her hands were as delicate as petals.
the middle area or part
She passed through the midst of the soldiers
and Ravana noticed her. Suffering
a long pointed weapon
from the arrows of desire, the Indra among
to begin to affect suddenly
rakshasas seized her. As she was passing,
to take quickly
he seized her by the hand. He smiled and
joint between the waist and leg
asked, "O one with the beautiful hips!
Where are you going? What objective are
to try very hard to do
you striving for? Who will rise[589] and
enjoy pleasure with you? Your lips possess

a pleasant smell a type of flowering plant
the fragrance of blooming lotuses. Who
to breathe in to get a thing by effort
will inhale that? Who will obtain satisfaction
from the amrita that is in your lips? O
showing fear suggesting future success
timid one! Your auspicious and full breasts
are like golden pots and there is no space
between them. Whose chest will you allow
treated to have a folded look
them to be crushed against? Your thighs
are round and golden. They are thick and
to make more attractive thing that wraps around
ornamented with a golden girdle. Your
joint between the waist and leg
hips are like heaven. Today, whom will you
allow to mount them? There is no man
better than other people
who is superior to me, not even Shakra,
Vishnu and the Ashvins. O timid one!
Therefore, it is not proper that you should
go to anyone other than me. O one with the
having a full rounded shape
plump hips! Come and rest on this auspicious
slope of the mountain. There is no

one who has power and control
other lord in the three worlds who is my
equal. Dashanana is joining his hands in
a word used to begin a letter
salutation and is beseeching you. I am the
lord and the master of the three worlds.
Serve me." Thus addressed, Rambha joined
a shaking motion
her hands in salutation, trembling. She
said, "Show me your favours. You should
not speak to me in this way. You are my
senior. Indeed, if anyone else seeks to
to treat in a mean way
oppress me, you should protect me. Fol-
lowing dharma, I am your daughter-in-
law. I am telling you the truth." With her
towards the lower level
face cast downwards, she looked towards
her feet and addressed Dashagriva in this
way. He said, "You can be my daughter-in-
law only if you are my son's wife." Agree-
ing, Rambha replied to Ravana in these

a male animal
words. “O bull among the rakshasas!
Following dharma, I am your son’s wife.
Your brother, Vaishravana, has a son
whom he loves more than his own life. He
is famous in the three worlds as Nalaku-
bara. In following dharma, he is like a
determination in facing danger
brahmana. In valour, he is a kshatriya. In
the act of forgiving
his anger, he is like the fire. In forgiveness,
he is the equal of the earth. Because the son
one who protects something
of the guardian of the world gave me a
to make more attractive
sign, I am going to him, adorning myself in
way to make a thing attractive an attitude or opinion
all the ornaments. The sentiments I pos-
sess towards him are not like those I have
a very hot day
towards anyone else. O king! O scorcher of
enemies! That is the truth. Therefore, you
should let me go. The one with dharma in
in an eager manner
his soul is eagerly waiting for me to reach.

You should not be an impediment for your son.[590] Therefore, you should release me. O bull among rakshasas! Follow the path pursued by the virtuous. You should be respected by me. In that way, I should be protected by you." Rambha spoke these words and they were full of dharma.

'The rakshasa was reprimanded in this way. However, the strongest of the strong was overcome by confusion and seized her. He was angry and confounded by desire. He thus started to have intercourse with her. Rambha was deprived of her ornaments. Her garlands were cast aside. She was like the bank of a river, when it had been destroyed by a sporting elephant. She was trembling and ashamed.

to cause to be very scared
Terrified, she went to Nalakubara and
a word used to begin a letter
joined her hands in salutation, falling
down at his feet. The great-souled Nalakubara
saw the state she was in. He asked, "O
having good luck
fortunate one! Why have you fallen down
to shake slightly
at my feet?" She sighed and trembled. Joining
her hands in salutation, she started to
tell him everything, exactly as it had happened.
"O god! This Dashagriva had come
the place where God lives
here, headed towards heaven. His soldiers
one who assists another
and aides were spending the night here.
a very hot day
O scorcher of enemies! He saw me going
to begin to affect suddenly
to meet you. The rakshasa seized me and
asked me who I was and whom I belonged
to. I told him the entire truth. However,
to affect very strongly
his soul was overwhelmed by desire and
he did not listen to my words. O god! O

lord! I entreated him, telling him that I was his daughter-in-law. However, he ignored all that and forcibly raped me. O one who grants honours! Thus, you should pardon me my crime. O amiable one! The strength of a woman is not the same as that of a man." Hearing this, Vaishravana's son became enraged. Hearing about this severe act of rape, he started to meditate. In this way, Vaishravana's son got to know everything about that deed. His eyes became coppery red with rage and he instantly took some water in his hand. Having touched water, he followed the rituals and flung it up into the sky.[591] He then pronounced a terrible curse on the Indra among the rakshasas. "She did not desire

in a manner with strength
it, yet you forcibly raped her. Therefore,
you will not be able to approach any other
girl who is not married
maiden who does not desire it. If a woman
crime of forcing to have sex
does not desire it and you rape her because
to suddenly break into pieces
of your desire, your head will shatter
very bright and attractive
into seven fragments.” As resplendent as
to burn brightly to say in a correct way
a blazing fire, he pronounced this curse.
sound made by steady beats
The drums of the gods were sounded and
flowers rained down from the sky. All the
most important
gods, with Prajapati as the foremost, were
delighted. They got to know about the
to treat in a mean way
death of a rakshasa who oppressed all the
a cause of trouble or bad luck
worlds. Dashagriva heard the curse that
made the body hair stand up. The idea of
sexual contact between people
having intercourse with a woman who did
to be liked by someone
not desire it no longer appealed to him.’

Chapter 7(27)

'Having crossed Kailasa with the other rakshasas, the immensely energetic Dashagriva, roamer in the night, reached Indra's world. The soldiers of the rakshasas approached it from every direction. The sound that arose in the world of the gods was like that of the ocean being shattered. Hearing that Ravana had reached, Indra's throne started to wobble. He spoke to all the assembled gods. "O Adityas, Vasus, Rudras, Vishvadevas, Sadhyas and Maruts! Get ready to fight against the evil-souled Ravana." The gods, Shakra's equal in battle,

to a great extent
someone who wanders in life
to suddenly break into pieces
to move side to side
to meet together in one place

were thus addressed by Shakra. Faithful to the prospect of fighting, those great-spirited ones armoured themselves. The great Indra was distressed and scared of Ravana. He approached Vishnu and addressed him in these words. “O Vishnu! O one who is great in valour and bravery! What will I do? This rakshasa is powerful and has come here, desiring to fight. He is powerful because of the boon that he has obtained. Indeed, there is no other reason.[592] O god! O Prajapati![593] Tell us the truth about what must be done. Namuchi, Vritra, Bali, Naraka and Shambara were stupefied and consumed. Do something like that. O god of the gods! O extremely strong one! There is no one other than you.

shelter from danger
You are the supreme refuge. O Purushottama!
There is no one other than you. You
having success by making money
are the prosperous Narayana. You are the
lasting forever
eternal Padmanabha. You are the one who
a world ruled by God
has established me in this eternal kingdom
of the gods. O god of the gods! Therefore,
you should yourself tell me the truth. Will
a type of weapon
you use a sword and a chakra to fight
against this enemy in the battle?" The god
one who has power and control
and lord, Narayana, was addressed by
Shakra in this way. He replied, "Do not be
to cause to become afraid
frightened. Hear from me about what
must be done. No god or danava is capable
of fighting against this evil-acting one, or
an act of murder
advancing against him and slaying him in
something helpful
a battle. Because of the boon that has been
to discuss important things
conferred on him, he is extremely difficult

to defeat completely
to vanquish. Intoxicated because of his
strength, in every possible way, he will
something that is done
perform great deeds. The rakshasa also has
to be aware of a future event
his son as his aide. I can foresee all this
relating to God
through my divine sight. O Shakra! You
have asked whether I will fight against
him in the battle. I will not fight against
one who has power and control
Ravana, the lord of the rakshasas. Vishnu
to move back to avoid danger
does not retreat from a battle without
an act of murder
slaying the enemy. However, this rakshasa
something helpful
has obtained a boon and it is extremely
to succeed in doing
difficult for me to accomplish that object-
ive now. O Indra of the gods! O Shatakratu!
a serious promise or agreement
But I am taking a pledge before you. I will
be the reason for the death of this rakshasa
to kill
in a battle. In an encounter, I will slay

Ravana and his son. Once I know that the time has arrived, I will satisfy the gods.”

a loud low sound
‘At this time, night was over and a roar
was heard. In every direction, Ravana’s soldiers started to fight. A battle com-
to begin
menced between the gods and the rak-
loud excited and emotional
shasas. It was terrible, with tumultuous
roars. Many kinds of weapons were used in
causing suffering
the battle. The rakshasas were cruel and
to look
were terrible to behold. Following Ravana’s command, his advisers rushed out to fight. There were Maricha, Prahasta, Mahaparshva, Mahodara, Akampana, Nikumbha, Shuka, Sarana, Sahlada, Dhumaketu, Mahadamshtra, Mahamukha, Jambumali, Mahamali and the rakshasa Virupaksha. Surrounding himself with these extremely

strong ones, Sumali, Ravana's senior and bull among rakshasas, entered amidst the soldiers. With those other roamers in the night, he angrily used many kinds of sharp weapons to devastate all the large numbers of gods. At this time, the eighth Vasu, the Vasu known as Savitra, entered the great field of battle.[594] A battle raged between the gods and the rakshasas. They[595] angrily tolerated the deeds of the rakshasas and did not retreat from the battle. In the encounter, the brave rakshasas also faced the gods. They struck each other with hundreds and thousands of many different kinds of terrible weapons. The gods were extremely brave. Using their own energies, they used many kinds of terrible weapons in the battle and conveyed the rakshasas to Yama's abode. At this time, the brave rakshasa named Sumali angrily used many kinds of weapons and attacked in the battle. He wrathfully struck all the forces of the gods with many kinds of sharp weapons and destroyed them, like the wind dispelling clouds. He oppressed all the gods with showers of large arrows, spears and terrible javelins. Though they tried to control themselves, they could not stand before him. The gods were driven away by Sumali. However, the eighth of the Vasus, the god Savitra, remained there. He surrounded himself with his own forces and struck the roamer in the night. Brave and extremely energetic,

to communicate
the place where one lives
very angry
to make a thing go away or end
to treat in a mean way
a weapon with a sharp tip
a long pointed stick
the number eight in a series
someone who wanders in life
a Native American soldier
having or showing a lot of energy

he countered him in the battle. There was
an extremely crazy and extremely terrible
encounter between their forces. Neither
to move back to avoid danger
Sumali, nor the Vasu, retreated from the
battle. The extremely great-souled Vasu
immediately
used large arrows to instantly bring down
extremely large to connect by a bar
his gigantic chariot, which was yoked to
a large snake
serpents. Using hundreds of sharp arrows,
he destroyed his chariot in that battle.
to take quickly
Then, to kill him, the Vasu seized a club in
moving very fast suggesting future success
his hand. He swiftly seized that auspicious
to shine brightly
club, which blazed like Kaladanda. Savitra
struck Sumali on the head with this and
a falling space rock
brought him down. Blazing like a meteor,
to go down
it descended on his head and brought him
down, just as the great vajra, released by
to suddenly break into pieces
the one with one thousand eyes, shatters a

the soft parts of the body
mountain. His bones, body or flesh could
no longer be seen. In that encounter, the
the remains of a burnt body
club reduced him to ashes and brought
him down. On seeing that he had been
killed in the battle, in every direction, all
combined to make a loud cry
the rakshasas collectively fled, shrieking in
loud tones.’

Chapter 7(28)

dust left after burning
'Sumali was killed, reduced to ashes by
the Vasu. In the battle, Ravana's son saw
this and also saw that his own soldiers
to cause pain to
had been driven away, afflicted by the
a long pointed weapon
arrows. The powerful one became angry.
Meghanada remained there and made
a vehicle pulled by horses
all the rakshasas return. His chariot
the natural color of the skin
possessed the complexion of the fire. His
giant chariot could go anywhere at will.
a large fire of destruction
Like a blazing conflagration in the forest,
he attacked all those soldiers. He entered,
to have and use
wielding many kinds of weapons. On seeing
to run away from danger
him, all the gods fled in different direc-

tions. There was no one who was capable of remaining in front of him and fighting. Seeing that all of them were pierced (to go through with force) and terrified (to cause to be very scared), Shakra spoke to them. “You should not be frightened (to cause to become afraid). Nor should you run away. Return to the field of battle. This son of mine has never been vanquished (to defeat completely). He is advancing to fight.” Shakra’s son was the god known as Jayanta. On a chariot (a vehicle pulled by horses) that had been wonderfully crafted, he advanced into the battle. All the gods surrounded Shachi’s son. They remained there and clashed (to make noise by hitting metal) against Ravana’s son in the battle. The great clash (fight between groups of people) between the god, the son of the great Indra, and the rakshasa, the son of the Indra among the rakshasas, was one between two equals.

a long pointed weapon
The rakshasa's son used arrows that were
to make something attractive to cause to become lower
embellished with gold to bring down the
driver of a vehicle driven by horse
charioteer, Matali's son, from his seat.[596]

In the field of battle, Shachi's son, Jayanta,
to go through with force
also angrily pierced back the charioteer of
to make one very angry
Ravana's son. Enraged, the extremely energetic
to become larger or wider
rakshasa dilated his eyes. Ravana's
to cause to not like
son repulsed Shakra's son with showers of
to take quickly
arrows. Ravana's son seized and brought
down large and firm weapons—shataghnis,
a long pointed stick a type of weapon
spears, javelins, clubs, swords,
the highest point
battleaxes and extremely large summits
upset
of mountains. The worlds were distressed
and a great darkness was generated. Ravana's
son continued to strike the enemy.
Shachi's son was surrounded by the forces
of the gods on all sides. However, they

to run away from danger
suffered in many kinds of ways and fled.
not able to do something
They were incapable of differentiating
to notice a difference between
each other, distinguishing the enemy from
the gods. Here and there, in every direction,
they were routed and ran away.

feeling no fear having courage
‘There was a brave and valiant daitya
to take quickly
named Puloma. At this time, he seized
Shachi’s son and ran away. He seized his
grandson and entered the great ocean.
having impressive qualities
This noble Puloma was Shachi’s father
related through the mother
and his[597] maternal grandfather. The gods
witnessed this extremely terrible sight of
Jayanta being destroyed. They were cheerless
not causing happiness
and distressed and fled in different
directions. Ravana’s son was delighted and
surrounded himself with his own forces.
to make a certain sound
Emitting a loud roar, he rushed against

the gods. On seeing that his son had been destroyed and witnessing the valour of Ravana's son, Indra of the gods asked Matali to bring him his chariot. Matali readied that divine, extremely terrible and large chariot. It was borne along at the speed of thought. Clouds that thundered loudly and lightning were attached to the chariot. As it proceeded, turbulent and noisy winds preceded it. As Vasava headed for the battle, many musical instruments were sounded and there were controlled sounds of praise. Large numbers of apsaras danced. The Rudras, Vasus, Adityas, Sadhyas and large numbers of Maruts armed themselves with diverse weapons, surrounded the lord of the gods

determination in facing danger
a vehicle pulled by horses
to guess
to produce this loud sound
flash of light in a storm
moving in a violent way
making a lot of loud noise
different from each other
one who has power and control

to rise from a hidden place being hard to deal with
and emerged. As Shakra emerged, a harsh
wind started to blow. The sun lost its
a warm soft light a falling space rock
radiance and giant meteors started to fall
down.

'At this time, the brave and powerful
a vehicle pulled by horses
Dashagriva mounted a divine chariot that
had been constructed by Vishvakarma.
It made the body hair stand up and was
to connect by a bar a large snake
yoked to extremely large serpents. The
wind generated from their breathing
to give life or energy a Native American soldier
ignited the field of battle. Brave daityas
someone who wanders in life
and roamers in the night surrounded the
divine chariot and advanced against the
to keep under control
great Indra in the battle. He restrained
his son[598] and himself advanced into the
battle. Ravana's son sat down.[599] A battle
to begin
commenced between the gods and the

to look or be like
rakshasas. Terrible weapons that resembled
clouds were showered down in the
battle. The evil-souled Kumbhakarna
raised many kinds of weapons. However,
in the encounter, he did not know whom
he should fight against. He used his
a long pointed stick
teeth, arms, feet, spears, javelins, arrows
and anything to angrily strike the gods.
someone who wanders in life
The roamer in the night approached the
to a great extent having good luck
immensely fortunate Rudras and Adityas
and started to fight against them,
without being stopped
incessantly showering down weapons.
In that battle, using many kinds of sharp
weapons, the gods and the large number
of Maruts drove away all the rakshasa
soldiers. Some were killed by weapons.
to twist from side to side
Others writhed around on the ground.

Others remained in the battle, clinging (to hold firmly) to their mounts—chariots (a vehicle pulled by horses), donkeys, camels (a large animal), serpents (a large snake), horses, dolphins (a sea animal), boars (a male pig) and others with faces like pishachas. Some clung to these with their arms. Others were stupefied (to surprise someone) and uprooted (to remove completely). The roamers in the night were pierced (to go through with force) by the weapons of the gods and died. The field of battle seemed to be a painting. Dead and crazy rakshasas were strewn (to spread over a surface) around on the ground. A river of blood started to flow. The place was full of herons and vultures (a bird that eats dead animals). A river began to flow in the field of battle and the weapons were like crocodiles (a type of large animal). Meanwhile, the powerful Dashagriva became angry. He saw that his entire army had been brought down (to cause to become lower) by the gods. He

to become very involved
swiftly submerged himself in the army,
to treat with this substance a large number of
which resembled a waxing ocean. He slew
the gods in the encounter and approached
a weapon used for shooting
Shakra. Shakra stretched his large bow,
to make a certain sound
which emitted an extremely large sound.
to make a quick sound
The sound of it being twanged resounded
in the ten directions. Indra stretched
to cause to become lower
that great bow and brought down arrows
bright and shining
that were as radiant as the sun on Ravana's
head. However, the mighty-armed
Dashagriva remained there. He showered
to remove with force
down arrows and dislodged Shakra's
to bend to greet or show respect
bow. They fought against each other and
a mark to show direction
showered down arrows in every direction.
to understand
Nothing could be discerned then. Everything
was covered in darkness.'

Chapter 7(29)

'When that darkness was generated, the rakshasas and the gods, intoxicated by their strength, fought and killed each other. Out of the large armies of the gods and the rakshasas, only one-tenth remained in the battle. This is all that was left. The rest had been conveyed to Yama's abode. Submerged in that darkness, all the gods and the rakshasas could not distinguish each other, but fought against each other. However, three were not confused, despite being immersed in that net of darkness—Indra, Ravana and Ravana's immensely strong son. Ravana saw that all those forces had been slain in the battle. He was suffused with a fierce anger and emitted a loud roar. Filled with rage, the invincible one spoke to his son, who was astride his chariot.[600] "Take me to the midst of the enemy soldiers. Today, I will myself use my valour against all the gods. I will strike them with extremely firm weapons, destroy them and dislodge them from the firmament. I will slay Indra, Varuna, Dhanada and Yama. I will myself kill all the gods and establish myself above them. This is not the time for sorrow. Convey my chariot quickly. I have already told you twice. Take me right up to the end. Any place that we are in is like Nandana.

Take me now to the spot where Mount

Udaya is." Hearing his words, the charioteer

driver of a vehicle driven by horse

urged the horses, which possessed the

speed of thought, and took him to the

the middle area or part to find out

midst of the enemy. Ascertaining his

one who has power and control

intention, Shakra, the lord of the gods,

a vehicle pulled by horses

stationed in the battle on his chariot,

addressed the gods in these words. "O

gods! Listen to my words. This is what

quality that causes one to like to take quickly

appeals to me. It is best that we seize the

rakshasa Dashagriva while he is alive.

extremely

Because of these soldiers, he is exceedingly

strong and he is on a chariot that is as

having or showing a lot of energy the application of a substance

energetic as the wind. He is waxing, like

the waves of the ocean during the full

not afraid something helpful

moon. He is fearless because of the boon he

to get a thing by effort

has obtained and it is impossible to kill

him now. Therefore, in this battle, we must
to seriously try to do
endeavour to capture him. When Bali was
to take quickly
seized, I enjoyed the three worlds. In that
evil
way, the idea of capturing this wicked one
quality that causes one to like
appeals to me.” After this, Shakra abandoned
to leave and never return
Ravana and went to a different spot.
to a great extent
The immensely energetic one fought
against the rakshasas and destroyed them
to move back to avoid danger
in the battle. Dashagriva did not retreat
to go through something
and penetrated from the north. Shatakratu
the side of something
penetrated from the southern flank. The
one who has power and control
lord of the rakshasas penetrated one hundred
a long pointed weapon
yojanas. He showered down arrows
and countered the entire army of the gods.
Shakra saw that his own forces had been
penetrated. He did not retreat and fearlessly
not afraid
approached Dashanana. At this

time, on discerning that Ravana was being devoured by Shakra, the danavas and the rakshasas emitted roars of, “Alas! He will be killed.” At this, senseless with rage, Ravana’s son ascended his chariot. Enraged, he penetrated that extremely terrible army. He entered, using the maya that had been given to him by Gopati[601] earlier. Invisible to all creatures, he countered those soldiers. After this, abandoning the gods, he swiftly rushed towards Shakra. The immensely energetic and great Indra saw his enemy’s son. He afflicted Matali and the horses with excellent arrows. Using the dexterity of his hands, he then countered the great Indra with showers of arrows. Shakra aban-

a vehicle pulled by horses — to go up
doned the chariot and Matali. Ascending
Airavata, he started to look around for
Ravana's son. However, because of the
strength of his maya, the rakshasa could
to completely cover
not be seen in the battle. He enveloped the
without limit
infinitely energetic and great Indra with
a large amount of something
torrents of arrows. Ravana's son thought
to tire out completely
that Indra was exhausted. He used his
in or into the middle of
maya to bind him up and took him amidst
his own soldiers. Using the strength of his
to take quickly
maya, he seized the great Indra in the
battle. On seeing this, all the gods ex-
to say in a strong way
claimed, "Who has taken him away? The
learned one cannot be seen. Someone has
used maya to take him away." Meanwhile,
all the large numbers of angry gods at-
tacked Ravana and showered down

weapons on him. In the battle, Ravana
to come into conflict
clashed against the Vasus, the Adityas and
to cause pain to
the Maruts. Afflicted by weapons, he was
not able to do something
incapable of remaining there and fighting.
to tire out completely
He was exhausted and his form was of one
suffering from those blows. Remaining
impossible to see
invisible in the battle, Ravana's son spoke
to his father. "O father! Come. Let us leave
and withdraw from this fight. Our victory
obvious
is evident. Assure yourself and be devoid
fear of what might happen one who has power and control
of any anxiety. Shakra, the lord of the three
worlds and of the soldiers of the gods, has
been captured by me. The gods have been
having or showing a lot of energy
routed. With the energetic enemy captured,
enjoy the three worlds as you wish.
not needed or necessary
Why unnecessarily exert yourself in this
having no result
battle? It is futile." The army of the gods

to move back to avoid danger
also retreated from the field of battle.
Hearing the words of Ravana's son, Dashanana
also assured himself. The master and
someone who wanders in life
lord of roamers in the night thus lost
fear of what might happen · having won a victory
anxiety in the battle and was victorious.
in a happy manner · the place where someone lives
He cheerfully left for his own residence
and addressed his son in these words.
determination in facing danger
"Your valour is like that of an extremely
strong person and you have extended the
people from one's family
respect towards my lineage. Your valour is
a being that cannot die
like that of the immortals and you have
to defeat completely · a name for God
vanquished the lord of the gods and the
to go for and bring back
gods. Quickly fetch Vasava. Surrounding
yourself with the soldiers, head for the
city.[602] With the advisers following me, I
will also quickly leave for that place." Thus,
Ravana's son captured the lord of the gods.

Surrounded by his forces and his mounts,
the place where someone lives
the rakshasa reached his own residence.
showing happiness
Thereafter, cheerful in his mind, he gave
the rakshasas permission to leave.’

Chapter 7(30)

'Ravana's extremely strong son vanquished the great Indra. With Prajapati at the forefront, all the gods went to Lanka. They approached Ravana, who was surrounded by his sons and brothers. Remaining stationed in the sky, Prajapati addressed him in a conciliatory tone. "O child! O Ravana! I am pleased with your son in the battle. His valour and generosity are amazing. They are like yours, or superior to yours. With your own energy, you have conquered all the three worlds. You have made your pledge come true. I am pleased with my own son.[603] O Ravana! Your son, Ravana's son, is extremely strong. He will be famous in the world as Indrajit.[604] This rakshasa will vanquish strong enemies. O king! With his support, you have brought the gods under your subjugation. You should release the mighty-armed and great Indra, the chastiser of Paka. In return for setting him free, what should the gods give you?" At this, the immensely energetic Indrajit, the victor in assemblies, said, "O god! In return for setting him free, I desire immortality." The god who was born from the lotus replied to Ravana's son. "There is no creature on earth who can be immortal." Thereupon, Indrajit replied to the one who was born from the lotus. “Then hear about the kind of success I want for setting Shatakratu free. O god! Whenever I worship the fire and render oblations into it, prior to advancing into battle, desiring to defeat the enemy, if I fight before completing the rituals and before offering oblations into the fire, let it be possible for me to be killed only then. All men seek the boon of immortality through austerities. Let immortality be conferred on me through my valour.” The god Prajapati replied in words signifying his assent. Having been freed by Indrajit, Shakra and the gods went to heaven.

‘Meanwhile, Shakra was distressed. His garments and garlands were dislodged. O constructed a woman without blemish, with beauty and qualities.[605] Because she was without blemish, her name became Ahalya. O Indra of the gods! O bull among the gods! Having created the woman, a thought then occurred to me. Whom would she belong to? O Shakra! O lord! O Purandara! You got to know about the woman and because of your sense of superiority, you thought that she would be your wife. However, I bestowed her on the great-souled Goutama. After she had been with him for many years, she was oppressed by you.[606] At that time, I got to know about the great sage's fortitude. Through the fruits of his austerities, he got to know that his wife had been touched by you. Even then, the great sage, with dharma in his soul, continued to find pleasure with her. When I bestowed her on Goutama, the gods lost all hope of obtaining her. However, you were angry and overcome by desire, you went to the sage's hermitage. You saw that woman, who blazed like the flame of a fire. O Shakra! You were full of desire and intolerance and oppressed her. The supreme rishi saw you in the hermitage then. Supremely energetic, he cursed you in his rage. 'O Indra of the gods! You will face catastrophe and misfortune. O Vasava! Without any fear, you oppressed my wife. O king! Therefore, in a battle, you will be captured by the enemy's hand. O evil-minded one! There is

an attitude or opinion
no doubt that the sentiments you have
brought into currency will also be prevalent
accepted at a particular time
among humans. If an extremely
to do something illegal
strong person perpetrates this great act of
adharma, half of that will therefore devolve
to slowly go to a lower level
on you and half will be borne by the
someone who does wrong
perpetrator. O Purandara! Since you have
started this practice of adharma, your
status will not be permanent. No one who
becomes Indra of the gods will ever be
to say in a correct way
permanent. This is the curse I pronounce.'
This is what he told you. The extremely
to speak in an angry way
great ascetic also reprimanded his wife. 'O
not too proud or confident
one who has not been modest! You will
a place where one lives alone
remain near my hermitage, but will be
to ruin or damage
disfigured. You are the one who possesses
youth and beauty. However, in this world,

you will no longer be the only one who is beautiful in this way. Your beauty was extremely difficult to obtain and all the subjects approached you. This confusion resulted because it only existed in you.'

Since then, all the subjects started possessing beauty. All this, including the new kind of creation, occurred because of that sage's curse. O mighty-armed one! Remember the evil deed that you committed. O Vasava! You have been seized by the enemy because of that and not because of any other reason. Control yourself and quickly perform a vaishnava sacrifice. You will go to heaven after you have purified yourself through that sacrifice. O Indra of the gods! Your son has not been destroyed in the

great battle. His grandfather has taken
him and hidden him inside the great
ocean.” Hearing this, the great Indra per-
giving up something one wants
formed a vaishnava sacrifice. The gods
the place where God lives
again went to heaven and brought it under
to tell one about
their control. O Rama! I have recounted the
kind of strength Indrajit possessed. He
defeated Indra of the gods and other crea-
tures. What next?’

Chapter 7(31)

At this, the immensely energetic Rama was astounded. He bowed down and again addressed Agastya, supreme among sages, in these words. 'O illustrious one! O supreme among brahmanas! Was the world empty then? Was Ravana, lord of the rakshasas, not rebuffed by anyone? Or perhaps all the lords of the earth were deprived of valour. Since the kings were deprived of excellent weapons, many of them were vanquished.'

Hearing Raghava's words, the illustrious rishi, Agastya, smiled and spoke to Rama, as if the grandfather was speaking to Ishvara.[607] 'O bull among kings! In this way, he obstructed the kings. O Rama! O lord of the earth! Ravana roamed around the earth. There was a city named Mahishmati[608] and it was as resplendent as the city in heaven. He reached the place inhabited by the supreme Vasuretas.[609] In his powers, the king who was there was the equal of Vasuretas. His name was Arjuna and he was like a fire kindled on a bed of reeds. The lord Arjuna, the powerful king of the Haihayas went to the Narmada, to sport with the women. Ravana, the Indra among the rakshasas, reached the region on that very day. He asked the advisers, "Where is King Arjuna? You

should quickly tell me that. I am Ravana
and I have come here today to fight against
the best among men. Without any hesitation,
uncertain in speech or action
you should go and tell him about
my arrival." The learned advisers were
addressed by Ravana in this way. They told
one who has power and control
the lord of the rakshasas, "The king is not
here." Vishrava's son heard from the citizens
that Arjuna had left. He withdrew
and went to the Vindhyas, the mountains
that were like the Himalayas. It was
covered with clouds and seemed to have
to grow or develop
sprouted out of the ground. Ravana saw
to produce a design
the Vindhyas, etched like a painting in the
sky. It possessed one thousand peaks and
a big space under the ground a place where water falls down
its caverns were full of lions. Waterfalls
to go down
with cool water descended and they

rising to a great height
seemed to be laughing. The lofty peaks
the place where God lives
rose up towards heaven. Gods, danavas,
gandharvas and kinnaras sported there
with their wives and there were large
better than all others
numbers of apsaras. Unmatched sparkling
water flowed along the rivers. It was as if
a large snake to shine in an uneven way
serpents with flickering tongues were in
bright and shining
the waters. With radiant caverns, the
mountain was like the Himalayas. Having
seen the Vindhyas, Ravana proceeded
towards the Narmada. The river flowed
towards the lower level
downwards towards the western ocean
relating to religion with determination
and its sacred waters moved continuously.
a big wild animal a large wild cat
Buffaloes, srimaras, lions, tigers, bears and
excellent elephants suffered from the heat.
feeling a need to drink to disturb or excite
Becoming thirsty, they agitated that store
of waters. *Chakravakas*, *karandavas*,

a bird that swims a tall bird with a long neck
swans, waterfowls and cranes were always
crazy and called everywhere. The river was
stretched out like a woman. The flowering
a small fancy object
trees were like ornaments, the chakra-
vakas were like her two breasts, the
large in size or amount joint between the waist and leg
extensive banks were like hips and the
a group of birds or animals thing that wraps around
flocks of swans were like a girdle. Her
a leg or arm to spread over a surface
limbs were smeared with pollen from the
a soft material
flowers, the foam from the water was like a
covering with water or light
garment. Bathing there was like touching
a type of flowering plant
her and the blooming lotuses were like her
suggesting future success
auspicious eyes. Reaching the Narmada,
highest in degree or quality
supreme among rivers, Dashanana quickly
descended from Pushpaka and bathed
having good qualities
there, like approaching a desirable and
beautiful woman. He sported along its
to make more attractive
banks, adorned with many kinds of

a male animal
flowers. With his advisers, the bull among
the rakshasas sat down. Having reached
one who has power and control
and seen Narmada, the lord of the rakshasas
was delighted.

‘Ravana, the lord of the rakshasas,
laughed in sport and spoke to his advisers
to look
—Maricha, Shuka and Sarana. “Behold. The
a visible line of light
one with the one thousand rays has made
very harsh or powerful
the world golden. The sun, whose fierce
to send out in rays
rays radiate heat, is located in the middle
of the sky. However, on knowing that I am
seated here, the sun is behaving like the
moon.[610] The waters of the Narmada are
having a pleasant smell
cool and fragrant, destroying all exhaustion.
the state of being too tired
Because of its fear of me, the wind is
showing careful self control
also blowing in a restrained way. The
Narmada is the best among rivers and is

to improve
one that enhances pleasure. With fish and
birds hidden in the waters, it is stationed
afraid
like a frightened woman. In encounters,
you have been wounded by the weapons of
kings who are Indra's equal. Blood has
liquid of fruits or vegetables
flowed out, like the juices from red sandal-
a wood with a pleasant smell to wash oneself
wood. All of you also bathe in Narmada,
just as large and crazy elephants bathe in
a type of flowering plant
the Ganga, holding large lotuses in their
the long nose of an elephant
trunks. It brings pleasure to men. Bathe in
to wash
this great river and cleanse yourselves of
an action considered to be bad
your sins. This bank is like the autumn
a warm soft light
moon in its radiance. I will slowly put
a ring or rope made of leaves
together a garland of flowers for Uma-
to give an order
pati."[611] Having been instructed by
Ravana, Maricha, Shuka and Sarana, with
to make one fully involved
Mahodara and Dhumraksha, immersed

themselves in the Narmada. Like the giant
elephants Vamana, Anjana and Padma
the act of washing
bathing in the Ganga, the elephants of the
to disturb or excite
Indra among the rakshasas also agitated
the river Narmada. The rakshasas bathed
in the excellent waters of the Narmada.
to go up
They ascended from the waters and
started to collect offerings of flowers for
Ravana. Narmada's beautiful bank was as
bright and shining
radiant as a white cloud. In a short while,
those Indras among rakshasas created a
things laid one upon the other to look or be like
pile of flowers that resembled a mountain.
one who has power and control
Ravana, the lord of the rakshasas, held
to gather slowly to go down
those accumulated flowers and descended
into the river, like a giant elephant wishing
to wash oneself
to bathe in the Ganga. Having bathed,
to rise from a hidden place
Ravana emerged from the waters of the

Narmada. He followed the rituals and chanted excellent hymns. As Ravana joined his hands in salutation and advanced, those seven rakshasas[612] followed Ravana, the lord of the rakshasas, wherever he went. They carried a golden *linga*[613] everywhere. Ravana set up that linga in the middle of an altar made out of sand and worshipped it with fragrant flowers and immortal scents. The supreme Hara removes the afflictions of all virtuous people. He is the one who grants boons. He is the one who wears the moon as an adornment. The roamer in the night worshipped him. He then stretched out his large hands and danced.’

Chapter 7(32)

'Ravana, Indra among the rakshasas, rendered that offering of flowers at a spot on the banks of the Narmada. Arjuna, best among victorious ones, was the lord and master of Mahishmati. Not very far from that spot, he was submerged in the waters of the Narmada, sporting with his women. In their midst, King Arjuna was radiant. He was like a male elephant in the midst of one thousand female elephants. He wished to test the supreme strength of his one thousand arms. Therefore, Arjuna used his arms to stem Narmada's flow. The spark-

to cause to be in a condition
having won a victory
one who has power and control
to go under water
used to say one is of a group
having an attractive quality
the middle area or part
highest in degree or quality
shining with bright light

ling waters reached the dam created by Kartavirya's arms. Flooding the bank, the force started to flow in the reverse direction. The flood of Narmada's waters was full of fish, crocodiles and makaras and spread over the flowers and laid out kusha grass,[614] as if it was the monsoon. The flood of waters created by Kartavirya carried away all the offerings of flowers Ravana had gathered. Ravana had only completed half of the rituals and had to abandon them. He saw that Narmada was like a beautiful and beloved woman who had turned perverse. He saw that the increasing flood of waters resembled an ocean. However, instead of heading westwards, it was flowing in an easterly direction. Ravana saw that the waters of the river were behaving like a wanton woman. The birds were also disturbed from their natural and excellent state. Making a sound, Ravana pointed with the fingers of his left hand and commanded Shuka and Sarana to determine the reason for this sudden increase in flow. The brothers, Shuka and Sarana, were commanded by Ravana. Those brave ones left through the sky, heading in the western direction. Those two roamers in the night travelled for only half a yojana and saw a man sporting in the waters with women. He resembled a giant sala tree. His loosened hair was as turbulent as the waters. His eyes were red with intoxication. His

not limited or controlled
to make a decision
feeling no fear
someone who wanders in life
to look or be like
to make less tight
moving in a violent way
the state produced by a poison

form was as resplendent as that of Madana. The scorcher of enemies had barricaded the river with his one thousand arms, as if the mountain with the one thousand feet[615] had barricaded the earth. There were one thousand young and excellent women around him. They were like one thousand maddened female elephants around a bull elephant. The rakshasas, Shuka and Sarana, saw this extraordinary sight. They returned and told Ravana what they had seen. "O lord of the rakshasas! There is a man who resembles a giant sala tree. He is sporting with women and has barricaded Narmada. The waters of the river have been obstructed with his one thousand arms. That is the

a large amount of something
reason these torrents, resembling waves in
the ocean, have been created.” He heard
what Shuka and Sarana had to say. “That is
Arjuna.” Saying this, Ravana arose, desir-
one who has power and control
ing to fight. The lord of the rakshasas left
to make a sound like an animal
in Arjuna’s direction. He roared loudly and
red rain showered down from clouds.
Mahodara, Mahaparshva, Dhumraksha,
Shuka and Sarana surrounded the Indra
among rakshasas and went to the spot
where Arjuna was.

‘The terrible and powerful rakshasa
to impress or surprise solution for cleaning the eye
dazzled like a mass of collyrium. In a short
while, he reached the pool in Narmada. He
saw the Indra among men, surrounded by
a male animal
the women, resembling a bull elephant
filled with desire. King Arjuna also saw the

rakshasas. Filled with strength, the eyes of
the Indra among rakshasas turned red
to make a series of sounds
with rage. In a rumbling voice, he told his
advisers, “This is Arjuna. O advisers!
Quickly tell the king of the Haihayas that
the one who is named Ravana has arrived
to fight.” Hearing Ravana’s words, holding
their weapons, Arjuna’s ministers arose
and addressed Ravana in these words. “O
morally good
Ravana! You are virtuous and you have
to make a decision right for a certain situation
determined an opportune time to fight.
You wish to fight against our king, who has
been drinking and is surrounded by
to make one unable to think
women. He is intoxicated and is in the
the middle area or part
midst of those who are full of desire. You
a kind of wild animal
are like a tiger that has approached an
used to express polite apology
elephant. O Dashagriva! Pardon us now. O

son![616] Sleep during the night. If you like the idea of fighting, you can fight tomorrow with Arjuna. Alternatively, if you are filled with thirst for a fight and you must do it now, slay us. You can then approach Arjuna and fight with him." At this, Ravana's advisers killed the king's advisers in the encounter. Hungry, they devoured them. As those who followed Arjuna clashed against Ravana's ministers, a tumultuous sound arose along the banks of the Narmada. With arrows, spears, javelins that were like the vajra to the touch and weapons that could drag, they roared with Ravana and powerfully attacked the warriors on the side of the lord of the Haihayas. There was an extremely terrible sound, like that made by crocodiles, fish and makaras in the ocean. With an energy that was like that of the fire, Ravana's advisers, Prahasta, Shuka and Sarana, angrily consumed Kartavirya's forces. Arjuna was still sporting. The men who were supposed to guard the gate went and told Arjuna what Ravana and his ministers had done. Arjuna told them and the women, "Do not be frightened." Like Anjana getting out of the waters of the Ganga, he arose from the water. Arjuna was like a fire and his eyes were filled with rage. He was extremely terrible and blazed like the fire that arrives at the end of a yuga. Wearing excellent and golden armlets, he quickly climbed up the bank.

a type of large animal

afraid

a strong feeling of anger

to shine brightly

a band worn around the arm

to take quickly
Seizing a club, he rushed against the rakshasas,
just as the sun attacks darkness. He
to move with force
flung his arms around and raised that
giant club. Using a force that was like that
to go down
of Garuda, Arjuna descended on them.
a heavy club with sharp points
Prahasta fought with a mace and stood in
to block
his way, just as Mount Vindhya obstructs
the path of the sun. He was stationed like
to make one angry
Vindhya and did not waver. Maddened, he
raised that terrible mace, which was plated
to make a loud sound
with iron. Thundering like a cloud, Prahasta
to throw with force
angrily hurled this. The tip of that
to shine brightly to look or be like
mace blazed with flames, resembling a
flowering ashoka. Hurled from Prahasta's
hand, it seemed to burn everything down.
Kartavirya Arjuna was like an elephant in
determination in facing danger
his valour. As the mace headed towards

showing knowledge or skill
him, he used his club to skilfully counter
one who has power and control
it. The lord of the Haihayas then attacked
to turn quickly and suddenly
Prahasta. He whirled the heavy club
around in five hundred of his arms. Prahasta was struck by the great force of that
not moving
club. He fell down, like a stationary
to have and use
mountain struck by the vajra wielded by the
wielder of the vajra. On seeing that
Prahasta had fallen down, Maricha, Shuka,
Sarana, Mahodara and Dhumraksha
withdrew from the field of battle.

'When the advisers withdrew and Prahasta was brought down, Ravana quickly
highest in degree or quality
attacked Arjuna, supreme among kings.
There was an extremely terrible battle
between the king with one thousand arms
and the rakshasa with twenty arms. It

made the body hair stand up. They were
to disturb or excite
like two agitated oceans, two mountains
that began to move at the foundations, two
suns that were full of energy and two fires
that consumed everything. They were like
a male animal
two powerful elephants, like two bulls
to make a sound like an animal
filled with desire. They roared like clouds
a large wild cat
and were as strong as lions. The rakshasa
and Arjuna were as angry as Rudra and
Death. They severely struck each other
with their clubs. The man and the rakshasa
to allow to exist
tolerated those terrible blows of the
to deal with successfully
clubs, just as mountains withstand the
blow of the vajra. Echoes result when there
the loud sound during storms
is thunder. Like that, the sound of the
to go down
clubs descending were heard in all the
directions. When Arjuna's club descended

on his chest, the sky was filled with a golden tinge, as if through a flash of lightning. In a similar way, Ravana repeatedly brought down the radiant club on Arjuna’s chest, like a meteor descending on a large mountain. Arjuna did not suffer. Nor did the lord of large numbers of rakshasas. The encounter between them was between two equals, like that between Bali and Indra in earlier times. They were like two bulls fighting with their horns, or like two elephants fighting with their tusks. The man and the best among rakshasas struck each other. In the great duel, Arjuna wrathfully used all his strength and brought the club down between Ravana’s breasts. However, he possessed an armour

a slight color or flavor
flash of light in a storm
having an attractive quality
a falling space rock
one who has power and control
a male animal
hard point on the head
an animal's long large tooth
a fight between two people
very angry
protective clothing

something helpful
because of the boon. But the club des-
to go down / to make less effective
cended on Ravana's chest and weakened
to suddenly break into pieces
him. It was shattered into two pieces and
fell down on the ground, where the sol-
diers were. The club released by Arjuna
to make one lose emotions
struck Ravana. He was benumbed and
to make a sound like an animal
roared, withdrawing only the distance of
a weapon used for shooting
one bow length. Arjuna saw that Dashag-
to begin to affect suddenly
riva was suffering. He violently seized him,
to take quickly / a large snake
the way Garuda seizes a serpent. Dasha-
in a manner with strength
nana was forcibly seized in those one
thousand arms. The powerful king bound
him down, like Narayana did to Bali. On
seeing that Dashagriva had thus been
captured, the siddhas, charanas and gods
to say
uttered words of praise and showered
down flowers on Arjuna's head. It was like

a kind of wild animal a wild animal a large wild cat
a tiger seizing a deer, or a lion seizing an
elephant. The king of the Haihayas repeatedly
to make a sound like an animal
roared in delight, like a cloud.
to get again
Regaining his senses, Prahasta saw that
Dashanana had been bound. With the
other rakshasas, he angrily rushed towards
someone who wanders in life
the king. The roamers in the night
to go down
powerfully descended on him, just as at
the end of the summer, clouds rush
towards the ocean. They said, “Release
him. Let him go. Wait. Wait for us.” Saying
a weapon with a sharp tip
this, they showered down clubs and spears
on Arjuna. However, Arjuna was not
someone who causes death with ability and skill
scared. The slayer of enemies deftly
avoided and seized the weapons of the
enemy. He used extremely excellent weapons
to suddenly break into pieces
to shatter and drive away the rak-

shasas, just as the wind drives away clouds. Kartavirya Arjuna terrified the rakshasas. Seizing Ravana and surrounded by his well-wishers, he entered his city. He was like Puruhuta[617] and the brahmanas and citizens showered down flowers on him. Arjuna entered the city with him, just as the one with one thousand eyes captured Bali.’

Chapter 7(33)

‘This act of seizing Ravana was like that of capturing the wind. The rishi Pulastya heard the gods conversing about this in heaven. Out of affection towards his son’s son, the one with great fortitude trembled. The great rishi went to see the lord of Mahishmati. The brahmana resorted to the path followed by the wind, travelling at a speed that was like that of the wind. With his valour and speed like that of thoughts, he reached the city of Mahishmati. He saw that it was like Amaravati, populated by happy and well-nourished

to use legal power to take
to talk
a feeling of liking someone
mental strength to face danger
one who has power and control
determination in facing danger
to live in

people. Like Brahma entering Indra's Amaravati, he entered the city. It was as if the sun had descended and arrived on foot. It was a sight that was extremely difficult to behold. The news about his arrival was conveyed to Arjuna. The lord of the Haihayas heard the news about Pulastya. He joined his hands above his head in salutation and went forward to receive the best among brahmanas. Like Brihaspati before Indra, the priest advanced ahead of the king, carrying arghya and *madhuparka*.[618] The rishi arrived, like a sun that has arisen. On seeing this, Arjuna approached and worshipped him, like Indra honouring Ishvara.[619] He offered him padya, arghya and madhuparka. In a voice that was filled with delight, the Indra among kings spoke to Pulastya. “Today, you have made Mahishmati just like Amaravati. O Indra among all the Indras among brahmanas! I have seen you today. It is a sight that is extremely difficult to behold. O god! I am fortunate today. My lineage has been uplifted today. Your feet are worshipped by large numbers of gods and I have been able to worship them today. O brahmana! This kingdom, my sons, my wives and all of us belong to you. What is the task that needs to be done? Command us.” Pulastya asked King Arjuna of the Haihayas about whether all was well with dharma, the fire[620] and the servants. He told the king, “O Indra among kings! O one with eyes like

the colorful part of a flower
the petals of a lotus! O one with a face like
to defeat completely
the full moon! Since you have vanquished
space that has no limit
Dashagriva, your strength is infinite. My
grandson is extremely difficult to defeat.
The oceans and the winds remain immo-
unable to move
bile and stationary, out of their fear for
him. But you have captured him today. O
state of being well known to improve
son! Your fame has been enhanced and
your name has been heard everywhere. O
to pay attention to
child! However, pay heed to my words and
to say
release Dashanana.” Without uttering any
words to counter this, Arjuna accepted
in a happy manner
Pulastya’s command. Cheerfully, the Indra
among Indras among kings released the
Indra among the rakshasas. Arjuna re-
leased the enemy of the gods and hon-
way to make a thing attractive
oured him with divine ornaments,

garlands and garments. With the fire as a witness, he contracted a pact of non-violence and friendship with him. Bowing down before Brahma’s son,[621] he returned to his residence. Pulastya met the powerful Indra among the rakshasas. Though he had been embraced[622] and treated like a guest and released thereafter, he was ashamed. Having freed Dashagriva, Pulastya, supreme among sages and the grandfather’s son, went to Brahma’s world. Thus, Ravana was afflicted by Kartavirya. Because of Pulastya’s words, he subsequently released him. O descendant of the Raghava lineage! If someone is strongest among the strong and desires his own welfare, he should never disrespect others.

a ring or rope made of leaves
an accord between countries
to bend to greet or show respect
the place where someone lives
to hold in one's arms
after that
a person who is very wise
to cause pain to
happening after something else
someone related to one in the past
people from one's family
a government program to help poor
to show a lack of respect for

Thus the king with one thousand arms
contracted friendship with the devourer of
the soft parts of the body showing a lack of respect
flesh. However, he[623] was insolent and
to go to without a purpose
continued to roam around the entire earth,
the killing of many people
causing carnage among men.’

Chapter 7(34)

one who has power and control
'Ravana, the lord of the rakshasas, was
to go to without a purpose
freed by Arjuna. He roamed around the
to treat without respect
earth, slighting everyone. Ravana was
showing a lack of respect
insolent. Whenever he heard that any rakshasa
of high quality
or human was superior in strength,
he approached him and challenged him
to a fight. The city of Kishkindha was
protected by Vali. On one occasion, he
went there and challenged Vali, who wore
a ring or rope made of leaves
a golden garland, to a fight. The adviser
a type of animal
among the apes, the lord Tara, Tara's
father,[624] addressed Ravana, who had arrived
with a desire to fight, in these words.

"O Indra among the rakshasas! Vali is your equal in strength. But he is not here. No other ape is capable of standing before you. O Ravana! Remain here for a while. Having performed sandhya[625] in the four oceans, Vali will soon return. Behold these piles of bones that are as white as conch shells. These belong to those who came here with a desire to fight against the energetic lord of the apes. O Ravana! O rakshasa! Clash against Vali only if you have drunk the juices of amrita. Otherwise, your life will be over. Alternatively, if you wish to die quickly, go to the southern ocean. You will see Vali there, bowing down before the sun." Ravana, the lord of the rakshasas, was reprimanded by Tara.

a type of animal
to look
a large amount of something
a type of sea creature
to be a part of
having or showing a lot of energy
fight between groups of people
being influenced by alcohol
to bend to greet or show respect
to speak in an angry way

He mounted Pushpaka and left for the southern ocean.

‘Ravana saw Vali there, engaged in the sandhya worship. He was like a golden mountain, like the rising sun in his complexion. Resembling a mass of dark collyrium, Ravana descended from Pushpaka. Desiring to quickly seize Vali, he silently advanced on foot. However, at ease, Vali opened his eyes and saw Ravana. Though he got to know about his evil intentions, he was not scared. He was like a lion that sees a hare, like Garuda seeing a serpent. Ravana’s intentions were wicked. Vali thought, “Evil in his intentions, he wishes to seize me now. I will grasp him by my side and go to the great oceans.[626] This enemy will be seen to dangle from my lap, like a garment dangling from my side. Dashagriva will be like a serpent seized by Garuda." Having made up his mind, Vali continued to listen.[627] He was like a king of the mountains and chanted mantras from the sacred texts. The king of the apes and the king of the rakshasas wished to seize each other. They were insolent and strong and exerted themselves to accomplish this task. Through the sound of the footsteps, Vali decided that Ravana was about to seize him. Without looking backwards, he extended his arms and grasped him, like the one born from the egg[628] seizes a serpent. The lord of the rakshasas desired to seize the ape, but was captured by him

to hold with the hands
instead. Grasping him close to his side, the
a type of animal
ape powerfully leapt up into the sky. He
to go through with force
struck and pierced him repeatedly with his
hard covering at a finger's end
nails. Vali seized Ravana, like the wind
seizing a cloud. The advisers of the rakshasa
saw that Dashanana was being
to take someone by force to make a sound like an animal
abducted. Desiring to free him, they roared
in terrible voices and rushed behind them.
having an attractive quality
They followed Vali, who was radiant in the
middle of the sky. It was as if clouds in the
sky were following the one with the
a visible line of light
rays.[629] Those excellent rakshasas tried to
reach Vali. However, because of the force of
part of the leg above the knee
his arms and his thighs, they were exhausted
to tire out completely
and fell down. Vali's trail was
impossible to follow, even if Indras among
mountains had attempted it. The Indra

a type of animal moving very fast
among apes was extremely swift and
followed a path that even the birds
happening gradually over time
couldn't follow. He progressively reached
all the oceans and performed the sandhya
a religious act
rites there. Travelling through the sky, the
to honor God
ape was worshipped by all the creatures
to go to without a purpose
who roamed around in the sky. With
Ravana, Vali went to the western ocean.
the act of praying to a god
The ape performed the sandhya worship
to say many times in a pattern
there, bathed and chanted. Bearing Ravana,
he then went to the northern ocean.
He performed the sandhya worship in the
northern ocean. Bearing Dashanana, Vali
then went to the eastern ocean, the great
one who has power and control
store of waters. Vasava's son, the lord of the
apes, performed the sandhya worship
to take quickly
there. Seizing Ravana, he then returned

towards Kishkindha. The ape had performed the sandhya rites in the four oceans. Exhausted at having had to bear Ravana, he descended in a grove in Kishkindha. The supreme ape freed Ravana from his flank and laughing at Ravana, asked him, “Where have you come from?” Ravana had been filled with great amazement. He was tired and his eyes rolled around. The lord of the rakshasas addressed the lord of the apes in these words.

“O Indra among the apes! O one whose complexion is like that of the great Indra! I am Ravana, Indra among the rakshasas. I had come here, desiring to fight, but have suffered at your hands. Your strength is amazing. Your valour and depth are amaz-

to use legal power to take
ing. You seized me like an animal and
feeling no fear
travelled around the four oceans. O brave
a type of animal
ape! I do not see any other brave one who
could have borne me and travelled around
like this, without suffering from exhaus-
the state of being too tired
tion. O bull among apes! There are only
three creatures who possess this kind of
movement—thought, the wind and Su-
parna. There is no doubt about this. O bull
among the apes! I have witnessed your
strength. In front of the fire, I desire to
lasting forever showing love
contract an everlasting and affectionate
an accord between countries one who has power and control
pact of friendship with you. O lord of the
a country ruled by a king
apes! Wives, sons, the city, the kingdom, all
piece of clothing
the objects of pleasure, garments, food and
everything else that I possess, will be
to be a part of
divided and belong to both of us." After

a type of animal
this, the ape and the rakshasa lit a fire.
relating to brothers — to hold in one's arms
With fraternal sentiments, they embraced
each other. The ape and the rakshasa
in a happy manner
stretched out their hands and cheerfully
a large wild cat
entered Kishkindha, like two lions entering
a cave in the mountains. Like Sugriva,
to exist or be present
Ravana resided there for a month. His
to treat in a mean way
advisers were interested in oppressing the
three worlds. They arrived and took him
a name for God
away. O lord! This is the former conduct of
Vali towards Ravana. Having made him
suffer, in the presence of the fire, he behaved
towards him like a brother. O Rama!
better than all others
Vali's unmatched strength was extraordinary.
However, he was consumed by you,
a small animal with wings
like an insect by a flame.'

Chapter 7(35)

Rama humbly joined his hands in salutation before the sage who dwelt towards the south. He spoke to him in words that were full of meaning. 'Vali and Ravana were unmatched in their strength. However, it is my view that they were not Hanumat's equal in valour. Prowess, skill, strength, patience, wisdom, the attainment of good policy, valour and power—all of these found a home in Hanumat. On seeing the ocean, the army of the apes was distressed. However, comforting them, the ape leapt across one hundred yojanas.

in a way without pride
a word used to begin a letter
to live in a particular place
better than all others
determination in facing danger
state of being calm while waiting
the state of having gotten
a type of animal
to worry or upset one

He made the city of Lanka suffer. In Ravana's
inner quarters, he saw and spoke
to Sita, comforting her. Single-handedly,
to cause to become lower
Hanumat brought down the best of the
soldiers, the sons of the ministers, the
kimkaras and Ravana's son. He then freed
the state of being a slave
himself from the bondage and addressed
Dashanana. Like the fire does to the earth,
something that is done
he burnt down Lanka. The deeds that
to succeed in doing
Hanumat accomplished in the battle are
unheard of, even among Death, Shakra,
something that is very special
Vishnu and the lord of treasures. It is
because of the strength of his arms that I
to get a thing by effort
obtained Lanka, Sita, Lakshmana, victory,
a country ruled by a king
the kingdom, friends and relatives. Had
a type of animal
Hanumat, lord of the apes, not been my
friend, who knows what would have hap-

pened? It would not have been possible to find Janakee. In a desire to bring pleasure to Sugriva, when there was an enmity with Vali, why did he not burn him[630] down like a herb? I think Hanumat did not know about his own strength then. Though he could see the lord of the apes[631] suffering, despite being alive, he did not try. O illustrious one! O great sage! O one who is worshipped by the immortals! Tell me everything about Hanumat in detail, the complete truth.'

The rishi heard Raghava's words, which were full of reason. In Hanumat's presence, he addressed him in these words. 'O best among the Raghu lineage! What you have said about Hanumat is indeed true.

There is no one else who is his equal in
strength, speed and intelligence. However,
to force to accept
in earlier times, the rishis imposed an
not harmed or changed
inviolate curse on him. That is the reason
this powerful one, the afflicter of enemies,
did not know about his strength. O Rama!
to a great extent
O immensely strong one! In his childhood,
a quality like a young one
because of childishness, he did something.
not able to do something
I am incapable of even describing it. O
Raghava! O Rama! But if it is your intention
to hear this, then listen with single-minded
attention. I will tell you. There is a
mountain named Sumeru. Because of a
something helpful
boon bestowed on it by the sun, its complexion
the natural color of the skin
is golden. His father, named
a country ruled by a king
Kesari, used to rule over the kingdom
very much loved
there. His beloved wife was known as

Anjana. She gave birth to Vayu's excellent son. Anjana gave birth to a son whose complexion was like that of a grain of paddy.[632] Desiring to collect some fruit, she then left and wandered around in that desolate region. Separated from his mother, he was afflicted by severe hunger. The child wept, like the child in a clump of reeds.[633] The sun was rising, resembling a japa flower.[634] On seeing it and desiring some fruit, he leapt up towards the sun. The child's form was like that of the rising sun and he leapt up in the direction of the rising sun. Wishing to seize the rising sun, he leapt up into the middle of the sky. Thus, overcome by childish sentiments, Hanumat leapt up. The gods, the danavas and the siddhas were struck by great wonder. "Vayu, Garuda and thought does not possess the kind of speed with which Vayu's son is travelling through the excellent sky. If this is the kind of speed and valour he possesses as a child, what will his force be when he is strong and young?" As he leapt, Vayu also leapt behind his son. He wished to protect him from the fear of being burnt down by the sun and there was a wind that was as cool as ice.

determination in facing danger

Through the strength of his father, the child progressively travelled through many thousands of yojanas across the sky and easily reached the sun. The sun saw him approach, but took him to be a child who cannot commit a crime. Therefore,

happening gradually over time

the sun did not burn him down. On the day he leapt up to seize the sun, on the same day, Rahu desired to seize the sun. O Rama! Astride the sun's chariot, he was severely seized by him.[635] Attacked, Rahu, the afflicter of the moon and the sun, was terrified. In rage, Simhika's son[636] went to Indra's abode. His eyebrows knit in a frown, he spoke to the god, who was surrounded by a large number of gods. "O Vasava! To satisfy my hunger, you have given me the moon and the sun. O slayer of Bala and Vritra! Why have you now given them to someone else? Today is the right time[637] and I approached the sun, to seize it. Though Rahu was approaching, someone else violently seized the sun." Hearing

Rahu's words, Vasava was filled with fear.
a special chair for the king
He leapt up from his throne, abandoning
a ring or rope made of leaves
it. He cast aside his golden garland. Indra
mounted the Indra among elephants.[638] Its
the natural color of the skin
complexion was like that of Mount Kailasa.
an animal's long large tooth
It possessed four tusks and exuded musth.
to make more attractive
It was tall and was decorated with golden
out loud
bells that seemed to laugh out aloud. With
Rahu leading the way, he went to the place
where the sun and Hanumat were. There,
leaving the elephant and Rahu behind, he
approached and saw the one whose form
the highest point
was like the summit of a mountain. He[639]
let go of the sun and glanced towards
to take quickly
Rahu. Desiring to seize Simhika's son, he
leapt up into the sky again. O Rama! Letting
a type of animal
go of the sun, the ape advanced. On

seeing his large form, Rahu, who was only
people who have gone back
a mouth,[640] retreated. Terrified, Simhika's
one that keeps from harm
son sought a protector in Indra and repeatedly
spoke to him. "O Indra! Save me. O
a sharp cry
Indra!" When Rahu was shrieking, Indra
heard the words that he spoke and replied,
"Do not be scared. I will kill him." At that
extremely large
time, Maruti saw the gigantic Airavata.
Taking it to be some kind of fruit, he
rushed towards the king of elephants. He
to take quickly
rushed towards Airavata, wishing to seize
a very short time period
it. In an instant, his form became terrible,
having an attractive quality
as radiant as that of Indra or Agni. When
he rushed forward in this way, Shachi's
a name for God to make one very angry
lord wasn't greatly enraged.[641] He released
the vajra from his hand and struck him
with that. Struck by Indra's vajra, he fell

down on the mountain. When he fell
bone that forms the lower jaw
down, his left jawbone was shattered.
Struck by the vajra, the child lost his
senses and fell down. Angry at Indra, Vayu
wished to cause harm to the subjects. The
a name for God
lord is inside all creatures. Just as Vasava
to block
obstructs the rain, he obstructed the
of or relating to waste
excretory organs of all creatures. Suffering
to happen in a violent way
from Vayu's rage, all the creatures were
not able to do something
incapable of breathing. All the joints in
their bodies became like pieces of wood.
There was no *svadha*[642] and no sounds of
a religious act
vashatkara. There were no rites and
to leave and never return
dharma was abandoned. Because of Vayu's
rage, the three worlds became like hell.
to cause pain to emotion of not feeling glad
Afflicted by unhappiness and desiring
happiness, the subjects, the gandharvas,

the gods, the asuras and men rushed to
Prajapati. The gods were suffering. They
a word used to begin a letter
joined their hands in salutation and spoke
to the one who had been born from the
a depression on the stomach
navel. “O illustrious one! You have created
the four kinds of subjects.[643] Through
the functional time period
Vayu, you have given us our lifespans. O
a name for God
excellent one! You have made him the lord
of life. Why is he hating us now? In their
extreme suffering to cry
misery, people are weeping, like women in
the inner quarters. O lord! We are suffering
shelter from danger
because of Vayu and are seeking refuge
someone who causes death
with you. O slayer of enemies! We are
to treat in a mean way
oppressed and suffering because the wind
being shut off one who has power and control
has been obstructed.” Prajapati, the lord of
subjects, heard the subjects. Having been
addressed, he spoke to the subjects. “There

must be some reason. There must be a
reason why Vayu is angry and has caused
a barrier
this obstruction. O subjects! You must
listen to everything. Having heard, you
excusing a person
must pardon him. The lord of the immortals,
a being that cannot die to cause to become lower
Indra, has brought down his son
today, listening to the words that Rahu
spoke. That is the reason, Vayu, your king,
is angry. Vayu does not possess a body. But
to go to without a purpose to help to grow or develop
he roams around in bodies and nurtures
them. Without Vayu, all bodies will be
reduced to dust. Vayu is the breath of life
and happiness. Vayu is everywhere in this
to leave and never return
world. Abandoned by Vayu, there will be
no happiness in the world. Today, abandoned
by Vayu, the world has lost its
the functional time period
lifespan. There is no breath of life today

and everyone is stationed like a piece of wood. All this has happened to us because of Vayu's obstruction. By causing displeasure to Aditi's son,[644] you should not head towards destruction." With the subjects, the gods, the gandharvas, the serpents and the guhyakas, Prajapati went to the spot where Vayu was, clasping his son, who had been struck by Indra of the gods. The one who perpetually moves[645] was embracing his son, whose complexion was as golden as that of the fire. With the gods, the siddhas, the rishis, the serpents and the rakshasas, the one with the four faces[646] looked compassionately towards him.'

and everyone is stationed like a piece of wood. All this has happened to us because of Vayu's obstruction. By causing displeasure to Aditi's son,[644] you should not head towards destruction." With the subjects, the gods, the gandharvas, the serpents and the guhyakas, Prajapati went to the spot where Vayu was, clasping his son, who had been struck by Indra of the gods. The one who perpetually moves[645] was embracing his son, whose complexion was as golden as that of the fire. With the gods, the siddhas, the rishis, the serpents and the rakshasas, the one with the four faces[646] looked compassionately towards him.'

Chapter 7(36)

'The grandfather saw that Vayu was afflicted because his son had been killed. Raising the child in his lap, he arose and stood in front of the creator. His earrings, diadem, garland and golden ornaments moved.[647] He prostrated himself thrice at the creator's feet. The one who knew about the Vedas stretched out his long hand that was adorned with ornaments and raised Vayu. He touched the child. As soon as he was touched by the one who was born from the waters and from the lotus, like crops that are sprinkled with water, he regained his life. On seeing that the one who had seemed to lose his life was full of life, the one who bore fragrances[648] rejoiced. As in earlier times, he started to move around in all creatures. Freed from the disease that had been brought about by Vayu, all the subjects were delighted. They were like lotuses in a pond, freed from cold winds. Brahma Triyugma, Trikaku, Tridhama, worshipped by the Tridashas, spoke to the gods, desiring to bring pleasure to Vayu.[649] "O great Indra, Agni, Varuna, lord of treasures and Maheshvara! You know everything. Even then, I will tell you what is beneficial. In future, this child will perform deeds for you. To satisfy Vayu, all of us should therefore confer boons on him." At this, the one with the one thousand eyes and auspicious face was filled with affection. He flung a garland made out waterlilies around his neck and said, "Your jawbone was shattered because of the vajra released from my hand. O tiger among apes! Your name will be Hanumat.[650] I will also grant you a supreme and excellent boon. From now, my vajra will not be able to kill you." Martanda[651] told the illustrious grandfather. "I will give him a hundredth part of my energy, so that he possesses the capability to study the sacred texts. I will grant him sacred texts so that he becomes eloquent in speech." Varuna granted him the boon that for a million years, he would not die from Varuna's noose or waters. Yama said that his staff would not be able to kill him and that he would never suffer from disease. "I also give him the boon that he will never be distressed and will be happy in battles." The one who grants boons[652] said, "My club will not be able to kill him, the possessor of tawny pupils, in a battle." Shankara granted him the supreme boon, "My weapons, or weapons that come from me, will not bring about his death." The great-souled Brahma spoke these words. "Under no circumstance, will Brahma's staff be able to kill him. He will have a long lifespan." Vishvakarma looked at the child, who was like the rising sun. The immensely intelligent one, supreme among

a person skilled in crafts something helpful
artisans, spoke about the following boon.
“I have fashioned all kinds of weapons for
the gods. At the time of battle, these will
not be able to kill him.” Thus, the gods
to make more attractive
ornamented him with boons. The one
a teacher
with the four faces, the preceptor of the
worlds, was happy and spoke to Vayu. “He
will cause fear to the enemy and grant his
friends freedom from fear. O Maruta![653]
impossible to defeat
This son of yours, Maruti, will be invincible.
In battles, to bring suffering to
Ravana and to do what brings Rama pleasure,
something that is done
he will perform deeds that will make
the body hair stand up.” Saying this, with
the most important part
the grandfather at the forefront, all the
a being that cannot die
immortals took their leave of Vayu and

went away, to wherever they had come from.

‘The bearer of scents clasped his son and brought him home. He told Anjana about the boons that had been conferred and left. O Rama! He obtained boons and those boons added to his strength. This was added to his own strength and he became as full as the ocean. The bull among apes was filled with strength. Without any fear, he started to cause harm to maharshis in their hermitages. He shattered and destroyed the ladles and vessels for agnihotra sacrifices and the piles of bark. What could those peaceful ones do? Because of what Brahma had done, he could not be killed by all the Brahmadandas.[654] Knowing this,

used as a polite way to speak
the rishis always pardoned him. Even
when Kesari, Vayu and Anjana tried to
to keep under control a type of animal
restrain him, the ape continued to transgress
do a thing that is not allowed
the boundaries. O best among the
not completely or extremely
Raghu lineage! Moderately angry, they
to use rude words
cursed him. “O ape! Using your strength,
to block
you are obstructing us. Therefore, confounded
to surprise and confuse
by our curse, you will not
remember it for a long period of time.”
a cause of trouble or bad luck
Because of the energy in the curse of the
to disappear
maharshis, his energy vanished. Mild in
to go to without a purpose
form, he roamed around in the hermitages.
a place where one lives alone
Vali and Sugriva’s father was named
Riksharaja. He was the king of all the apes
and in his energy, he was like the sun. The
one who has power and control a country ruled by a king
lord of the apes ruled over the kingdom of
the apes for a long time. After this, the one

named Riksharaja succumbed to the dharma of time. The ministers, skilled in counselling, consecrated Vali in the ancestral kingdom and Sugriva at Vali's feet.[655] His[656] friendship with Sugriva was deep, without any blemishes, like that between Vayu and Agni. O Rama! At the time of the enmity between Vali and Sugriva, since he had succumbed to the curse, he did not know about his own strength. O Rama! Vali made Sugriva wander around. At that time, Maruti did not know about his own strength. In this world, there is no one who is superior to Hanumat in valour, enterprise, intelligence, power, good conduct, gentleness, good policy, depth, skill, bravery and patience. In earlier times, this

Indra among the apes desired to learn grammar from Surya's mouth. To learn this great text, the immeasurable one followed Surya from Mount Udaya to Mount Asta. He is as fathomless as the ocean. He is like the fire in his ability to burn down the worlds. In his ability to destroy the worlds, he is like Death. Who can stand before Hanumat? There are other great Indras among the apes—Sugriva, Mainda, Dvivida, Nila, Tara, Tareya, Anala and Rambha. O Rama! The gods created them for your sake. I have told you everything that you asked about. I have recounted Hanumat's conduct as a child. O Rama! I have happily conversed with you. We will now leave.'

Having said this, all the rishis went away to wherever they had come from.

Chapter 7(37)

Taking leave of them, Rama embraced his friend Pratardana, the fearless king of Kashi, and addressed him in these words. 'O king! I have met you. You have exhibited supreme friendliness and affection. With Bharata, you have made great efforts.[657] You can now leave for the city of Varanasi, in Kashi. It is beautiful and is protected by you, possessing excellent walls and gates.' Saying this, Kakutstha arose from this excellent seat. The one with dharma in his soul embraced him close to his bosom. He took leave of his friend and greeted the

one who has power and control
other lords of the earth. Raghava smiled
at them and spoke to them in words that
a unit of spoken language
were full of sweet syllables. ‘Your affection
is deep and your energy protects. You are
always controlled and devoted to dharma
and the truth. It is because of the powers
and energy of you great-souled ones that
the evil-minded and evil-souled Ravana,
lord of the rakshasas, has been killed. I
am only the instrument. Your energy has
to kill a friend
slain Ravana, his companions, his sons
and his relatives in the battle. On hearing
that the daughter of King Janaka had been
to take someone by force
abducted in the forest, the great-souled
to order someone to come
Bharata had summoned you here. All of
to gather
you great-souled kings assembled to make
to pass by
efforts. A long period of time has elapsed

quality that causes one to like
and the idea of your return appeals to me.'
The kings were filled with great delight
a lucky state
and replied, 'O Rama! It is good fortune
having won a victory
that you have been victorious and are
a country ruled by a king
established in this kingdom. It is good
fortune that Sita has been got back. It is
good fortune that the enemy has been
to make up something that is done
defeated. This constitutes a great deed for
highest in degree or quality
us. This was our supreme desire. O Rama!
We wanted to see you victorious and
the enemy killed. O Kakutstha! You have
the quality of being kind
praised us because of your generosity. It is
only someone who deserves to be praised
who can praise in this way. We seek your
to leave a place
leave to depart. You will always remain in
our hearts. O great king! We will always be
showing love
affectionate towards you.'

Chapter 7(38)

The great-souled kings left in different directions. The earth trembled as those brave ones cheerfully left for their own cities. For Raghava's sake, many thousands of akshouhinis had come and assembled. All of them happily returned. Full of strength and pride, all the kings said, 'We were unable to remain in front and witness the encounter with Ravana. Bharata summoned us later and it was a futile exercise. Had the kings been there, there is no doubt that they would have killed the rakshasa. Protected by the strength

of the arms of Rama and Lakshmana,
fear of what might happen
without any anxiety, we would have
happily fought on the other shore of the
to talk
ocean.' Thousands of kings conversed
in this and other ways. Conversing, the
a country ruled by a king
maharathas went to their own kingdoms.
Having gone to their cities, to bring pleasure
to give in order to help
to Rama, the kings donated many
a valuable stone a cut and shined stone
kinds of jewels. There were horses, gems,
piece of clothing a phase of sexual activity
garments, elephants crazy with musth,
a wood with a pleasant smell relating to heaven
divine sandalwood and celestial garments.
Bharata, Lakshmana and maharatha
valuables hidden in a place
Shatrughna collected those treasures and
a male animal
returned again to Ayodhya. Those bulls
among men returned to the beautiful
city of Ayodhya and gave all those jewels
to the great-souled Raghava. Filled with

joy, Raghava accepted all those and gave all those to the great-souled Sugriva. He gave them to Vibhishana, other bears and apes, other brave ones with Hanumat as the foremost and the immensely strong rakshasas. Cheerful in their minds, they accepted everything that Rama had given them. The immensely strong ones wore them on their heads, necks and arms. They drank many kinds of extremely fragrant liquor.[658] They ate meat and extremely sweet fruit. All of them resided there for more than a month. But because of their affection towards Rama, it seemed to be only an instant. Rama found pleasure with the apes who could assume any form at will, with the immensely valiant kings[659] and the extremely strong rakshasas. The pleasant and second month of Shishira[660] also passed. All the apes and rakshasas were delighted.

a type of animal

Chapter 7(39)

The bears, apes and rakshasas resided there. The immensely energetic Raghava spoke to Sugriva. 'O amiable one! Go to Kishkindha, which is impossible for even the gods and the asuras to assail. Without any thorns and with the advisers, rule over the kingdom. O mighty-armed one! Filled with great affection, look towards Angada, Hanumat, the immensely strong Nala, the brave Sushena, your father-in-law, Tara, supreme among strong ones, the invincible Kumuda, the extremely strong Nila, the brave Shatabali, Mainda, Dvivida,

to a great extent
Gaja, Gavaksha, Gavaya, the immensely
strong Sharabha and the immensely
impossible to defeat
strong and invincible Jambavat, the king
of the bears. Look towards Gandhamadana
a feeling of liking someone
with affection. Filled with affection, look
towards all the other extremely great-
to stop having or doing
souled ones who were ready to give up
the benefit of one
their lives for my sake. Do not do anything
not pleasing
disagreeable to them.’ Saying this, he repeatedly praised Sugriva.

In sweet words, Rama addressed
Vibhishana in these words. ‘O king! You
to have great respect for
are revered. Follow dharma and rule
Lanka. It is the city of the rakshasas and
of your brother, Vaishravana. O king! You
should never turn your mind towards
able to easily learn or understand
adharma. Indeed, it is certainly intelli-

gent kings who enjoy the earth. O king!
Always remember me and Sugriva with
a feeling of liking someone fear of what might happen
great affection. Go, devoid of any anxiety.'
Hearing Rama's words, the bears, the
a type of animal to praise
apes and the rakshasas repeatedly lauded
Kakutstha in words of praise. 'O mighty-armed
determination in facing danger
one! Your intelligence and valour
are extraordinary. O Rama! Your sweetness
the quality of being kind highest in degree or quality
has always been supreme, like that of
Svayambhu.'

While all the apes and rakshasas were
to bend to greet or show respect
speaking in this way, Hanumat bowed
down and addressed Raghava in these
words. 'O king! I have always had great
feeling no fear
affection for you. O brave one! I have
a feeling of strong love
always been controlled in my devotion
towards you. I do not feel like going else-

feeling no fear
where. O brave one! There is no doubt
that as long as Rama's account is heard
to exist or be present
on earth, until that time, life will reside
in my body.' Thus addressed, the Indra
among kings arose from his seat and raising
to hold in one's arms
and embracing Hanumat, addressed
a type of animal
him in these words. 'O best among apes!
There is no doubt that this will happen.
As long as the worlds remain, my account
will also remain. As long as my account
travels around in the worlds, there is no
doubt that until that time, life will reside
to remove
in your body.' Raghava took off the necklace
an item worn around the neck
from around his neck. It was made of
the natural color of the skin
lapis lazuli and possessed the complexion
with love
of the moon. Affectionately, he fastened
it around Hanumat's neck. The great ape

to hold with the hands
clasped the necklace close to his chest.
having an attractive quality
He was as radiant as the Himalaya mountains,
to make more attractive
when the moon adorns the crest.
a type of animal
Hearing Raghava's words, all the apes
to a great extent
arose. The immensely strong ones bowed
to leave a place
their heads down at his feet and departed.
to accept with pleasure
Rama embraced the mighty-armed Sugriva
and clasped Vibhishana, with dharma
a person's chest
in his soul, close to his bosom. All their
to be unable to breathe due to a block
voices choked with tears. There were
tears in their eyes and they were almost
done for no reason
senseless. They took their leave of Raghava
a feeling of being sad
with a great deal of sorrow, as if they were
confounded.

Chapter 7(40)

The mighty-armed one gave leave to the bears, apes (a type of animal) and rakshasas. Rama was happy and with his brothers, found joy in this happiness. On one afternoon, with his brothers, Raghava heard sweet speech being spoken from the sky. ‘O amiable (friendly and pleasant) one! O Rama! Look towards my face with a peaceful (quiet and calm) glance. O lord (a name for God)! Know me to be Pushpaka. I have come here from Mount Kailasa. Following your command, I went to Dhanada. O best among men! However, when I presented myself before him, he told me, “Having slain (to kill) the invincible (impossible to defeat)

Ravana, lord of the rakshasas in a battle, the great-souled Raghava, Indra among men, has won you. O amiable one! I am greatly delighted that he has killed that evil-souled one, Ravana, with his companions, sons, advisers and relatives. Rama, supreme in his soul, has conquered Lanka and you. O amiable one! I am commanding you. You should bear him. It is my supreme desire that you should belong to the descendant of the Raghava lineage. Be his vehicle and bear him to all the worlds. Without any anxiety, go there.” Knowing the instructions of the great-souled Dhanada, I have again come to your presence. Therefore, accept me.’ Kakutstha agreed and honoured Pushpaka with parched

having a pleasant smell
grain, fragrant flowers and excellent per-
a liquid that smells good
fumes. ‘Go where you wish. Come when I
remember you.’ Saying this, Rama released
to make more attractive
Pushpaka again. Adorned with flowers,
Pushpaka left for the desired direction.
Thus, knowing about its own soul, Push-
to disappear
paka vanished.

a word used to begin a letter
Bharata joined his hands in salutation
someone related to one in the past
and addressed the descendant of the
people from one's family
Raghu lineage in these words. ‘When you
a country ruled by a king
are ruling over the kingdom, all kinds
of extraordinary creatures who aren’t
human are repeatedly seen. A little more
than a month has passed, but there is no
a human being
disease among mortals. O Raghava! Even
damaged and breaking down
creatures who are old and decayed do not
die. Women give birth to sons. The men

are healthy. O king! The people who are residents of the city are filled with great joy. At the right time, Vasava showers down rain that is like amrita. The wind that blows is extremely pleasant to the touch. O lord of men! There has not been a king like this for a long time. This is what the inhabitants of the city and the countryside are talking about.' Bharata spoke these extremely sweet words. On hearing them, Rama was delighted. He was filled with pleasure, happiness and joy.

Chapter 7(41)

Having let go of Pushpaka, decorated with gold, the mighty-armed Rama entered Ashokavana.[661] The place was adorned with sandalwood, aloe, mango, *tunga*,[662] *kalayeka*[663] and *devadaru* trees in every direction. It was covered with *priyangus*, kadambas, *kurubakas*, jambus, patalas and *kovidaras*. There were beautiful flowers and pleasant fruits everywhere. The beautiful leaves and flowers fluttered and it was full of intoxicated bees. There were birds of many hues—cuckoos and *bhringarajas*. Hundreds of

to exist or be present
other kinds of colourful birds resided on
a type of fruit
the branches of mango trees and decor-
to make more attractive being made liquid by heat
ated them. Some trees were like molten
the hot glowing gas of a fire
gold. Other trees were like the flames of
having an attractive quality
the fire. There were other radiant trees
the natural color of the skin
that possessed the complexion of blue
solution for cleaning the eye
collyrium. There were many kinds of
a small body of water
ponds and they were filled with excellent
water. The extremely expensive stairs
fancy item made of rare stones
were made out of jewels, with crystal
a small mass of something
deep inside them. There were clumps of
to grow and develop fully to make more attractive
blossoming lotuses, adorned with chak-
ravaka birds. There were many kinds of
walls and the platforms made out of stone
were decorated. Here and there, parts of
a small group of trees a cut and shined stone
the grove were like lapis lazuli and gems.
The grass was excellent and the trees were

laden (loaded heavily) with flowers. It was like Indra's Nandana, or like Brahma's Chaitraratha. In that spot, Rama's grove (a small group of trees) had a form like that. There were seats outside the houses and the houses were covered with creepers (plant that grows on a surface). The descendant of the Raghu lineage entered that prosperous (having success by making money) Ashokavana. He sat down on an auspicious (suggesting future success) seat that was decorated (to make more attractive) with bouquets (a bunch of flowers) of flowers.

Rama sat down on a seat that was covered with a spread of kusha grass. Kakutstha clasped (to hold with the hands) Sita in his arms and like Indra offering Shachi amrita, made her drink excellent *maireya* liquor (alcohol). Rama asked the servants to quickly bring different kinds of meat, various types of fruit and other objects to be used. Young and beautiful women who were under the influence of drink, accomplished in singing and dancing, danced before the king. Thus, with Sita, whose face was beautiful, Rama was delighted. Like a god, he spent many days finding pleasure with Vaidehi. While the great-souled Raghava, king among men, sported himself in this way, the auspicious winter season passed. In the forenoon, following dharma, the one who knew about dharma performed all the tasks that had to be done for the city. In the remaining half of the day, he was in the inner quarters. In the forenoon, Sita performed the tasks meant for the gods. In particular, she joined her hands in salutation and served her mothers-in-law.

Thereafter, adorned in many colourful ornaments, she went to Rama, just as in heaven Shachi goes to the one with the one thousand eyes when he is seated. On seeing that his wife was expecting, Raghava was infinitely delighted and uttered words of praise. He said, “O Vaidehi! These are signs of my getting an offspring. Tell me. What do you wish for? What should I do to satisfy your wishes?” Vaidehi smiled and addressed Rama in these words. “O Raghava! I wish to see the sacred forests where the hermitages are. The rishis, sacred in their deeds, reside along the banks of the Ganga. O brave one! I wish to survive on fruits and roots and live near their feet. O Kakutstha! This is my supreme de-

to make more attractive
a small fancy object
the place where God lives
without limit
to say
a person's child
relating to religion
a place where one lives alone
something that is done
feeling no fear
highest in degree or quality

sire, that even if it is for one night, I should reside with those sacred ones who subsist on roots and fruits.” Rama, unblemished in his deeds, promised that he would act in this way. “O Vaidehi! Be assured. There is no doubt that you will go there tomorrow.” Kakutstha said this to Maithilee, Janaka’s daughter. With his well-wishers, Rama then left for the chambers that were in the middle.[664]

Chapter 7(42)

Learned people came and seated themselves near the king on all sides. They spoke about many kinds of things and laughed. Vijaya, Madhumatta, Kashyapa, Pingala, Kusha, Suraji, Kaliya, Bhadra, Dantavakra and Sumagadha—they conversed about many kinds of things that made them laugh. In the course of one such conversation, Raghava asked, ‘O Bhadra! What is being talked about in the city? What is happening in the kingdom? What do the residents of the city and the countryside, who are dependent on me, say about me? What do the dependents say about Sita, Bharata and Lakshmana? What do the dependents say about Shatrughna and my mother, Kaikeyee? If there are complaints about a king, the residents leave for a new kingdom.'

a country ruled by a king

Thus addressed by Rama, Bhadra joined his hands in salutation and said, 'O king! The residents who are in the city speak auspicious words. O amiable one! They speak about the victory you earned after killing Dashagriva. O bull among men! In their own cities, the citizens repeatedly converse about this.' Thus addressed by Bhadra, Raghava replied in these words. 'The residents of the city may utter agreeable words and disagreeable ones

a word used to begin a letter
suggesting future success
friendly and pleasant
a male animal
to talk
complete and total
pleasing
not pleasing

too. Hearing about what they say, I will
suggesting future success
perform auspicious deeds and avoid in-
not showing a successful future
auspicious ones. Do not be scared. Have
fear of what might happen
no fear or anxiety. Tell me what people in
a rural area
the city and the countryside speak about.'

Hearing the words spoken by the great-souled Raghava, Bhadra joined his hands
a word used to begin a letter
in salutation. He controlled himself and
to say
uttered these extremely beautiful words
pleasing
in reply. 'O king! Hear about the agreeable
not pleasing
and disagreeable words citizens speak
a small community
in the crossroads, the forests and the
a small group of trees
groves. "Rama performed the extremely difficult task of building a bridge across the ocean. No gods or danavas had ever
impossible to defeat
done this earlier. He killed the invincible
Ravana, with his forces and his mounts.

a type of animal
He brought the apes, the bears and the
state of forcing to submit
rakshasas under his subjugation. Raghava
killed Ravana in the battle and got Sita
state of being annoyed easily
back. Turning his back on any intolerance,
he again brought her back to his own
house. But what kind of a heart does he
possess? He finds pleasure and happiness
in a manner with strength
with Sita. Though Ravana had forcibly
to take someone by force
abducted her earlier, he takes her up
area between the hip and the knee
on his lap. She had been taken to Lanka
to force to stay in a place
and had been confined in Ashokavana.
She had been under the subjugation of
the rakshasas. Why does Rama not find
very bad
this reprehensible? We will also have to
to allow to exist
tolerate this from our wives. Subjects
follow whatever a king does.” O king! The
residents of the city say this and many

other things, in all the cities and the countryside.’ Hearing the words that he spoke, Raghava was greatly afflicted. He asked all the well-wishers, ‘Do they say this?’ All of them lowered their heads down on the ground and bowed before him. Despondent, they replied to Raghava, ‘There is no doubt about this.’ Kakutstha heard the words that all of them spoke. The scorcher of enemies gave all of them permission to leave.

Chapter 7(43)

Having allowed the well-wishers to go, Raghava thought and made up his mind. He spoke these words to the gatekeeper who was near him. 'Quickly fetch Soumitri Lakshmana, the one with the auspicious signs, the mighty-armed Bharata and the unvanquished Shatrughna. Hearing Rama's words, the gatekeeper joined his hands in salutation above his head. Without being barred, he went to Lakshmana's house and entered. Joining his hands in salutation again, he addressed him in these words. 'The king wishes to see you. Go there without any delay.'

Hearing Raghava's command, Soumitri agreed. Mounting his chariot, he went to Raghava's residence. Seeing that Lakshmana had left, the gatekeeper went to Bharata's presence. Joining his hands in salutation, he spoke these words. 'The king desires to see you.' Bharata heard the words that the gatekeeper had spoken. He swiftly got up from his seat and went there on foot. Seeing that Bharata had left, he[665] quickly went to Shatrughna's residence. Joining his hands in salutation, he addressed him in these words. 'O best among the Raghu lineage! Come. Let us go. The king wishes to see you. Lakshmana and the immensely illustrious Bharata

a vehicle pulled by horses
the place where someone lives
one who guards a gate
a word used to begin a letter
moving very fast
people from one's family
admired for past achievements

have already left.' Hearing his words about what Rama had commanded, Shatrughna bowed his head down on the ground and went to where Raghava was.

Hearing that the princes had come, he[666] was overcome by thoughts and his senses were distracted. He lowered his head and with a disturbed mind, addressed the gatekeeper in these words. 'Quickly make the princes enter and bring them before me. My life depends on them. They are like my breath of life outside my body.' The princes were attired in white garments. Hearing the commands of the Indra among men, they carefully controlled themselves and entered, joining their hands in salutation. They glanced at his

face, which was like the moon when it is
to understand
grasped by a planet. It was like the setting
a warm soft light
sun, bereft of all radiance. They saw that
able to easily learn or understand
the intelligent Rama's eyes were full of
tears. They glanced at his face, which resembled
a type of flowering plant an exciting quality
a lotus with its lustre lost. They
quickly lowered their heads at Rama's feet
to meet a new arrival
and greeted him. All of them controlled
themselves and stood there. However,
Rama's eyes were only full of tears. The
to hold in one's arms
mighty-armed one embraced them with
his arms and raised them. Asking them
to be seated, he addressed them in these
words. 'You are everything to me. You are
a name for God
my life. O lords of men! I rule over this
a country ruled by a king
kingdom because of what you have done.
to succeed in doing relating to religion
You are accomplished in the sacred texts.

a name for God
You are full of intelligence. O lords of
the benefit of one
men! Therefore, for my sake, again make
efforts.’

Chapter 7(44)

All of them sat down, distressed in their minds. With his mouth dry, Kakutstha addressed them in these words. 'O fortunate ones! All of you listen to what is in my mind. Do not act in a contrary way. Hear what the citizens are saying about me and Sita. There is great and terrible condemnation among the residents of the city and the countryside. It has shattered my inner organs. I have been born in the lineage of the great-souled Ikshvakus. In the city, they are conversing about Sita's evil conduct. O amiable ones! You know that

Ravana abducted Sita in the desolate Dandaka forest and that he was destroyed by me. O Soumitri! You yourself saw that the bearer of oblations to the gods[667] and Vayu, who travels in the sky, declared Sita to be devoid of sin. In earlier times, in the presence of the gods and all the rishis, the moon and the sun also averred that Janaka's daughter was devoid of all sin. In the presence of the gods and the gandharvas, in the island of Lanka, the great Indra delivered the one who is pure in conduct into my hands. In my inner soul, I know that the illustrious Sita is pure. That is the reason I accepted Vaidehi and returned to Ayodhya. However, grief because of this great condemnation is shattering my

expression of strong criticism
heart now. This great condemnation is
a rural area
spoken about in the cities and in the countryside.
In this world, if a person's bad
something that is done
deeds are spoken about, that person is
to decide in advance of less importance
destined for the inferior worlds as long as
a dance or musical performance to strongly say a thing is bad
this recital takes place. The gods condemn
bad deeds. The gods honour deeds. Therefore,
great-souled ones undertake all acts
to give someone ownership
that lead to deeds. O bulls among men!
to cause to be very scared
Scared and terrified of condemnation, I am
to stop having or doing
prepared to give up my life and all of you,
not to speak of Janaka's daughter. That is
to make one fully involved
the reason you see me immersed in this
a deep sadness extreme suffering
ocean of grief. I do not see any other misery
that can be greater. O Soumitri!
Tomorrow morning, ask Sumantra to
a vehicle pulled by horses
prepare the chariot. Ascend it with Sita

a country ruled by a king
and leave her at the end of the kingdom.
The extremely great-souled Valmiki has a
a place where one lives alone
hermitage on the other bank of the Ganga.
the place where God lives
It is like heaven and is located on the banks
someone related to one in the past
of the Tamasa. O descendant of the Raghu
people from one's family very sad and feeling alone
lineage! Leave her in that desolate region.
O Soumitri! After doing this, return
quickly. Act in accordance with my words.
Do not at all answer me back about Sita. If
to prevent
you try to restrain me, I will be greatly
not being happy
displeased. I am urging all of you, on my
arms and on my life, that after I have
to ask in a serious way
stopped speaking, you do not entreat me in
any way. If you respect me, if you follow
my commands, you will now take Sita
away from here. Act in accordance with
my words. She has earlier told me that she

a place where one lives alone

wants to see the great hermitages located on the banks of the Ganga. Her wish will also be satisfied.’ With tears flowing from his eyes, Kakutstha said this. Surrounded by his brothers, the one with dharma in his soul then entered.

Chapter 7(45)

Miserable (very sad) in his mind, Lakshmana spent the night. His mouth dry, he addressed Sumantra in these words. 'O charioteer! (driver of a vehicle driven by horse) Swiftly yoke (to connect by a bar) the horses to the excellent chariot (a vehicle pulled by horses). Cover the auspicious (suggesting future success) seat with spreads so that Sita can come there from the king's residence (the place where someone lives). From the king's residence, I will take Sita to the hermitage (a place where one lives alone) of the maharshis, the performers (one who entertains) of sacred deeds. Quickly fetch (to go for and bring back) the chariot.' Sumantra acted as he was told and yoked the excellent steeds (a horse that a person rides). The extremely beautiful and excellent chariot was equipped (to supply with materials) with a pleasant couch with spreads. He brought it to Soumitri, who brought delight to his friends, and said, ‘O lord! The chariot has arrived. Do what you have to.’ Thus addressed by Sumantra, Lakshmana entered the royal residence. The bull among men approached Sita and told her, ‘O queen! We have been commanded by the king. I am to take you and quickly go to the auspicious hermitage of the sages on the banks of the Ganga.’ Vaidehi was thus addressed by the great-souled Lakshmana. Filled with unmatched delight, the idea of going appealed to her. Taking extremely expensive garments and many kinds of jewels, Vaidehi prepared to go. ‘I will give these ornaments to the wives of the sages.’

a long soft seat for people

a vehicle pulled by horses

the place where someone lives

a woman who rules a country

suggesting future success

a person who is very wise

better than all others

to be liked by someone

piece of clothing

fancy item made of rare stones

a small fancy object

Soumitri agreed to what she had said
a vehicle pulled by horses
and made Maithilee mount the chariot.
Remembering Rama's command, they
quickly left on those horses.

At that time, Sita spoke to Lakshmana,
to improve
who enhanced prosperity. 'O descendant
someone related to one in the past
of the Raghu lineage! I can see many
not showing a successful future to make a sudden motion
inauspicious signs. My eye is twitching
to shake slightly
and there is a trembling in my body.
a feeling of worry
O Soumitri! A sense of disquiet can be
to understand
discerned in my heart. Though I am extremely
very excited and interested
eager, I am also suffering from a
mental strength to face danger
great lack of fortitude. O large-eyed one!
To my eyes, the earth seems to be empty.
With his brothers, I hope your brother is
feeling no fear
well. O brave one! In particular, I hope so
are my mothers-in-law. I hope all the crea-

tures in the city and the countryside are well.’ Joining her hands in salutation, Sita sought this from the gods. Hearing this, Lakshmana bowed his head down and honoured Maithilee. With his heart dry, he said, ‘All is well.’ They reached a hermitage on the banks of the Gomatee where they could dwell.[668] Arising in the morning, Soumitri spoke to the charioteer. ‘Quickly yoke the chariot. Like Tryambaka[669] in the mountain, I will today bear the waters of the Bhageerathee on my head.’[670] Without thinking about it, the charioteer swiftly yoked the horses, which possessed the speed of thought, to the chariot. He joined his hands in salutation and told Maithilee, ‘Mount.’ Hearing the charioteer’s words, Sita ascended (to go up) that excellent chariot (a vehicle pulled by horses), together with Soumitri and the intelligent (able to easily learn or understand) Sumantra. After they had travelled for half a day, Lakshmana saw the Bhageerathee, the store of waters. Miserable (very sad), he wept (to cry) loudly. Sita saw that Lakshmana was greatly afflicted (to cause pain to) and spoke these words. ‘O one who knows about dharma! Why are you weeping? We have reached the banks of the Jahnavee and I have wished this for a long time. O Lakshmana! This is the time for joy. Why are you distressed (to worry or upset one)? O bull among men! You have always remained at Rama’s feet. Are you filled with grief (a deep sadness) because you have been away from him for two nights? O Lakshmana! I also love Rama, more than my own life. However, I am not grieving (to feel sad) in this way. Do not be childish (of a young person). Make me cross the Ganga and make me see the ascetics. I will give them these expensive garments and ornaments (way to make a thing attractive). I will honour the maharshis, as they deserve. After spending a night there, we will return to the city again.’ Hearing her words, he wiped his auspicious (suggesting future success) eyes. Using a boat, Lakshmana crossed the sacred (relating to religion) Ganga.

Chapter 7(46)

The nishadas prepared and brought an extremely large boat. Raghava's younger brother first made Maithilee climb on to it and then ascended it himself. Lakshmana told Sumantra, 'Stay with the chariot.' Tormented by grief, he asked the boatman to steer the boat. Lakshmana reached the other bank of the Bhageerathee. Joining his hands in salutation and with his voice choking with tears, he addressed Maithilee in these words. 'O Vaidehi! As a result of what people are saying, the noble and intelligent one has asked me to do some-

to go up
a vehicle pulled by horses
to cause to feel extreme pain
one who operates boats
to control the direction
a word used to begin a letter
to make one stop breathing
having impressive qualities
able to easily learn or understand

thing that is driving a great stake (a pointed stick or post) into my heart. It is better for me to die now. Death would be superior (better than other people) to this. He has engaged me in this kind of task, condemned (to strongly say a thing is bad) by the world. O one who is good in vows (a serious promise)! Show me your favours and do not be angry with me.' Joining his hands in salutation (a word used to begin a letter) and prostrating (to make one weak) himself on the ground, Lakshmana said this. He desired death for himself and was weeping (having branches that hang down), his hands joined in salutation. On seeing this, Maithilee became extremely anxious (afraid or nervous) and addressed Lakshmana in these words. 'O Lakshmana! I do not understand this. Tell me the truth. I can see that you are not well. Is everything well with the king? I am urging you in the name of the king among men. What

to cause to feel extreme pain
is the truth behind you being tormented?
In my presence, you are being commanded
by me. Tell me.’ When Vaidehi took a
a serious promise or agreement
pledge in this way, Lakshmana’s senses
to worry or upset one
were distressed. With his face and with his
to make one stop breathing
words choking because of the tears, he
spoke these words. ‘O Janaka’s daughter! In
a member of a royal court
the midst of the courtiers, he heard the
expression of strong criticism
extremely terrible condemnation being
voiced about you by the residents of the
a rural area
city and the countryside. O queen! I cannot
complete and total
utter those words in front of you. I have
not willing to accept
turned my back on those intolerant
words[671] that were in the king’s heart. As
far as I am concerned, you are innocent.
But because of those words, the king has
cast you aside. O queen! Scared, he has

accepted the words spoken by the residents
a rural area
of the city and the countryside and
there can be no countering of that decision.
I will have to leave you at the end of
a place where one lives alone
this hermitage. Though you are expecting,
to give an order
the king has instructed me through his
suggesting future success
commands. O auspicious one! I will have to
relating to religion
leave you here in this sacred and beautiful
a small group of trees
grove with the hermitages of the brahmana
to feel sad
rishis. Do not grieve. King Dasharatha
was my father. The brahmana Valmiki,
admired for past achievements
the extremely illustrious bull among
a person who is very wise
sages, was his great friend. Happily seek
shelter from danger
refuge at the feet of the great-souled one. O
Janaka's daughter! Fast and with great
act of paying specific notice
attentiveness, reside there with him. Be
devoted to your husband and always have

a woman who rules a country
Rama in your heart. O queen! That is the
to get a thing by effort
way you will obtain great benefit.’

Chapter 7(47)

Janaka's daughter heard Lakshmana's
a feeling of being sad
terrible words. Overcome by great sorrow,
to get again
Vaidehi fell down. She regained her senses
after a while, but her eyes were full of
upset
tears. With a distressed voice, Janaka's
daughter addressed Lakshmana in these
god
words. 'O Lakshmana! The creator has
the benefit of one
certainly created my body for the sake of
a deep sadness extreme suffering
suffering grief. Therefore, today, misery
to show clearly to represent
has manifested itself in embodied form
before me. What crime have I committed
in an earlier life? Whom have I separated
from his wife? I am pure in conduct.

Nevertheless, the king has abandoned me. Earlier, I resided in a hermitage, following Rama's footsteps. O Soumitri! The misery put me into turmoil, but I controlled it.[672] O amiable one! How will I dwell alone in a hermitage? Tell me. Overcome with sorrow, how will I handle this grief? How will I tell the sage about the injury the king has done to me? What is the reason why the great-souled Raghava has abandoned me? O Soumitri! Indeed, I should not remain alive. I should give up my life in the waters of the Jahnavee. But if I do that, my husband's royal lineage will laugh at me. O Soumitri! Do what you have been commanded to. I will suffer misery. Abandon me. Follow the instructions of the king.

However, listen to my words. In particular, I am joining my hands in salutation before my mothers-in-law. Ask them to accept this honour. I am bowing my head down and worshipping at their feet. Ask about their welfare and that of the king. “Always behave towards the citizens as you behave towards your brothers. This is your supreme dharma and you will obtain excellent fame because of this. O bull among men! Let the citizens benefit from the king following dharma. I am not grieving over my own body. O descendant of the Raghu lineage! Free yourself from the condemnation of the citizens.”’[673] Thus addressed by Sita, Lakshmana’s senses were afflicted. He bowed his head down on

not able to do something
the ground and was incapable of saying
to cry
anything. Weeping in a loud voice, he
circumambulated her. Then he again
one who operates boats
mounted the boat and urged the boatman.
a feeling of being sad
Bearing the burden of sorrow, he reached
to surprise and confuse
the northern bank. Confounded by grief,
to go up   a vehicle pulled by horses
he quickly ascended the chariot. Like one
one that keeps from harm
without a protector, he repeatedly glanced
back towards Sita. As he proceeded, Lakshmana
to twist from side to side
saw that she was writhing around
on the other bank. From the chariot and
from a distance, Lakshmana repeatedly
afraid or nervous
looked back towards her. Anxious, he
repeatedly looked back towards Sita, who
to affect very strongly   leading a strict simple life
was overwhelmed with grief. The ascetic
lady was overcome by the burden of grief.
admired for past achievements
The illustrious one could not see her

one that keeps from harm extreme suffering
protector.[674] She was filled with misery
to cry a kind of bird
and wept in a loud voice, like a peahen in
the forest.

Chapter 7(48)

The sons of the sage saw Sita weeping there. They rushed to the illustrious Valmiki, supreme in intelligence. The sons of the sage worshipped the feet of the sage, the maharshi. All of them told him about a lady weeping in a loud voice. 'O illustrious one! O great-souled one! We have never seen anything like this before. There is a wife who is like Shri. She is confounded and is shrieking in a distorted tone. O illustrious one! It is best that you come and see for yourself. She is like a goddess who has been dislodged from the sky. We do not

think she is human. You should go and
a religious act
welcome her with proper rites.' Hearing
their words, the one who knew about
to make a decision
dharma used his intelligence to determine
ability to understand people
what should be done. He used the insight
to get a thing by effort
a simple and plain thing
obtained through his austerities and went
to the spot where Maithilee was. Walking
a person who is very wise
on foot for a short while, the great sage
reached the place. Taking excellent arghya,
he reached the banks of the Jahnavee. He
very much loved
saw Raghava's beloved wife there, like one
one that keeps from harm
who was without a protector. Sita was
a deep sadness
overcome by the burden of grief. Valmiki,
a male animal
bull among sages, addressed her in sweet
words, as if delighting her with his energy.
a woman who rules a country
'O queen! O Dasharatha's daughter-in-law!
O Rama's queen! O Janaka's daughter! O

one who is devoted to her husband! Welcome. Because of the fruits of dharma, I have got to know that you have come. My heart has got to know about all the
ability to understand people
reasons. O Sita! Through the insight ob-
a simple and plain thing
tained through austerities, I know that
an action considered to be bad
you are devoid of sin. O Vaidehi! You are
feelings of love
pure in sentiments and you have now
a place where one lives alone
come to me. My hermitage is not very far from here. Ascetics engaged in austerities
to exist or be present
are there. Reside there. They will always
to help to grow or develop
nurture you, like their own children. Accept this arghya. Do not be scared and
fear of what might happen to feel sad
have no anxiety. Do not grieve. It is as if you are in your own home.' Sita heard the
to say
extraordinary words uttered by the sage.
to bend to greet or show respect
She bowed her head down at his feet.

Joining her hands in salutation, she agreed. The sage left. Joining her hands in salutation, she followed him at the rear towards the spot where the controlled ascetics, always devoted to dharma, were. They saw the sage coming, with Vaidehi following him. Extremely happy, they came there and spoke these words. 'O best among sages! O lord! You have come after a long time.[675] All of us are greeting you. Tell us what we should do.' Hearing their words, Valmiki replied, 'Sita, the wife of the intelligent Rama, has arrived. She is Dasharatha's daughter-in-law and Janaka's daughter. Though she is innocent, she has been abandoned by her husband. She must always be protected by me. Look towards

to pay attention to
her with great affection. Pay heed to my
words. In particular, honour her.’ The
admired for past achievements
immensely illustrious one repeatedly
assured Vaidehi. Surrounded by his disciples,
leading a strict simple life
the greatly ascetic one returned to
a place where one lives alone
his own hermitage.[676]

Chapter 7(49)

After seeing that Maithilee Sita had entered the hermitage, Lakshmana was distressed in his mind. He was overcome by a terrible and severe torment. The greatly energetic one spoke to Sumantra, the charioteer who was also a counsellor. 'Because of the torment on account of Sita, you will behold the intelligent Rama's misery. What can be a greater misery for Raghava than having to give up Janaka's daughter, his wife who is pure in conduct? It is evident this is destiny. O charioteer! I think the separation of Raghava from Vaidehi is

what happens in the future
because of that. Destiny is impossible to
cross. When he is angry, Raghava can kill
the gods, the gandharvas, the asuras and
the rakshasas. But he has to follow destiny.
Earlier, because of my father's command,
to exist or be present
he had to reside for fourteen years in the
empty of living things
extremely terrible and desolate forest.
On hearing the words of the citizens, this
being barred from a country a deep sadness
exile of Sita is a greater grief than that. It
driver of a vehicle driven by horse
seems to me to be cruel. O charioteer! This
something that is done state of being well known
is a deed that destroys fame. How can it
be based on dharma? He acted in this way
towards Maithilee only because citizens
causing damage or pain
spoke injurious words.' Lakshmana said
this and many other things.

Hearing these, Sumantra joined his
a word used to begin a letter
hands in salutation and said the following

words. ‘O Soumitri! You should not be tormented about Maithilee. O Lakshmana! In front of your father, the brahmana had mentioned this earlier. He said that Rama’s misery would be lasting and that he would have few friends. After some time, this great one, with dharma in his soul, would abandon you, Maithilee, Shatrughna and Bharata. O Soumitri! You should mention this to Bharata. When the king[677] had asked, Durvasa had told him this. O bull among men! In the presence of the great king, Vasishtha and me, the rishi had spoken these words. On hearing the rishi’s words, the bull among men[678] had told me, “O charioteer! Never reveal this in front of people.” O one who is amiable to behold! I controlled myself and never acted contrary to the words spoken by that guardian of the world. O amiable one! I should not have revealed it in front of you either. O descendant of the Raghu lineage! However, if you wish to hear it, listen. The Indra among men had told me about this secret earlier. Nevertheless, I can recount it before you.' Destiny is extremely difficult to transgress. Hearing these great words, filled with grave meaning, Soumitri replied in the following words. 'O charioteer! Tell me the truth.'

Chapter 7(50)

The charioteer was thus urged by the great-souled Lakshmana. He began to speak the words that had been uttered by the rishi. 'In ancient times, there was a great sage named Durvasa and he was Atri's son. He resided in Vasishtha's sacred hermitage during the rainy season. To see the great-souled priest,[679] your greatly energetic and immensely illustrious father had himself gone to that hermitage. He saw the great sage[680] seated to Vasishtha's left, blazing in his energy and resembling the sun. Humbly, he greeted those two

a person who is very wise
sages, best among ascetics. Thus worshipped,
to honor God
both of them welcomed the king.
Having been offered padya, fruits and
roots, he sat down with the sages. Having
sat down with them, he engaged in an
extremely pleasant conversation with the
highest in degree or quality half way through the day
supreme rishis. It was midday and the sun
was in the middle of the sky. After some
time, in the course of the conversation, the
a word used to begin a letter
king joined his hands in salutation and
spoke to Atri's great-souled son, the store
a simple and plain thing
of austerities. "O illustrious one! How long
people from one's family
will my lineage last? What will be Rama's
the functional time period
lifespan? What will be the lifespans of my
other sons? What will be the lifespan of
Rama's daughter? O illustrious one! I wish

to know what will happen to my lineage. Please tell me."

'Hearing the words spoken by King Dasharatha, the extremely energetic Durvasa started to speak. "Rama will be the lord of Ayodhya for a long period of time. His followers will be happy and prosperous. However, for some reason, the one with dharma in his soul, will abandon the illustrious Maithilee for a long period of time. After ruling the kingdom for eleven thousand years, Rama will go to Brahma's world. The destroyer of enemy cities will perform many prosperous horse sacrifices. Kakutstha will establish many royal lineages."[681] After telling the king about these lineages that would come, the extremely energetic and immensely radiant one became silent. When the sage became silent, King Dasharatha honoured those two great-souled ones and returned to his excellent city. I heard what the sage had said in those earlier times. Having heard, I secreted it in my heart. There can be no violation of what he said. O Raghava! That being the case, you should not be tormented. O supreme among men! For Sita's sake and for Raghava's sake, be firm.'

Hearing the extremely astounding words spoken by the charioteer, he[682] uttered words of praise and obtained unmatched delight. Lakshmana and the charioteer conversed with each other along the route. Since the sun had set, they spent the night near the Gomatee.

Chapter 7(51)

someone related to one in the past people from one's family
The descendant of the Raghu lineage
spent the night near the Gomatee. Having
woken in the morning, Lakshmana
to leave a place
departed. When half of the day was over,
the maharatha entered Ayodhya, full
fancy item made of rare stones
of jewels and inhabited by healthy and
able to easily learn or understand
happy people. The extremely intelligent
Soumitri was filled with great despondency.
feeling hopeless
‘What will I say when I go there
and approach Rama’s feet?’ While he was
the place where someone lives
thinking this, he saw Rama’s residence in
front of him. It was extremely large and
highest in degree or quality
was like the moon. The supreme among

to go down
men descended near the gate of the royal
the place where someone lives
residence. He entered without being ob-
being shut off towards the lower level
structed, his face hung downwards and
anxiety or pain very sad
distress in his mind. He saw the miserable
Raghava, seated on his excellent seat. He
of greater age
saw his elder brother in front of him, his
to cause pain to
eyes full of tears. With his senses afflicted,
to hold with the hands
Lakshmana grasped his feet. He con-
trolled himself and joining his hands in
a word used to begin a letter
salutation, spoke these miserable words.
having impressive qualities
'O noble one! Placing your command at
the most important part to leave and never return
the forefront, I have abandoned Janaka's
daughter. As commanded, I have left her
on the banks of the Ganga, in Valmiki's
suggesting future success feeling no fear
auspicious hermitage. O brave one! I have
after that
returned thereafter, to serve at your feet.
a kind of wild animal to feel sad
O tiger among men! Do not grieve. The

progress of time is like this. Therefore,
someone who is spirited and learned like
to feel sadness good things that are available
you should not sorrow. All stores of riches
to tire out completely
are exhausted. Everything that rises up
must fall down. Any association ends in
disassociation. Life ends in death. You are
capable of assuring your soul yourself. You
to take control of
can conquer your mind and all the worlds.
O Kakutstha! Why are you then sorrowing
a male animal
like this? Bulls among men who are like
to surprise and confuse
you are not confounded in this way. O
to leave and never return
king! You abandoned Maithilee because of
official strong criticism
the censure. O tiger among men! Control
mental strength to face danger
yourself and resort to your fortitude. Cast
very weak
aside this feeble intelligence. Do not be
experiencing great pain
tormented.’ Kakutstha was addressed by
the great-souled Lakshmana in this way.

a feeling of liking someone
Filled with great affection, he spoke to
Soumitri, who was devoted to his friends.
‘O Lakshmana! O best among men! It is
feeling no fear
indeed as you have said. O brave one! I am
satisfied that you have acted in accordance
friendly and pleasant
with my command. O amiable one! My
to make a thing go away or end
torment has been dispelled and I have
withdrawn from it. O Lakshmana! You
to ask in a serious way
have entreated me in extremely sweet
words.’

Chapter 7(52)

Sumantra arrived and addressed Raghava in these words. 'O king! Some ascetics are waiting at the gate, having been stopped there. At the forefront of those maharshis is one who is named Bhargava Chyavana. O great king! They have urged that they wish to see you. O tiger among men! They reside along the banks of the Yamuna and seek your favours.' Hearing his words, Rama, who knew about dharma, replied, 'Let the great-souled brahmanas, with Bhargava at the forefront, enter.' Placing the king's command at the forefront, he[683]

a word used to begin a letter
joined his hands in salutation above his
being deeply honored
head and asked the many revered ascetics
who were at the gate to enter. There were
to shine brightly
more than one hundred of them, blazing
in their own energies. Those great-souled
the place where someone lives
ascetics entered the royal residence. Those
brahmanas held pots filled with water
from all the tirthas. They held many kinds
of fruits and roots that they had brought
for Rama. Rama accepted everything
a feeling of liking someone
that had been offered with affection—
all the water from the tirthas and the
many kinds of fruit. The mighty-armed
a person who is very wise
one spoke to all those great sages, 'As you
deserve, please sit down on these excellent
seats.' Hearing the words spoken by Rama,
all those maharshis sat down on those

beautiful and golden seats, spread with cushions. The destroyer of enemy cities saw that the rishis had seated themselves. Controlling himself and joining his hands in salutation, Raghava addressed them in these words. 'O stores of austerities! Why have you come here? What can I do for you? All the commands of the maharshis will be cheerfully undertaken. Everything in this kingdom and the life that is in my heart is all for the sake of the brahmanas. I am stating this truthfully.' On hearing his words, loud words of praise arose from the rishis who resided along the banks of the Yamuna, fierce in their austerities. Filled with great delight, those great-souled ones said, 'O best among men! Other than you, there is no one on earth who could have said this. O king! We have been to many kings who are extremely strong. Despite hearing about the importance of the task, the idea of taking a pledge to accomplish it did not appeal to them. However, displaying the due respect to brahmanas, you have taken a pledge without ascertaining the reason. There is no doubt that you will do what you have promised to. You will certainly save the rishis from a great fear.'

a serious promise or agreement

to be liked by someone

to find out

Chapter 7(53)

When the rishis said this, Kakutstha addressed them in these words. 'Tell me what task must be done for you. I will destroy your fear.' When Kakutstha said this, Bhargava spoke these words. 'O lord of men! Hear the reason for our fear and it is the foundation of the country's fear too. O Rama! Earlier, in krita yuga, there was an extremely strong daitya. He was the eldest son of Lola and the great asura's name was Madhu. He was the refuge of brahmanas and possessed great intelligence. He had unmatched affection for the extremely

giving more than required determination in facing danger
generous gods. Madhu was full of valour,
extremely controlled and devoted to
to have great respect for
dharma. Revering him a lot, Rudra gave
something helpful
him an extraordinary boon. Extremely
delighted, the great-souled one gave the
having courage
immensely valiant one an extremely
a weapon with three points of high quality
radiant trident that was superior to his
own trident and addressed him in these
better than all others
words. “You possess unmatched dharma. I
am greatly delighted with you. Therefore,
as a mark of my favours, I am giving you
suggesting future success
this excellent and auspicious weapon. O
great asura! As long as you do not act
against the gods and the brahmanas, till
that time, this trident will remain with
against something
you. However, if you act in a contrary way,
you will no longer possess it and it will be

destroyed. As long as you possess it, you can fight without any anxiety. The trident will consume[684] and again return to your hand.” Having obtained this boon from Rudra, the great asura again bowed down before Mahadeva and addressed him in these words. “O illustrious one! O god! O lord of the gods! Let this excellent trident also remain in my lineage.” When Madhu said this, the god Shiva Mahadeva, the lord of all creatures, replied, “This cannot be. However, because of my auspicious favours, your words cannot be futile either. Therefore, this trident will pass on to one of your sons. As long as the trident is in the hand of that son and as long as he holds the trident in his hand, he cannot be killed by any creature.” Thus, Madhu obtained this great and extraordinary boon from the god. The best among the asuras created an extremely radiant residence.[685] His immensely fortunate and beloved wife was Kumbhinasi. The immensely radiant one was the daughter of Visvavasu and Anala. Her son was the terrible and extremely valiant one named Lavana. Since childhood, he was evil in his soul and wicked in his conduct. On seeing that his son was insolent, Madhu became filled with sorrow. However, though he grieved, he did not tell him anything. Having left his world, he entered Varuna’s abode. He gave Lavana the trident and told him about the boon. Thanks to the powers of

a weapon with three points
the trident and his own evil-souled nature,
to cause to feel extreme pain
he tormented the three worlds, especially
the ascetics. These are the powers of
Lavana and his trident. O Kakutstha!
to make a decision
Having heard about it, determine what is
feeling no fear
best for us. O Rama! O brave one! Earlier,
because of our fear, we have sought freedom
from fear from many kings. But we
one that keeps from harm
have not been able to find a protector. We
heard that you have killed Ravana, with his
forces and mounts. We seek a protector in
you. There is no other king on earth. We
to cause pain to
are afflicted by fear on account of Lavana
and desire that you should save us.’

Chapter 7(54)

Thus addressed by the rishi, Rama joined his hands in salutation and replied. 'What does Lavana eat? What is his conduct? Where does he reside?' Hearing Raghava's words, all the rishis told him how Lavana had grown up. 'He eats all creatures, especially ascetics. His conduct is always terrible. He always resides in Madhuvana. Every day, he always kills and eats ten thousand lions, tigers, deer, leopards and humans. The immensely strong one eats many other creatures. They face destruction, as if they face Death with a gaping mouth.' Hearing this, Raghava addressed the great sages in these words. 'Let your fear be dispelled. I will slay that rakshasa.' He thus took a pledge before the sages, fierce in their austerities. The descendant of the Raghu lineage summoned all his brothers and asked them, 'O brave ones! Who will slay Lavana? Whose share does he belong to? Is he meant for the mighty-armed Bharata or Shatrughna?' When Raghava said this, Bharata replied in these words. 'I will kill him. He should be part of my share.' Hearing Bharata's words, Lakshmana's younger brother,[686] who was full of power and valour, got up from his golden seat. Bowing down before the lord of men, Shatrughna spoke these words. 'The mighty-armed middle one[687] among the descendants of Raghu has performed his appointed task. O noble one! Earlier, the noble one has protected the empty city of Ayodhya, despite his heart being tormented while he waited for your return. O king! He had to tolerate many kinds of hardship. In Nandigrama, the great-souled one slept on a bed of misery. He ate fruits and roots. He had matted hair and was attired in bark. The descendant of the Raghava lineage undertook such kinds of hardships. O king! If you send me, while he remains here, he will not have to face a hardship again.' Thus addressed by Shatrughna, Raghava again said, 'O Kakutstha! Then let it be that way. Act according to my instructions. O mighty-armed one! I am conferring the kingdom of the auspicious city of Madhu on you, since it is your wish that Bharata should reside here. You are brave and accomplished in learning. You are capable of establishing a prosperous city and an auspicious countryside in Madhu's dominion. When a lineage is uprooted and a king is also slain, a person who does not set up a king there goes to hell.[688] Pay heed to my words. Having killed Madhu's son, Lavana, who is wicked in his determination, follow dharma and rule over that kingdom. O brave one! You should not speak any words in reply that contradict mine. Since I am older and since you are a child, there is no doubt that you

must act in this way. O Kakutstha! With
the most important part
Vasishtha at the forefront, and with the
an act done in the same way
other brahmanas following the rituals and
a repeated word or phrase
pronouncing mantras, it is my desire that I
to make holy
should make efforts to consecrate you.’[689]

Chapter 7(55)

When Rama spoke in this way, Shatrughna, who was full of valour, was filled with great shame. In a soft and gentle voice, he replied, ‘O bull among men! One must certainly act in accordance with your command. O immensely fortunate one! It is impossible to cross your instructions. O king! O bull among men! I will indeed do what you desire.’ When the brave and great-souled Shatrughna said this, Rama was delighted and spoke to Lakshmana and Bharata. ‘Control yourselves and bring all the objects required for the consecration. I will consecrate the invincible tiger among men today. O Katkusthas![690] Convey my command and summon the priest, the priests who will offer oblations, the priests who will officiate and all the ministers.' Thus commanded by the king, the maharathas acted in that way. With the priest at the forefront, they made arrangements for the consecration and entered the royal palace, which was like Purandara's residence. After this, the great-souled Shatrughna's consecration was undertaken, delighting everyone who was in Raghava's prosperous city. Having performed the consecration, Raghava took Shatrughna up on his lap and addressed him in these sweet words, filling him with energy. ‘O destroyer of enemy cities! O amiable one! O descendant of the Raghu lineage! I am giving you this divine and invincible arrow. Kill Lavana with it. O Kakutstha! When he was lying down on the great ocean and could not be seen by the gods and the asuras, the god Svayambhu[691] created this arrow. While he was invisible to all creatures and was filled with rage in a desire to kill the evil-souled Madhu and Kaitabha, the brave one fashioned this excellent arrow. Desiring to create the three worlds, he used this excellent arrow to kill those two in the battle and created the worlds. O Shatrughna! Desiring to kill Ravana earlier, I did not shoot this arrow because there would have been great fear among creatures. The great-souled Tryambaka gave Madhu the excellent weapon of a giant trident for the sake of slaying the enemy. Keeping it in that residence and repeatedly worshipping it, he[692] looks towards all the directions, seeking to obtain food for himself. Whenever anyone wishes to challenge him to a battle, the rakshasa seizes the trident and reduces him to ashes. O tiger among men! When he is outside the city, he is without a weapon.[693] With your weapon, remain at the gate, before he has entered the city. O bull among men! O mighty-armed one! Challenge him to a fight before he has entered the residence. You will thereby slay the rakshasa. If you act in any other

feeling no fear
way, he cannot be killed. O brave one! If
you do what I have said, he will be destroyed.
I have told you everything about
an event causing harm
the calamity that resulted from the trident.
a weapon with three points
The prosperous Shitikantha[694] gave it
impossible to defeat
and it is invincible.’

Chapter 7(56)

Kakutstha said this and repeatedly praised him. The descendant of the Raghu lineage again spoke these words. 'O bull among men! There are four thousand horses, two thousand chariots and one hundred elephants here. The shops along the roads have many kinds of merchandise.[695] O Shatrughna! Let dancers and actors follow you. O bull among men! Take ten thousand golden coins. O Shatrughna! Go with sufficient quantities of riches and mounts. O brave one! Take excellent, cheerful and healthy forces who are armed properly. O supreme among men! Address them, give them gifts and make them happy. O Raghava! In a place where there are no wives and relatives, large numbers of servants reside only when they are happy. Therefore, depart with a lot of happy people and a large army. However, approach Madhuvana alone, with a bow in your hand. That way, the subjects will not know that you are going there to fight. Without arising suspicion, you will be able to approach Lavana, Madhu's son. O bull among men! There is no one else who can bring about his death. As soon as he sees anyone approach, Lavana kills him. O amiable one! Lavana should be killed when summer is over and it is a night in

being highest in rank
to exist or be present
to leave a place
a weapon used for shooting
a feeling of doubt
a male animal
friendly and pleasant

the rainy season. That is the time for the evil-minded one's death. Let your soldiers advance with the maharshis at the forefront. When there is a little bit of summer left, the waters of the Jahnavee can be crossed. Control yourself and make all the forces camp along the banks of the river. O one who is light in valour! With your bow, advance ahead.' Rama spoke in this way to the immensely strong Shatrughna. He[696] summoned the foremost commanders and addressed them in these words. 'These are the camps earmarked for you to reside in. Dwell there, without any conflicts. But make sure there are no impediments.' Having been commanded in this way, the large army departed. He greeted Kousalya,

Sumitra and Kaikeyee. Circumambulating
to bend to greet or show respect
Rama, he bowed his head down before
a very hot day
him. Shatrughna, the scorcher of enemies,
took Rama’s leave. He joined his hands in
a word used to begin a letter
salutation and bowed down before Lakshmana
and Bharata. Controlling himself,
leader of a religious ceremony
Shatrughna circumambulated the priest,
to a great extent
Vasishtha. The immensely strong one
to leave a place
departed.

Chapter 7(57)

After the entire army had left, it resided for one month along the path. Shatrughna left quickly, alone and speedily. After residing for two nights along the way, the brave descendant of the Raghava lineage reached Valmiki's excellent and sacred hermitage. He greeted the great-souled Valmiki, supreme among sages. He joined his hands in salutation and addressed him in these words. 'O illustrious one! I have come here, wishing to do something for my senior. Tomorrow morning, I will leave for the west, Varuna's direction.' Hearing

a person who is very wise
Shatrughna's words, the bull among sages
smiled and replied, 'O great-souled one!
admired for past achievements
O immensely illustrious one! Welcome.
friendly and pleasant a place where one lives alone
O amiable one! My hermitage is for the
people from one's family
lineage of the Raghavas. Without any
a degree of unwillingness
hesitation, accept a seat, padya and arghya
from me. Accept the honours and fruits
and roots as food. O Kakutstha! Eat and be
filled with great satisfaction.' After eating,
the mighty-armed one asked the maharshi.
'Near the hermitage, there are signs of
giving up something one wants
a former sacrifice. Whom does this belong
to?'

Hearing what he said, Valmiki replied in
these words. 'O Shatrughna! Listen to
whom this place belonged to in earlier
a relative of the past
times. Your ancestor was the son of the

great-souled King Sudasa. His son was named Mitrasaha. He was valiant and devoted to dharma. Even when he was a child, Soudasa[697] started to hunt. While he was roaming around, the brave one saw two rakshasas. They were in the form of two terrible tigers. Even when they devoured thousands of deer, they were not satisfied. It was not sufficient for them. He saw that those two rakshasas had emptied the forest of all deer. Filled with rage, he used a large arrow to kill one of them. Soudasa, bull among men, brought down one. Without anxiety and with his intolerance over, he looked towards the slain rakshasa. While he was thus looking, the rakshasa's companion was filled with great and terrible torment (extreme physical pain). He told Soudasa, "You have slain (to kill) my companion (a friend), though he has committed no crime. O wicked (evil) one! Therefore, I will give you the reaction to your action." Having said this, the rakshasa vanished (to disappear) from the spot. When time passed, Mitrasaha became the king. The king performed a sacrifice (giving up something one wants) near that hermitage (a place where one lives alone).[698] He performed a great horse sacrifice, tended to by Vasishtha. There was a great sacrifice there and it lasted for an extremely large number of years. It was extensive (large in size or amount) and greatly prosperous (having success by making money) and was like a sacrifice of the gods. When the sacrifice was over, the rakshasa remembered the former enmity (a feeling of extreme dislike). It assumed Vasishtha's form, came before the king and said, “Now that the sacrifice is over, give me some flesh to eat. Quickly give it to me. You should not think about it.” He heard the words spoken by the rakshasa who could assume any form at will. The lord of the earth spoke to those who were skilled in preparing food. “Swiftly prepare tasty oblations[699] that are mixed with meat, so that the preceptor is satisfied.” Hearing the king’s command, the cook was scared in his mind. But the rakshasa assumed the form of a cook and did what had been asked. It offered the flesh of a human to the king and said, “These are tasty oblations with meat, prepared by me.” O tiger among men! He,[700] with his wife, Madayanti, offered the meat prepared and brought by the rakshasa and offered it to Vasishtha. The brahmana got to know that food with human flesh had been brought. He was filled with great rage and started to say the following. “O king! Since you wish to serve this kind of food to me, there is no doubt that this will be your food.” The king and his wife repeatedly prostrated themselves before him. They told Vasishtha what the one in the form of a brahmana[701] had told them. Learning from the lord of men that the rakshasa had distorted everything, Vasishtha again spoke to the king, lord of men. “I spoke those words when I was overcome by rage. I am incapable of rendering them false. However, I will grant you a boon. The duration of this curse will be for twelve years. O Indra among kings! Because of my favours, you will not remember the past.” Thus the king, the destroyer of enemies, was cursed in this way. He got his kingdom back and protected the subjects. O Raghava! This is the auspicious and extensive sacrificial ground of Kalmashapada.[702] You asked about it. His hermitage is nearby.’

Having heard the extremely terrible account about that Indra among kings, he[703] honoured the maharshi and entered the cottage made out of leaves.

Chapter 7(58)

On the night when Shatrughna entered

a small house flat green part of a plant

the cottage made out of leaves, Sita gave

birth to two sons that very night. In the

middle of the night, the children who

a person who is very wise

were sons of the sages came and gave

willing to do or allow

Valmiki the agreeable news about Sita's

suggesting future success to a great extent

auspicious delivery. 'O immensely ener-

having or showing a lot of energy

getic one! Protect her and destroy the evil

an evil spirit

demons.' Hearing their words, the sage

was filled with delight. He protected her

an act done in the same way

by performing the rituals that would kill

demons and destroy rakshasas. The brah-

hand with fingers bent down

mana took some kusha grass in his fist

and cut it.[704] To protect them and destroy
an evil spirit
demons, Valmiki gave each of the two one
an official public statement
half. To the pronouncement of mantras,
the one who was born first was named
to wash
Kusha. He was cleansed with kusha grass.
That is the reason he was named Kusha.
The one who was born later was carefully
to remove by cutting
cleansed with the cut off bit that was left.
The aged one thus gave him the name of
to get a thing by effort
Lava. Hence, those two twin sons obtained
the names of Lava and Kusha. He[705] said,
'Because of what I have done, they will be
famous by these two names. They were
protected in this way at the hands of the
a person who is very wise
controlled sage. They were protected and
an action considered to be bad
were cleansed of all sin. They[706] performed
a religious act
the rites to protect them and gave them

their *gotras* and their names. They pronounced that these two auspicious ones were the sons of Rama and Sita.' In the middle of the night, Shatrughna heard this extremely pleasant news. In the night, he went to the cottage of leaves and said, 'This is good fortune. It is fortunate.' In this way, the great-souled Shatrughna rejoiced. Swift in speed, the monsoon night in the month of Shravana passed. In the morning, the immensely valiant one performed the morning rituals in due order. He joined his hands in salutation and took the sage's permission. He then again left for the western direction. Spending seven nights along the way, he reached the banks of the Yamuna. There, he resided in the

a place where one lives alone suggesting future success
hermitage of the rishis who are auspicious
something that is done
in their deeds. Residing with the immensely
admired for past achievements
illustrious sages, with Bhargava
the most important part
at the forefront, the king[707] heard many
kinds of accounts.

Chapter 7(59)

When night commenced, Shatrughna asked the brahmana Chyavana, the descendant of the Bhrigu lineage, about Lavana's strengths and weaknesses. 'O brahmana! Using the strength of the trident, whom has he brought down earlier? Who are the ones who came to have a duel with the one who possesses the excellent trident?'

Hearing the words spoken by the great-souled Shatrughna, the immensely energetic Chyavana replied to the descendant of the Raghu lineage. 'O bull among men!

too many to be counted
It[708] has performed innumerable deeds.
There was the conduct of the powerful
people from one's family
one from the Ikshvaku lineage.[709] Hear
about it. Earlier, in Ayodhya, there was
a powerful king who was Yuvanashva's
having courage
son. The valiant one was famous in the
one who has power and control
three worlds as Mandhata. That lord of
the earth brought the entire earth under
his rule. The king then made efforts to
to take control of
conquer the world of the gods. Indra and
the great-souled gods suffered from terrible fear, because Mandhata was making
efforts, wishing to conquer the world of
a serious promise or agreement
the gods. The king took a pledge, "I will
to remove a special chair for the king
take away half of Shakra's throne and half
a country ruled by a king
of his kingdom. I will bind down large
numbers of gods." The chastiser of Paka

evil
got to know about his wicked intention.
He addressed Yuvanashva's son in these
a male animal
comforting words. "O bull among men!
You have still not been able to become the
king of the human world. Without bringing
state of forcing to submit
the earth under your subjugation,
a country ruled by a king
you desire the kingdom of the gods. O
feeling no fear
brave one! After having brought the entire
earth under your subjugation, use your
to get a thing by effort
servants, forces and mounts to obtain the
kingdom of the gods." Thus addressed by
Indra, Mandhata replied in these words. "O
Shakra! Where on earth is my rule countered?"
The one with the one thousand
eyes said, "There is the rakshasa named
free from spots and stains
Lavana. O unblemished one! He is Madhu's
son and in Madhuvana, he does not follow

your commands.” The one with the one
not pleasing
thousand eyes spoke these disagreeable
and terrible words. Hearing these, the
king was unable to say anything in reply.
a name for God
Ashamed, he lowered his face. The lord of
men was ashamed. With a lowered face,
he did not say anything. Taking his leave
of the one with one thousand eyes, he
having success by making money
again returned to this prosperous world.

state of being annoyed easily
‘His heart was filled with intolerance.
With his servants, forces and mounts,
free from spots and stains
the unblemished one arrived to bring
state of forcing to submit
Madhu’s son under his subjugation. The
a male animal
bull among men desired to fight against
one who delivers a message
Lavana. He sent a messenger to Lavana.
He went to Madhu’s son and spoke many
disagreeable words. Consequently, the

one who delivers a message
rakshasa ate up the messenger. When
the messenger did not return for a long
a strong feeling of anger
time, the king was filled with rage. From
to cause pain to
every direction, he afflicted the rakshasa
a long pointed weapon
with a shower of arrows. Lavana laughed
a weapon with three points to kill
and seized the trident in his hand. To slay
to throw with force
the king and his followers, he hurled that
a strong and bright fire
excellent weapon. Blazing, the trident
reduced the king, his servants, his forces
dust left after burning
and his mounts to ashes and returned to
Lavana's hand. Thus, the extremely great
king was slain with his forces and mounts.
feeling no fear
O brave one! The strength of that excellent
very great in size or amount
trident is immeasurable. There is no
doubt that you will kill Lavana tomorrow
morning, as long as he has not taken up

moving very fast

his weapon. If you are swift, your victory is certain.’

Chapter 7(60)

The great-souled Shatrughna desired the auspicious victory. While they were talking and conversing, the night passed quickly. The morning sparkled. Goaded by hunger and searching for food, at that time, the brave rakshasa emerged from his city. Meanwhile, the brave Shatrughna crossed the river Yamuna. With a bow in his hand, he stood at the gate of Madhupura.[710] The rakshasa was cruel in his deeds. When half the day was over, he returned with a large burden of many thousands of creatures he had killed. He

saw Shatrughna stationed at the gate,
holding a weapon. The rakshasa asked
him, 'Why are you acting in this way? O
a strong feeling of anger
worst among men! In my rage, I have eaten
to have and use
thousands who have wielded weapons like
this. Do you wish for your death? O worst
of men! Today, I have not collected my
amount expected to be achieved
complete quota of food. O evil-minded
one! How have you managed to enter my
mouth on your own?' Having said this, he
laughed repeatedly. Shatrughna was full of
determination in facing danger
valour. Filled with anger, tears started to
fall from his eyes. The great-souled Shatrughna
was filled with anger towards him.
a visible line of light to rise from a hidden place
Rays of energy began to emerge from all
to make one very angry
over his body. Extremely enraged, Shatrughna
someone who wanders in life
spoke to the roamer in the night. 'O

one who is evil in intelligence! I wish to fight against you. There will be a duel with you. I am Dasharatha's son and the intelligent Rama's brother. My name is Shatrughna. I am the slayer of enemies.[711] I have come here wishing to kill you. Therefore, I wish to fight against you. Grant me a duel. You are the enemy of all creatures. You will not escape from me with your life.' Thus addressed, the rakshasa laughed and replied to the best of men, 'O evil-minded one! It is good fortune that you have come here. The rakshasa named Ravana was my brother through my mother's side.[712] O worst among men! On account of a woman, he was slain by the evil-minded Rama. Earlier, I have

used as a polite way to speak
pardoned and ignored that destruction of
people from one's family
Ravana’s lineage. However, in particular,
you are standing in front of me now. I have
not only defeated all these creatures. You,
and these worst among men, are like grass
to me. O evil-minded one! You desire to
fight. I will grant you a fight. I will give you
what you want. Let me prepare my
weapon.’ Shatrughna told him, ‘Clinging
on to your life, where will you go? A person
to wash
who has cleansed his soul does not let go of
an enemy who has arrived, even if he
happens to be weak. If a person is weak in
intelligence and lets an enemy go, that
one who shows fear
foolish-minded one is killed, like a coward.’

Chapter 7(61)

He heard what the great-souled Shatrughna had spoken. Filled with fierce anger, he said, 'Wait. Wait.' He wrung one hand with another hand and gnashed his teeth. Lavana challenged the tiger of the Raghu lineage. Shatrughna, the slayer of the enemies of the gods, addressed Lavana, who was terrible in his valour, in these words. 'When you defeated the others, Shatrughna had not yet been born. Today, struck by arrows, you will go to Yama's abode. Just as the gods witnessed Ravana being killed in the battle, the rishis, the brahmanas and the learned ones will see a wicked one like you killed by me today. O roamer in the night! You will fall down today, burnt by my arrows. The city and the countryside will obtain peace. Today, an arrow that is like the vajra will be shot from my hand and will penetrate your heart, like the rays of the sun entering a lotus.' Thus addressed, Lavana became senseless with rage and hurled a giant tree at Shatrughna's chest. The brave one shattered this into one hundred fragments. The rakshasa saw that his attempt had been rendered futile. The powerful one again seized many trees and hurled them towards Shatrughna. As the large number of trees descended, the energetic

wicked	evil
roamer	someone who wanders in life
arrows	a long pointed weapon
countryside	a rural area
penetrate	to go through something
rays	a visible line of light
lotus	a type of flowering plant
senseless	done for no reason
hurled	to throw with force
shattered	to suddenly break into pieces
fragments	a broken part of something
futile	having no result
seized	to take quickly
energetic	having or showing a lot of energy

a long pointed weapon
Shatrughna used three and four arrows
to bend or hang down to end completely
with drooping tufts to sever each of these.
Shatrughna shot a shower of arrows towards
the rakshasa's chest. However, the
determination in facing danger
rakshasa was full of valour and was not
to worry or upset one happy and full of energy
distressed. Lavana laughed and playfully
to remove completely
uprooted a tree. He struck him on the head
a leg or arm
with this and with his limbs affected, he
lost his senses. When the brave one fell
expression of being very sad
down, great sounds of lamentation arose
among the rishis, the large number of
gods, the gandharvas and the apsaras.

Shatrughna had fallen down on the
ground. Thinking that he had been killed,
the rakshasa ignored him. He found the
the place where someone lives
opportunity to enter his own residence.
However, on seeing that he had fallen

to take quickly
down on the ground, he did not seize his
a weapon with three points
trident. Taking him to be dead, he raised
up that burden of food. Honoured by the
rishis, at the gate of the rakshasa's house,
to get again a very short time period
he regained his senses in an instant and
to use legal power to take to understand
again seized his weapons. He grasped the
impossible to defeat a long pointed weapon
divine, invincible and excellent arrow. It
to shine brightly
was terrible, blazing in energy, and filled
to look or be like
the ten directions. It resembled the vajra.
It was like the vajra in force. It was like
Meru and Mandara in its powers. It was
to bend or hang down
covered everywhere with drooping tufts
being deeply honored
and was invincible in battle. The revered
to spread over a surface
arrow was smeared all over with sandal-
a wood with a pleasant smell
wood paste. Its feathers were beautiful. It
was extremely terrible to Indras among
danavas, Indras among mountains and

to burn the surface of
asuras. It scorched like the fire of destruction
to show clearly
that manifests itself at the end of a
yuga. On seeing it, all the creatures were
a very strong feeling of fear
filled with terror. The gods, the asuras,
the gandharvas, large numbers of apsaras
and the entire universe were troubled.
They presented themselves before the
grandfather. They spoke to the god, the
one who has power and control — something helpful
lord of the gods, the one who grants boons,
father of your parent's father
the great grandfather. 'O god! Has the destruction
of the worlds arrived? Is this the
end of the yuga? O great grandfather! We
have not seen anything like this before, or
a name for God
heard of it. O lord! The gods are filled with
fear and confusion. It is the destruction of
the worlds.' Hearing their words, Brahma,
the grandfather of the worlds, told them

that there was no reason to fear. There was nothing for the gods to be scared about. ‘Shatrughna has picked up this arrow to kill Lavana. O supreme among the gods! All of you have been confounded by its energy. O children! This arrow is full of energy and you are scared because of that. Earlier, this belonged to the eternal god who is the creator of the worlds.[713] The great-souled one created this great arrow to slay the two daityas, Madhu and Kaitabha. Only Vishnu knows about this arrow, which is filled with energy. Earlier, it was the embodied form of the great-souled Vishnu himself. Go and behold how Rama’s great-souled and brave younger brother uses it to slay Lavana, best among

rakshasas.' They heard the pleasant words
of the god of the gods. They went to the
spot where Shatrughna and Lavana were
fighting.

relating to God
The divine arrow was held in Shat-
rughna's hand. All the creatures saw it,
like the fire that arises at the time of the
someone related to one in the past
destruction of a yuga. The descendant
people from one's family
of the Raghu lineage saw that the sky
was covered with gods. He repeatedly
to make a sound like an animal
roared like a lion and again glanced
towards Lavana. The great-souled Shat-
rughna challenged him and filled with
a strong feeling of anger
rage, Lavana presented himself for the
one who uses a bow and arrow
encounter. The best among archers
a weapon used for shooting
stretched his bow all the way back up to
a long pointed weapon
his ears and shot that large arrow towards

moving very fast
Lavana’s broad chest. Swiftly penetrating
his chest, it entered rasatala. Having
relating to heaven
gone to rasatala, the celestial arrow was
to honor God
worshipped by the gods. It then quickly returned
someone related to one in the past
to the descendant of the Ikshvaku
people from one's family someone who wanders in life
lineage. Lavana, the roamer in the night,
to suddenly break into pieces a long pointed weapon
was shattered by Shatrughna’s arrow. He
suddenly fell down on the ground, like a
mountain struck by the vajra. When the
rakshasa Lavana was killed, while all the
to guess
creatures looked on, that divine and giant
a weapon with three points
trident returned again to Rudra. With a
single arrow, the brave one of the Raghu
to cause to become lower a very strong feeling of fear
lineage brought down and killed the terror
a weapon used for shooting
of the three worlds. With his bow and
extremely impressive
arrow raised, he was as dazzling as the one

a visible line of light

with the one thousand rays, when it dispels darkness.

Chapter 7(62)

When Lavana was killed, the gods, with Indra and Agni at the forefront, spoke these extremely sweet words to Shatrughna, the scorcher of enemies. 'O child! It is good fortune that you have been victorious. It is good fortune that the rakshasa Lavana has been killed. O tiger among men! O Raghava! Ask for a boon. O mighty-armed one! All of us have assembled here to confer a boon on you, desiring that you should be victorious. The sight of us cannot be futile.' Hearing the words spoken by the gods, the brave one raised his hands in salutation above his head. Controlling himself, the mighty-armed Shatrughna replied, 'This Madhupura[714] is beautiful. It is splendid and has been constructed by the gods. It is my desired boon that it should be quickly populated.' Pleased in their minds, the gods agreed to what Raghava had said. 'There is no doubt that this beautiful city will be full of Shurasenas.'[715] Having said this, the great-souled ones went to heaven. The immensely energetic Shatrughna summoned his soldiers. Hearing Shatrughna's command, the soldiers arrived quickly. Instructed by Shatrughna, they started to construct residences. In twelve years, an auspicious city that was like heaven was

constructed. Without any fear, the Shurasenas
to exist or be present land that one controls
started to reside in this dominion.
The fields were full of crops and Vasava
rained at the right time. The brave men
were without disease and it was protected
by Shatrughna's arms. Located on the
to make more attractive
banks of the Yamuna, it was ornamented
and was in the shape of a half moon. It
to make more attractive
was adorned with the best of houses. It
a flat shape with four sides
was adorned with quadrangles and shops.
to cause to be in a condition
Earlier, the place had been rendered empty
by Lavana. It was now beautiful, filled
having success by making money
with those brave ones and prosperous
items that are bought and sold
with many kinds of merchandise. Shatrughna,
Bharata's brother, did everything
to make it wealthy and prosperous. Greatly
delighted, he looked at it and was filled

highest in degree or quality to exist or be present
with supreme joy. After having resided
suggesting future success
in that beautiful and auspicious city for
twelve years, his mind turned towards the
idea of seeing Rama’s feet again.

Chapter 7(63)

After twelve years had passed, followed by a few servants, forces and followers, Shatrughna went to Ayodhya, protected by Rama. He asked the ministers, the foremost commanders and the priest to return. He proceeded on an excellent chariot, yoked to radiant steeds. As he proceeded, the descendant of the Raghu lineage resided in seven or eight places. Anxious to see Raghava, he quickly proceeded to Ayodhya. The handsome descendant of the Ikshvaku lineage entered the beautiful city. The mighty-armed one

to a great extent
entered the place where the immensely

bright and shining — to meet a new arrival
radiant Rama was. He greeted the great-

to shine brightly
souled one, who seemed to blaze in his

a word used to begin a letter
energy. Joining his hands in salutation, he

spoke to Rama, for whom, truth was his

determination in facing danger
valour. ‘O great king! I have done every-

thing, just as you had asked me to do. I

evil
have killed the wicked Lavana and I have

to live in — someone related to one in the past
populated that city. O descendant of the

people from one's family
Raghu lineage! Separated from you, twelve

years have passed. O king! Separated from

to exist or be present
you, I am not interested in residing there

any more. O Kakutstha! O one who is

having no limits
infinite in valour! Show me your favours.

the place where someone lives
Without you, my residence there is like

a very young cow
that of a calf without its mother.’ When

to hold in one's arms
Shatrughna said this, he embraced him

and said, 'O brave one! Do not grieve in this way. A kshatriya should not act in this fashion. O Raghava! Kings do not suffer when they have to live somewhere else. O Raghava! The dharma of kshatriyas is to protect the subjects. O brave one! From time to time, come to Ayodhya to see me. O best among men! Having come here, return to your own city again. There is no doubt that I love you greatly, more than my own life. However, the protection of the kingdom is a task that must certainly be undertaken. O Kakutstha! Therefore, reside here with me for five nights. After that, with your servants, forces and mounts, go to Madhura.'[716] Rama's words were full of dharma and agreeable to the mind. Though Shatrughna was distressed at these words, he uttered words of agreement. As commanded by Raghava, Kakutstha[717] resided there for five nights. After that, the great archer made arrangements to depart. He took his leave from the great-souled Rama, for whom, truth was his valour, and also from Bharata and Lakshmana. He ascended his great chariot. The great-souled Lakshmana and Bharata followed him for some distance. Thereafter, Shatrughna quickly went to the city.

Chapter 7(64)

After Shatrughna had left, Raghava
happily sported with his brothers. Following
a country ruled by a king
dharma, he protected the kingdom.
After some days, an aged brahmana from
a rural area
the countryside came to the king's gate,
holding the dead body of a male child. He
to express sadness
lamented in many kinds of words and the
a unit of spoken language a feeling of liking someone
syllables were filled with affection. He
a religious act
said, 'Alas, son! Your rites have not been
evil
performed. What wicked deed did I commit
in an earlier life? I have had to see you,
my only son, face death. You are a child
to achieve something
and have not attained youth. You are only

five years old. O son! Causing me grief, you have faced death before your appointed time. O son! Grieving over you, there is no doubt that I, and your mother, will also die within a few days. I do not remember having spoken anything false. Nor do I remember having caused injury. What is the evil act I have committed? Today, my son, yet a child, has been conveyed to Vaivasvata's eternal abode, without having performed the rites for his father. In Rama's dominion, this has not been seen, or heard of, earlier. It is terrible to behold. Someone is dying before his appointed time. There is no doubt that Rama has committed some wicked deed. O king! Bring this child, who has come under the

state of forcing to submit
subjugation of death, back to life. O king!
With your brothers, you will enjoy a long
the functional time period
lifespan. O extremely strong one! Till
now, we have happily slept in your kingdom.
land that one controls
This dominion of the great-souled
one that keeps from harm
Ikshvakus is without a protector now.
The child has had to go because we have
to get a thing by effort
now obtained Rama as a protector and a
king. If the subjects are not protected in
a thing causing one to be thought of as bad
the proper way, the taint devolves on the
something that is done
king. Because of the evil deeds of a king,
instead
people die before their time. Alternatively,
a rural area
people in your city and the countryside are
not right for a situation
performing inappropriate tasks and you
are not protecting them. That is the reason
this fear has resulted before its time. It is
obvious
extremely evident and certain that this

has happened because of the king's trans-
the act of doing wrong a rural area
gression in the city or in the countryside.
That is the reason this child has died.' Tor-
to cause to feel extreme pain
mented by sorrow on account of his son,
to speak in an angry way
he repeatedly censured and reprimanded
the king with many kinds of words.

Chapter 7(65)

The brahmana lamented in this piteous way, filled with misery and grief. Raghava heard everything. Sorrowing and extremely tormented, he summoned his ministers, Vasishtha, Vamadeva, his brothers and the merchants. With Vasishtha, eight brahmanas entered. They told the king, who was like a king, 'May you prosper.' Markandeya, Moudgalya, Vamadeva, Kashyapa, Katyayana, Jabali, Goutama and Narada—all these bulls among brahmanas sat down on seats. As they deserved, the ministers and the

one who buys and sells items
merchants were honoured. All of them sat
to shine brightly
down, blazing in their energy. After honouring the brahmanas, Raghava told them everything.

very sad
Hearing the king's miserable words, in
the presence of the rishis and the king,
suggesting future success
Narada replied in these auspicious words.
'O king! Listen to the reason why this child
feeling no fear
died before his appointed time. O brave
someone related to one in the past people from one's family
one! O descendant of the Raghu lineage!
After listening, do what must be done. O Rama! Earlier, in krita yuga, only brahmanas were ascetics. O king! Someone who was not a brahmana never became an
leading a strict simple life
ascetic then. In that yuga, all of them
in a direct and honest way
openly blazed with the power of the brah-
member of the highest social class
man. All of them were far-sighted and no

one died before his time. After that, in treta yuga, men possessed bodies.[718] Kshatriyas, who had performed austerities in their earlier lives, were born.[719] Because of valour and austerities, in treta yuga, these great-souled men were superior to those who had been born in the earlier yuga.[720] All the brahmanas and the kshatriyas were both equal in valour.[721] No particular superiority could be distinguished between the two sets. At that time, the four varnas were established everywhere. Adharma established one foot on the ground.[722] Touched by adharma, brahmanas became wicked. Because of the wicked deeds, the former lifespans became limited. However, there were also people in the world who continued to follow and were devoted to the true dharma. In treta yuga, there were brahmanas and kshatriyas who tormented themselves through austerities. All the other people served them. That was the supreme dharma of vaishyas and shudras. In particular, shudras worshipped all the varnas. When dvapara yuga presented itself, a second foot of adharma descended again. At the end of the present yuga, dvapara is approaching. O bull among men! Adharma and falsehood are prospering. When dvapara approached, vaishyas started to engage in austerities. O bull among men! However, shudras did not obtain the right to perform the fierce

a simple and plain thing
austerities of dharma. O best among men!
of less importance   to cause to feel extreme pain
Those inferior in varna are tormenting
themselves through great austerities.
a religious term
However, those born in shudra wombs will
to get a thing by effort
only obtain the right to perform austerities
a type of plant
in kali yuga. O Rama! O king! In
dvapara, a shudra is performing a great act
of adharma. Within the limits of your
a country ruled by a king
kingdom, he is performing great austerities.
An evil-minded shudra is performing
austerities. That is the reason this child
a kind of wild animal
has died. O tiger among kings! If an evil-minded
man performs an act of adharma
within a king's kingdom or city, there is no
moving very fast
doubt that the king swiftly goes to hell. O
tiger among men! Therefore, carefully
land that one controls
search within your own dominion to find

out where the evil-acting one is. This is the way dharma and lifespans will increase among men. O best among men! The child will also come back to life.’

the functional time period

Chapter 7(66)

It was as if Narada's words were full of
having no limits
amrita. Hearing them, he obtained infinite
delight and addressed Lakshmana in these
friendly and pleasant
words. 'O amiable one! O Lakshmana! Go
and comfort the best among brahmanas.
Place the child's dead body in a pot filled
to fill with a pleasant smell
with oil. O amiable one! Use perfumes,
a pleasant smell
extremely expensive oil and fragrances
to ensure that the child's body does not
to slowly lose strength
decay. Let the body of the child, whose
free from spots and stains
deeds are unblemished, be protected.
Act so that his muscles and joints do not
suffer.' Kakutstha commanded Laksh-

suggesting future success
mana, the one with the auspicious signs,
to a great extent
in this way. In his mind, the immensely
admired for past achievements
illustrious one thought of Pushpaka and
to understand
asked it to come. Discerning the indication,
a very short time period   to make more attractive
in an instant, Pushpaka, decorated
to bend to greet or show respect
with gold, arrived near Raghava. It bowed
a name for God
down and said, 'O lord of men! O mighty-armed
one! I am under your control. Your
servant has arrived.' Hearing the beautiful
one who has power and control
words spoken by Pushpaka, the lord of
to meet a new arrival
men greeted the maharshis and mounted
to hold with the hands   a case for carrying arrows
it. He grasped his bow, his quivers and
a type of weapon   brilliant shining beauty
his swords, beautiful in its resplendence.
to give the responsibility   feeling no fear
He entrusted the city to the two brave
ones, Soumitri and Bharata. He headed
in the western direction and searched
everywhere in the desert. He went to the

beautiful northern direction, covered by the Himalayas. He could not find the slightest bit of misdeed there. The lord of men searched everywhere in the eastern direction. The descendant of a royal sage then went to the southern direction. He saw a great lake on the northern slope of Shaivala.[723] Near that lake, an ascetic was tormenting himself through great austerities. Raghava saw the handsome one, hanging face downwards. He approached the one who was tormenting himself through these excellent austerities. Raghava spoke these words. 'O one who is excellent in vows! You are blessed. O one who is firm in valour! You are pervasive in austerities. Whose womb have you been

desire to learn or know more
born in? I am asking you out of curiosity.

I am Rama, Dasharatha's son. Why do you
to get a thing by effort
wish to do this? Is it to obtain heaven or
something helpful / to cause to feel extreme pain
get a boon? Why are you tormenting your-
a simple and plain thing
self through these austerities? O ascetic!
having good luck
I wish to hear. O fortunate one! Are you
impossible to defeat
a brahmana or an invincible kshatriya?
a religious term
Are you a vaishya or a shudra? Tell me the
truth.'

Chapter 7(67)

Rama, the performer of unblemished deeds, spoke these words. Hearing them, with his face hanging downwards, he replied in these words. 'I have been born in the womb of a shudra and have resorted to these fierce austerities. O Rama! O immensely illustrious one! I wish to go to heaven in my own physical body. O king! I do not utter a falsehood. I wish to conquer the world of the gods. O Kakutstha! Know me to be a shudra. My name is Shambuka.' Hearing the shudra's words, Raghava unsheathed his sparkling sword,

a quality of happiness
extremely beautiful in its radiance, from
a case for a sword to cut off
its scabbard and severed his head. In
a very short time period
that instant, the child came back to life.

The lotus-eyed Rama went to Agastya's
a place where one lives alone to bend to greet or show respect
hermitage. Delighted and happy, he bowed
the state of not having pride
down in humility and greeted the great-
to shine brightly
souled one, who seemed to be blazing in
to get a thing by effort
his energy. After having obtained supreme
friendly treatment of guests
hospitality, the lord of men sat down.
to a great extent very wise
The immensely energetic and great sage,
Kumbhayoni,[724] spoke to him. 'O best
among men! O Raghava! Welcome. It is
a lucky state
good fortune that you have come here.
O Rama! I respect you a lot. You possess
many excellent qualities. O king! You are a
guest and should be honoured. You are always in my heart. The gods have said that

you have arrived, after killing the shudra. Because you have acted in accordance with dharma, the brahmana's son has come back to life. O Raghava! Spend the night here with me. When it is morning, you can use Pushpaka to return to your own city. O amiable one! This ornament was constructed by Vishvakarma. It is divine and celestial in form. It blazes in its own energy. O Kakutstha! O Raghava! Do something that will bring me pleasure and accept it. Great fruits are obtained if one gives away what has been given to one's own self earlier. O bull among men! Therefore, I am following the rituals and giving it to you. Accept it.' The great-souled Rama accepted it from the sage. The colourful

relating to heaven to shine brightly
and celestial ornament blazed like the sun.
Rama accepted that excellent ornament.
relating to God
He then asked, ‘O brahmana! This divine
ornament is extremely wonderful. It has
an excellent form. Where did it come
admired for past achievements
from? O illustrious one! How did you get
it? Who brought it to you? O brahmana!
to a great extent
O immensely illustrious one! I am asking
desire to learn or know more
you out of curiosity. There are many kinds
highest in degree or quality valuables hidden in a place
of supreme and wonderful treasures with
a person who is very wise
you.’ When Kakutstha said this, the sage
replied in these words. ‘O Rama! Hear
about what happened in the treta yuga
that has just passed.’

Chapter 7(68)

‘Earlier, in treta yuga, there was an extremely large forest. It extended for one hundred yojanas in every direction. It was devoid of animals and birds. There were no men in the forest. O amiable one! Wishing to perform excellent austerities, I went to that forest. I was incapable of discerning the expanse of that forest. There were roots and many kinds of trees with pleasant fruits to eat. In the midst of the forest, there was a lake that was one yojana wide. It was full of lotuses and waterlilies and covered everywhere with

a type of small plant
lichen. The excellent water was pleasant
having a good taste soft and wet soil
and extremely tasty. There was no mud.
to disturb or excite
It was not agitated and it was full of
beautiful birds. Near that lake, there was
a place where one lives alone
a large and extraordinary hermitage. It
relating to religion
was ancient and extremely sacred. However,
a male animal
there were no ascetics there. O bull
to exist or be present
among men! I resided there for a summer
night. When it was morning, I arose and
approached the lake. I saw a dead body
there. It was well-nourished and without
process of breaking down
any decay. O king! It was near that store of
waters, full of great beauty. O Raghava! O
a name for God
lord! I remained there for a while, thinking.
Who was this on the shore of the lake
to guess
and why? In a short while, I saw a divine
and extraordinary sight. An extremely

large vimana arrived, yoked to swans and possessing the speed of thought. O descendant of the Raghu lineage! There was an extremely divine being on that vimana. O brave one! A thousand apsaras, adorned in divine ornaments, were worshipping him. There were others who were singing beautiful songs and playing on musical instruments. O Rama! While I looked on, he descended from the vimana. O descendant of the Raghu lineage! The divine being started to eat the dead body. As he wished, he devoured many bits of that flesh and was satiated. After this, the divine being descended into the lake. O bull among men! As is proper, the divine being touched the water.[725] He then started to mount that supreme and excellent vimana. I saw the one, who resembled a god, ascend. O bull among men! I addressed him in these words. “You resemble a god. Who are you? Why did you eat this condemned food? O amiable one! Why did you eat it? You should tell me the reason. You are radiant and are like a revered god. Such inclinations are extraordinary. O amiable one! This food is condemned. I wish to hear the truth about this.”’

highest in degree or quality
to look or be like
to go up
a male animal
to strongly say a thing is bad
friendly and pleasant
having an attractive quality
being deeply honored
a desire or tendency

Chapter 7(69)

'O Rama! He heard the words I had spoken, uttered with auspicious syllables. O descendant of the Raghu lineage! The divine being joined his hands in salutation and replied. "O brahmana! Listen to my account, as it occurred. It is full of both joy and misery. O brahmana! You have asked me about it. This is impossible for me to cross. In earlier times, my immensely illustrious father was the king of Vidarbha. He was valiant and was famous in the three worlds as Sudeva. O brahmana! He had two sons, born from two different

wives. I was known as Shveta and my
younger brother was Suratha. When my
the place where God lives
to make holy
father went to heaven, the citizens consecrated
me. Controlling myself, I followed
a world ruled by God
dharma and ruled over the kingdom. O one
a serious promise
good in vows! In this way, one thousand
years passed. O brahmana! I ruled over the
a country ruled by a king
kingdom and following dharma, protected
highest in degree or quality
the subjects. O supreme among brahmanas!
Through some means, I got to
the functional time period
know about my lifespan. Taking the
dharma of time to heart, I went to the
impossible to pass through
forest. That forest was impenetrable and
was devoid of animals and birds. I entered
suggesting future success
it near this auspicious lake and started to
a simple and plain thing
perform austerities. I instated my brother,
Suratha, as the king over the kingdom.

Having approached this lake, I performed
a simple and plain thing a person who is very wise
austerities for a long time. O great sage! I
performed austerities for three thousand
years. After having performed these extremely
to get a thing by effort
difficult austerities, I obtained
highest in degree or quality
Brahma's excellent world. O supreme
the place where God lives
among brahmanas! While I was in heaven,
I was overcome by hunger and thirst. O
giving more than required to block
extremely generous one! They obstructed
to cause pain to
me and my senses were afflicted. I went to
the grandfather, the best in the three
admired for past achievements
worlds, and spoke to him. 'O illustrious
one! In Brahma's worlds, there should not
be any hunger or thirst. Since I have come
state of forcing to submit
under the subjugation of hunger and
something that is done
thirst, what deed have I committed? O god!
O grandfather! Tell me. What should be

my food?’ The grandfather told me, ‘O
Sudeva’s son! Your food is your own succulent
full of liquid
flesh. You will always eat that. While
you were performing those excellent
a simple and plain thing to cause to develop
austerities, you nourished your own body.
to a great extent
O Shveta! O immensely intelligent one!
to plant seeds to cut and collect from fields
Without sowing, nothing is reaped. You
very small in degree or amount
did not give the slightest bit to creatures
to exist or be present
who resided in the forest. O child! Therefore,
the place where God lives
despite being in heaven, you are
suffering from hunger and thirst. You
to feed
nourished your own excellent body
to quickly eat everything
through food. You will devour it, as if it is
liquid of fruits or vegetables
the juice of amrita. That is what will satiate
to satisfy fully
you. O Shveta! When the extremely
impossible to defeat
great and invincible rishi, Agastya, arrives
in that forest, you will be freed from this

hardship. O amiable one! O mighty-armed one! He is capable of saving large numbers of gods, not to speak of someone like you who has succumbed to hunger and thirst.' I heard the decision of the illustrious one, the god of the gods. O supreme among brahmanas! I thus eat this condemned food, my own body. O brahmana! I have been eating it and many years have passed. O brahmana rishi! It does not decay and I obtain excellent satisfaction. This is how my hardship came about. You should free me from this hardship. Who can save me, other than the brahmana Kumbhayoni? O supreme among brahmanas! O brahmana rishi! You should show me your favours. In return for saving me, accept this orna-

relating to God
ment." I heard the words of the divine
a deep sadness
being, full of grief. In return for saving
a small fancy object
him, I accepted that excellent ornament. I
suggesting future success
accepted that auspicious ornament. Im-
mediately, the former human body of the
a person who is very wise
royal sage was destroyed. When the body
was destroyed, the royal sage was greatly
delighted. Content and delighted, the king
the place where God lives
went to heaven again. O Kakutstha! He was
like Shakra. Because of what I did, he gave
me this extraordinary and divine orna-
ment.'

Chapter 7(70)

Raghava heard Agastya's extraordinary words. Showing him respect and astounded, he again started to ask. 'O illustrious one! This forest, where Shveta, the king of Vidarbha, tormented himself through austerities, is terrible. There are no animals and birds. Why is that the case? There are no creatures in the forest that he entered to undertake austerities in. It is desolate and there are no humans here. How did this happen? I wish to hear the truth about this.'

desire to learn or know more
Rama’s words were full of curiosity.

to a great extent
The immensely energetic one heard these
words and started to speak. ‘O Rama! In
one who has power and control
earlier times, in krita yuga, the lord Manu
a verbal punishment
held the rod of chastisement. He had a
great son, Ikshvaku, who was the extender
people from one's family oldest
of the lineage. He instated this eldest son,
impossible to defeat a country ruled by a king
invincible on earth, in the kingdom and
said, “Be the originator of royal lineages on
earth.” O Raghava! The son promised his
father that he would do this. Extremely
delighted, Manu again said, “O extremely
giving more than required
generous one! I am greatly pleased with
you. There is no doubt that you will be the
originator. Protect the subjects using the
rod. However, do not use the rod of chastisement
fair or reasonable
without valid reason. If the rod is

brought down on men when they commit crimes, that punishment is sanctioned and conveys the king to heaven. O mighty-armed one! O son! Therefore, be careful in using the rod. A person who acts in this way obtains supreme dharma in this world.” Manu instructed his attentive son about many other things. Happy, he then proceeded to heaven, to Brahma’s supreme world. When he went to heaven, the infinitely radiant Ikshvaku was filled with a serious thought. “How will I have sons?” Manu’s son performed many kinds of rituals. The one with dharma in his soul then had one hundred sons who were like the sons of the gods. O son![726] O descendant of the Raghu lineage! The youngest among them was foolish and unaccomplished in learning. He did not serve his seniors. His father gave this one, who was limited in energy, the name of Danda. He knew the rod of chastisement would descend on his body.[727] O Raghava! He saw a terrible taint in his son. O scorcher of enemies! He gave him the kingdom that was between the mountains Vindhya and Shaivala. Danda became the king of the beautiful region between the slopes of the two mountains. O Rama! He constructed an unmatched and excellent city there. O lord! He named this city Madhumanta. As his priest, he brought Ushanas, who was excellent in his vows. In this way, the king made him the priest of the kingdom, which was full of

a world ruled by God
delighted people. It was like a kingdom of
the place where God lives
the gods in heaven.’

Chapter 7(71)

The maharshi who was born from the pot told Rama this. He then started to speak subsequent words to him. 'O Kakutstha! In this way, Danda, evil in his soul, ruled over that kingdom, which was bereft of thorns, for an innumerable number of years. On one occasion, in the beautiful month of Chaitra,[728] he went to Bhargava's[729] beautiful hermitage. Bhargava's daughter was unmatched on earth in her beauty. Danda saw the excellent one roaming around in the region of the forest. On seeing her, the one who was extremely evil in his intelligence, was afflicted (to cause pain to) by the arrows (a long pointed weapon) of Ananga.[730] Extremely eager (a high wave), he approached the maiden (girl who is not married) and addressed her in these words. “O one with the beautiful hips (joint between the waist and leg)! Where have you come from? O beautiful one! Whose daughter are you? O one with the excellent waist (the middle part of one's body)! I am asking you because I am suffering on account of Ananga.” He was confused and crazy with desire. When he said this, Bhargava’s daughter beseeched (to ask) the king and replied in these words. “Know me to be the eldest daughter of Bhargava, the lord (one who has power and control) who is unblemished (free from spots and stains) in his deeds (something that is done). O Indra among kings! My name is Araja and I live in this hermitage (a place where one lives alone). O Indra among kings! My father is your preceptor (a teacher). You are the great-

one who accepts teachings leading a strict simple life
souled one's disciple. If the great ascetic is
to force to accept
extremely angry, he will impose a hardship
pain and suffering
on you. O best among king! If this is
your intention, you should follow the
morally good
virtuous path indicated by dharma, and
to a great extent
seek my hand from my immensely radiant
to get as a result of action
father. Otherwise, you will have to reap
terrible fruits. If my father is angry, he can
burn down the three worlds." Danda was
a long pointed weapon
suffering from the arrows of desire and
was addressed by Araja in this way. Crazy
with desire, he joined his hands in salutation
a word used to begin a letter
above his head and replied, "O one
joint between the waist and leg
with the beautiful hips! Show me your
favours. You should not waste time in this
way. O one with the beautiful face! Because
to suddenly break into pieces
of you, my life is being shattered. To get

you, I am ready to be killed and ready to
very bad
perform an extremely terrible and vile act.
showing fear
O timid one! I am devoted to you. Serve me.
to take away one's attention
I am completely distracted by my attachment
towards you.” Having said this, the
girl who is not married
strongest of the strong seized the maiden
with both of his hands. Though she
to twist from side to side sexual contact between people
writhed, he started to have intercourse
to do something illegal
with her, as he desired. Danda perpetrated
this extremely horrible and extremely
causing damage or pain
terrible and injurious act. He then quickly
left for his excellent city of Madhumanta.
a place where one lives alone
Not far from the hermitage, Araja started
to cry to cause to be very scared
to weep. Greatly terrified, she waited for
her father, who was like a god.’

Chapter 7(72)

‘In a short while, the divine sage, infinite in his radiance, returned to his own hermitage. He was surrounded by his disciples and was suffering from hunger. He saw the miserable Araja, smeared all over with dust. She was like the moonlight in the morning, no longer radiant because the sun was in front. Especially because he was suffering from hunger, he was filled with rage. About to burn down the three worlds, he spoke to his disciples. “Behold these perverse signs. I know that this has been done by Danda. Like the angry flames

to cause to become lower
of a fire, I will bring down a terrible hard-
pain and suffering one who is guided by another
ship on him. With his followers, the evil-
minded and evil-souled one will head
towards destruction. He is like a person
to burn brightly
who desires to touch the blazing flames of
a fire. He has performed such an evil act,
to look
terrible to behold. Therefore, the evil-
to get as a result of action
minded one will reap the fruits of his
evil
wicked deed. The evil-minded one has
to do something illegal
perpetrated a vile act. Within seven nights,
with his servants, forces and mounts, the
king will be killed. In every direction, an
a large open space
expanse of one hundred yojanas around
land that one controls
the evil-minded one's dominion will be
destroyed. The chastiser of Paka will bring
down a great shower of dust. Everywhere,
unable to move
all creatures and all mobile and immobile

objects will be destroyed by this great shower of dust. Within seven nights, everyone who resides within Danda's kingdom will be reduced to dust and will vanish." Blazing in his anger, he said this to the residents of the hermitage and asked the people to go to regions that were beyond the frontiers of this country. Hearing the words spoken by Ushanas, all the people who resided in the hermitage left that kingdom and started to reside in regions that were outside its limits. Having told the people this, the sage spoke to Araja. "O evil-minded one! Control yourself and dwell here, in this hermitage. There is an extremely beautiful and dazzling lake that extends for one yojana. O

to exist or be present
a country ruled by a king
to shine brightly
a place where one lives alone
a border between two countries
a person who is very wise
to live in a particular place
extremely impressive

Araja! Do not suffer from anxiety. Enjoy it and wait for your time. During those nights, all creatures who reside near you will never be killed by that shower of dust." Having said this, Bhargava went to live somewhere else. As the one who knew about the brahman had said, within a week, everything was reduced to ashes. The area between the slopes of Vindhya and Shaivala are Danda's kingdom. Because of the act of adharma that had been done, it had been cursed by the brahmana rishi in earlier times. O Kakutstha! Since that time, it has been known as Dandakaranya.[731] Because the ascetics reside here, it is also known as Janasthana.[732] O Raghava! I have thus told you everything

feeling no fear
that you had asked me about. O brave one!
The time for performing the sandhya
a kind of wild animal
rituals is passing. O tiger among men! In
every direction, all the maharshis are
holding full pots of water, to perform the
a religious act
water rites and worship the sun. O Rama!
The sun has set. Go with the excellent
brahmana rishis and perform the water
rites.’

Chapter 7(73)

Following the rishi's words, Rama
to honor God relating to religion
worshipped the sandhya, near the sacred
to live in
waters of the lake, populated by apsaras.
Rama touched the water and worshipped
the western sandhya. He then entered
a place where one lives alone
the hermitage of the great-souled Kumbhayoni.
For food, Agastya arranged roots
and fruits with many kinds of qualities,
a plant used as a medicine flat green part of a plant
herbs and sacred green leaves. The best
among men ate the food that was like
amrita. Happy and content, he spent the
a very hot day
night there. In the morning, the scorcher
the act of washing oneself
of enemies arose and performed the ablu-

highest in degree or quality people from one's family
tions. The supreme of the Raghu lineage
went to the rishi to seek permission to
to meet a new arrival
leave. Rama greeted the maharshi who
had been born from the pot. He said, 'I
to leave a place
seek your permission to depart. Please
grant me leave. O great-souled one! I am
blessed and favoured at having seen you.
to make pure
To purify myself, I will come here to see
you again.' Kakutstha spoke these words
to look
to the one who was extraordinary to behold.
With his eye towards dharma, the
a simple and plain thing
store of austerities was greatly delighted.
He said, 'O Rama! These words of yours
are extremely wonderful and are full of
suggesting future success someone related to one in the past
auspicious syllables. O descendant of
the Raghu lineage! You are the one who
will purify all the worlds. O Rama! Even

a very short time period
if someone sees you for an instant, that
to make pure the place where God lives
person is purified and goes to heaven.
to honor God
He is worshipped in heaven by the gods.
Creatures on earth who glance at you with
to kill
terrible eyes are immediately slain by
Yama's staff and go to hell. Without any
fear of what might happen
anxiety, proceed along the path you desire,
without any fear. Follow dharma and rule
a country ruled by a king shelter from danger
over the kingdom. You are the refuge of
a person who is very wise
the universe.' When the sage said this, the
a word used to begin a letter
king joined his hands in salutation. He
relating to religion
honoured the wise and sacred sage. He
to meet a new arrival
greeted the best among sages and all the
a simple and plain thing
other stores of austerities. Without any
anxiety, he mounted Pushpaka, which was
to make more attractive
decorated with gold. As he left, in every
to say in a correct way
direction, large numbers of sages pro-

nounced benedictions. With a complexion like that of the great Indra, it was as if the immortals were worshipping the one with the thousand eyes. When Rama was firmly seated in Pushpaka, decorated with gold, he was like the moon amidst clouds, at the onset of the rainy season.

After half a day, Kakutstha reached Ayodhya and was worshipped in every direction. He descended from the vimana. He allowed the beautiful Pushpaka, which could go wherever it wished, to leave. Rama went to the inner chambers and addressed the gatekeeper in these words. 'Go to Lakshmana and Bharata, who are light in their valour. Without any delay, go and tell them that I have arrived.'

Chapter 7(74)

The gatekeeper heard the words spoken by Rama, the performer of unblemished deeds. He told them what Raghava had said and brought the princes there. Raghava saw that his beloved Bharata and Lakshmana had come. Rama embraced them and addressed them in these words. ‘I have performed the brahmana’s excellent task exactly. O Raghavas! I again want to build a bridge for dharma.[733] With the two of you, I wish to perform an excellent rajasuya sacrifice. Eternal dharma is vested in this. Mitra, the slayer of enemies,

giving up something one wants
performed a rajasuya sacrifice. Having
performed that excellent sacrifice and
act of giving money to church
having offered excellent oblations, he
to get a thing by effort
obtained the status of being Varuna. Soma,
who knows about dharma, followed
dharma and performed a rajasuya sac-
state of being well known
rifice. He obtained fame in all the worlds
lasting forever
and an eternal position. Today, with me,
the two of you should think about what is
producing good results
best and beneficial. Control yourselves and
a government program to help poor
tell me about our welfare.' Raghava was
to succeed in doing
accomplished in the use of words. Hearing
his words, Bharata joined his hands in
a word used to begin a letter
salutation and spoke the following words.
morally good to give one legal power
'O virtuous one! Supreme dharma is vested
having great strength
in you. O mighty-armed one! The entire
having courage
earth is vested in you. O infinitely valiant

one! So is fame. O great-souled one! All the kings look towards you, as the immortals do towards Prajapati. You are the protector of the world. O king! O immensely strong one! The subjects look towards you, as they do towards a father. O Raghava! You are the refuge of the earth and that of all living beings. O king! Why do you want to undertake this kind of a sacrifice? It can be seen that all the royal lineages on earth will be destroyed because of this. O king! When you are filled with rage, all the men on earth who are filled with manliness will be destroyed because of this.[734] O tiger among men! O one who is infinite in qualities and valour! You should not destroy the earth. It is already under your subjugation.' Rama, for whom truth was his valour, heard Bharata's words, which were like amrita, and was filled with great delight. He spoke these auspicious words to the one who extended Kaikeyee's delight. 'Because of the words you have spoken today, I am delighted. I am content. These words are not the result of impotence. They are full of dharma. O tiger among men! You have spoken about how the earth can be protected. O one who knows about dharma! Because of what you have said, I am giving up my desire to undertake a rajasuya sacrifice. The dharma of a respected king is to undertake sacrifices whereby the subjects are protected. Therefore, I am listening to your words. You have controlled yourself and spoken words that are full of $\overbrace{\text{virtue}}^{\text{moral behavior}}$.’

Chapter 7(75)

When Rama said this to the great-souled Bharata, Lakshmana also addressed the descendant of the Raghu lineage in these auspicious words. ‘The great sacrifice of ashvamedha purifies from all sins. O invincible one! If you wish to purify yourself, you should undertake this, the best among sacrifices. The ancient account of the extremely great-souled Vasava has been heard. When he committed the act of killing a brahmana,[735] Shakra purified himself through a horse sacrifice. O mighty-armed one! In ancient times, there

fight between groups of people
was a clash between the gods and the
asuras. There was a great daitya named
to have great respect for
Vritra and he was revered by the worlds.
He was one hundred yojanas wide and
three yojanas tall. Filled with attachment
towards the three worlds, he always looked
a feeling of liking someone
towards them with affection. He knew
feeling or showing thanks
about dharma. He was grateful and he
possessed great intelligence. Extremely
controlled, he followed dharma and ruled
over the entire earth. When he ruled, the
earth could be milked for all the objects of
full of liquid
desire. It yielded succulent roots and
fruits. Without being tilled, the earth
yielded extremely large quantities of
crops. When the great-souled one ruled,
a country ruled by a king
the kingdom could be enjoyed in this

fashion. It was prosperous and was extraordinary to behold. The thought arose in his mind, “I will perform supreme austerities. Austerities represent the supreme benefit. Austerities represent supreme happiness.” He instated his eldest son, Parameshvara, in the city. He resorted to fierce austerities and tormented all the gods. When Vritra tormented himself through these austerities, Vasava was greatly afflicted. He went to Vishnu and addressed him in these words. “O mighty-armed one! Through his austerities, Vritra has conquered all the worlds. The one with dharma in his soul is powerful and I am incapable of countering him. O lord of the gods! As long as he undertakes these

having success by making money
to look
a simple and plain thing
oldest
very violent
to cause to feel extreme pain
to cause pain to
to take control of
not able to do something
a name for God

a simple and plain thing   to cause one to agree
austerities, he will hold sway over these
worlds and they will remain under his
state of forcing to submit
subjugation. O immensely strong one! You
spreading throughout
are ignoring this extremely pervasive one.
a name for God
O lord of the gods! If you are angry with
a very short time period
him, Vritra will be destroyed in an instant.
O Vishnu! When he approaches you, as
long as you look towards him with affection,
a feeling of liking someone   one that keeps from harm
till then, he will remain the protector
of the worlds. It is because of the favours
to get a thing by effort
you have done that he obtains this extremely
state of being well known
great fame in the worlds. It is
because of what you have done that
quiet and calm
everything in the universe is peaceful and
process of breaking down
without decay. O Vishnu! All these
the place where God lives
residents of heaven are looking towards
to give to someone
you. You should render great assistance in

an act of murder
slaying Vritra. You have always aided these
great-souled ones. No one else can with-
to deal with successfully shelter from danger
stand him. You are the refuge of all those
who do not have a refuge.’”

Chapter 7(76)

The slayer of enemies heard Lakshmana's words and said, 'O Lakshmana! Complete the account about Vritra being killed.' Hearing what Raghava had said, Lakshmana, the extender of Sumitra's delight, again started to speak about the divine account. 'Vishnu heard the words of the one with one thousand eyes and those of all the residents of heaven. He spoke to all the gods, with Indra at the forefront. "I am already bound in affection towards the extremely great-souled Vritra. Therefore, to bring you pleasure, I cannot slay the great asura. However, I must certainly do what will bring you great happiness. Hence, I will tell you about the means whereby you can kill Vritra. O supreme among gods! I will divide myself into three parts. O one with one thousand eyes! There is no doubt that Vritra can be killed through this means. One part will enter Vasava, the second part will be in the vajra, while the third part will be in the earth. O Shakra! Thereby, Vritra will be killed." Addressed by the lord of the gods in this way, the gods replied in these words. "O slayer of daityas! There is no doubt that what you have said will transpire. May you be fortunate. Desiring to slay the asura Vritra, we will depart now. O extremely

spreading throughout
pervasive one! Pervade Vasava with your
after that
own energy." Thereafter, with the one with
the most important part
one thousand eyes at the forefront, all
those great-souled ones went to the forest
where Vritra, the great asura, was. They
to cause to feel extreme pain
saw the supreme asura tormenting himself.
Full of energy, he seemed to drink up
the three worlds and burn up the sky. On
seeing the best among asuras, all the gods
to cause to be very scared
were terrified. "How can we kill him? How
can we not be defeated?" While they were
thinking in this way, Purandara, the one
to grab with one's arms
with one thousand eyes, seized the vajra in
his hands and brought it down on Vritra's
head. It was as terrible as the fire of destruction,
to shine brightly a visible line of light
blazing in its great rays. It
to burn the surface of
scorched Vritra's head and the universe

was terrified. The lord of the gods[736] thought that this killing of Vritra should not have been done. The immensely illustrious one went to the end of the worlds. However, wherever Indra went, the sin of killing a brahmana followed him. It entered his body and Indra was filled with misery. With the enemy dead and Indra also destroyed, the gods, with Agni at the forefront, went to Vishnu, the best in the three worlds, and repeatedly worshipped him. "O god! You are the supreme refuge. You are the lord who predated the creation of the universe. You have assumed the form of Vishnu for the sake of protecting all creatures. You have ensured that Vritra was killed. However, Vasava has been

an action considered to be bad
contained because of the sin of killing a
a kind of wild animal
brahmana. O tiger among the gods! In-
to give an order
struct a way for him to be freed." Hearing
their words, Vishnu spoke to the gods. "If
Shakra, the wielder of the vajra, performs a
giving up something one wants to make pure
sacrifice to me, he will be purified. Let the
relating to religion
chastiser of Paka perform the sacred horse
sacrifice for me. He will be freed from fear
and will again become Indra of the gods."
The gods were commanded by his words,
which were like amrita. Praised by the
one who has power and control
gods, Vishnu, the lord of the gods, de-
parted.'

Chapter 7(77)

Lakshmana recounted everything about Vritra being killed. The best among men then started to speak about whatever was left of the account. 'The immensely valiant Vritra, who caused fear to the gods, was thus killed. However, because he had killed Vritra and was surrounded by the sin of killing a brahmana, Shakra did not regain his senses for some time. Having lost his senses and unconscious, he sought refuge in the end of the worlds. Writhing like a serpent, he resided there for some time. When the one with one thousand eyes was

afraid or nervous
destroyed, the universe became anxious.
The earth was destroyed. The forests were
liquid of fruits or vegetables
dry and without any juices. There were no
flows in the stores of waters, lakes and
rivers. Because there were no rains, all
to disturb or excite
living beings were agitated. When the
worlds were being destroyed, the gods
were scared in their minds. As they had
been told by Vishnu earlier, they started to
giving up something one wants
perform the sacrifice. All the large numbers
a teacher
of gods, with the preceptors and the
combined
rishis, collectively went to the spot where
to surprise and confuse
Indra was, confounded by his fear. They
saw the one with the one thousand eyes,
an action considered to be bad
confounded by the sin of having killed a
a name for God
brahmana. With the lord of the gods[737] at
the most important part | to begin
the forefront, they commenced the horse

giving up something one wants   the benefit of one
sacrifice. O lord of men! For the sake of
to make pure   an action considered to be bad
purifying himself from the sin of killing a
brahmana, the great-souled and extremely
having success by making money
great Indra undertook the prosperous
horse sacrifice. When the sacrifice was
over, the sin of killing a brahmana
to rise from a hidden place
emerged from the great-souled one's body
to make official
and asked, "What place has been ordained
for me?" The gods were satisfied. Filled
impossible to defeat
with joy, they told it, "O invincible one!
Divide yourself into four parts." Hearing
the words spoken by the great-souled gods,
in their presence, the sin of killing a brahmana,
which was finding it difficult to find
to exist or be present
a place to reside in, said the following.
"These are the places I have chosen. One of
to live in a particular place
my parts will dwell in rivers, when they are

full of water. The second part will reside in trees. I am stating this to you truthfully. Young women are full of pride. To destroy their pride, my third part will reside in them for three nights.[738] O bulls among gods! My fourth part will resort to those who kill brahmanas, without first considering whether they have been injured by them." Thus addressed, all the gods replied, "O one who is finding it difficult to find a place to dwell in! Everything shall be exactly as you have stated it. May you accomplish what you desire." Delighted, the gods worshipped the one with one thousand eyes. Vasava was cured of his fever and cleansed of his sin. The entire universe was pacified and found a refuge

in the one with one thousand eyes. Shakra
to honor God giving up something one wants
worshipped that extraordinary sacrifice. O
someone related to one in the past people from one's family
descendant of the Raghu lineage! Such are
the powers of the horse sacrifice. O extremely
having good luck
fortunate one! O king! Perform a
horse sacrifice.’

Chapter 7(78)

Lakshmana, eloquent in the use of words, spoke these words. Hearing them, the immensely energetic Raghava smiled and replied in these words. "O best among men! O Lakshmana! It is indeed as you have said, the complete story of Vritra's death and the fruits of a horse sacrifice. O amiable one! I have heard that in ancient times, Kardama Prajapati's son was named Ila. He was handsome and was extremely devoted to dharma. He was the lord of Bahlika. The immensely illustrious king brought the entire earth under his subjugation. O tiger among men! He protected the kingdom as if it was his own son. O amiable one! O descendant of the Raghu lineage! The gods, the extremely large daityas, the giant asuras, the serpents, the rakshasas, the gandharvas and the extremely great-souled yakshas always worshipped him. They were scared of him. The three worlds were scared of the great-souled one's rage. The king was like that, established in dharma and valour. His intelligence was extremely pervasive and the immensely illustrious one ruled over Bahlika. The mighty-armed one went on a hunt to a beautiful forest, with his servants, forces and mounts. It was the pleasant month of Chaitra. In the forest, the king killed hundreds of thousands of animals. Despite having killed them, the great-souled king was not satisfied. The great-souled one killed tens of thousands of many kinds of animals. He then reached the spot where Mahasena[739] was born. At that time, the invincible Hara, the lord of the gods, was sporting there with the daughter of the king of the mountains and with his own companions. To please the goddess, in a waterfall in the mountain there, Uma's lord, the one with the bull on his banner, had transformed himself into a woman. In that part of the forest, all the creatures which were male in nature had also got transformed into female forms. At this time, King Ila, Kardama's son, reached the place, having killed thousands of animals. O descendant of the Raghu lineage! He saw that the predatory creatures, the birds and the animals, and he and his companions, had all become feminine. On seeing what had happened to himself, he was filled with great sorrow. Knowing that this had happened because of Umapati,[740] he was terrified. With his servants, forces and mounts, the king sought refuge with the great-souled god, Shitikantha Kapardi.[741] With the goddess, the immensely illustrious granter of boons laughed. The granter of boons himself addressed Prajapati's son in these words. "Arise! O royal sage! O Kardama's son! O immensely strong one! Arise! O amiable one! O one who is good in vows! Ask for any boon other than that of becoming a man.”

Having been thus refused by the great-souled one, the king was afflicted by sorrow. In the form of a woman, he did not ask for any other boon from that excellent god. Filled with great sorrow, the king prostrated himself before the daughter of the king of the mountains. “O great goddess! O one who is in everyone’s heart! O granter of boons! O beautiful one! You are the one who grants boons to the worlds and even to Isha.[742] O goddess! O amiable one! O one who should be worshipped! Your sight cannot be futile. I am bowing down before you.” She was near Hara and got to know what was in the mind of the

a person who is very wise — a female god
royal sage. Honouring Rudra, the goddess
suggesting future success
replied in these auspicious words. “The
one who gives something
god, the granter of boons, will grant you
half of your boon and I will grant you the
other half. As you wished, between a man
and a woman, therefore accept half.” He
heard the excellent and extraordinary
boon granted by the goddess. Delighted,
the king replied in these words. “O goddess!
If you are pleased with me, let me be
a woman for one month, sought after
better than all others
because she is unmatched in beauty on
earth. For the next month, I can become a
man.” The goddess with the extremely
beautiful face got to know his desire. She
replied in auspicious words. “It will be that
way. O king! When you are in the form of a

man, you will not remember what happened as a woman. In the next month, when you are a woman, you will not remember what happened as a man." In this way, the king who was Kardama's son remained a man for one month. In the next month, he became the woman Ila,[743] most beautiful in the three worlds.'

Chapter 7(79)

Rama recounted this account about Ila. Hearing this, Lakshmana and Bharata were greatly surprised. Wishing to know about the great-souled king in detail, they joined their hands in salutation and asked again. 'How did the king bear the hardship of being a woman? When he was a man, how did he conduct himself?'

Their words were full of curiosity. Hearing them, Kakutstha started to recount what happened to the king. 'In the first month, she was a woman, most beautiful in the worlds. She surrounded herself with

one who is guided by another
her former followers, who also became
women. Most beautiful in the worlds, she
quickly entered that forest, full of trees,
plant that grows on a surface a type of flowering plant
shrubs and creepers. With eyes like a lotus,
to move around
she wandered around on foot. She aban-
to leave and never return
doned all the mounts that had surrounded
to go to without a purpose
her from all sides. Ila roamed around in the
a big space under the ground
caverns in the mountains. Not very far
from the mountain, in that part of the
forest, there was the best of lakes, ex-
tremely beautiful. It was full of many
a kind of plant
kinds of birds. Ila saw Soma's son, Budha,
having an attractive quality
there. His form was radiant, like the full
moon when it rises. Difficult to approach,
to cause to feel extreme pain very violent
he was tormenting himself through fierce
a simple and plain thing
austerities in the midst of the water. He
someone related to one in the past
was famous, desirable and young. O des-

cendant of the Raghu lineage![744] With her companions, who were formerly male but were now female, she was surprised to see him. All of them started to agitate the waters of the lake. On seeing her, Budha was also afflicted by the arrows of Kama. He was disturbed and started to advance through the water. He saw Ila, most beautiful in the three worlds. He started to think, “Who is this? She is superior to a goddess. Earlier, I have not seen such wonderful beauty in a goddess, a naga or asura lady, or an apsara. If she has not been married already, she is just right for me.” Arriving at this conclusion, he arose from the waters on to the land. Having reached his hermitage, he summoned four of those women. They arrived and worshipped the one with dharma in his soul. The one with dharma in his soul asked them, “Who is she? She is the most beautiful in the worlds. Why has she come here? Without any delay, tell me the truth.” His words were auspicious. They were sweet, with sweet syllables. Hearing them, all those women replied in sweet words. “The one with the beautiful hips has always been our mistress. She doesn’t have a husband. With us, she roams around in the forest and the extremities of the forest.” Hearing the words spoken by those women, the brahmana recalled the sacred learning known as *avartani*.[745] He got to know everything about what had happened to the king. The bull among sages spoke to all those women. “O fortunate ones! Become kimpurushas[746] and reside on the slopes of this mountain. Construct residences wherever you can find a spot on this mountain. All kinds of roots, leaves and fruits can always be found here. As women, you will also find husbands who will be known as kimpurushas.” They heard the words of Soma’s son, to the effect that they had become kimpurushas. They constructed many kinds of residences on that mountain and started to reside there.’

Chapter 7(80)

Hearing about the origin of kimpurushas, Lakshmana and Bharata told Rama, the lord of men, that this was extraordinary. The immensely illustrious Rama continued to speak about the great-souled son of Prajapati. 'The supreme among rishis saw that all those kinnara ladies had left. He seemed to smile and spoke to that extremely beautiful lady. "O one with an extremely beautiful face! I am Soma's son and he loves me dearly. O beautiful one! Serve me. Glance towards me with gentle and affectionate eyes." Alone and without her friends, she heard his words. Ila, best among beautiful ones, replied to the great planet. "O amiable one! I am also driven by desire and am under your control. O Soma's son! Command me. Do whatever you want with me." Hearing her extremely wonderful words, he was filled with delight. Driven by desire, the son of the moon found his pleasure with her. While Budha found his pleasure with Ila, the one with the beautiful face, the month of Madhava[747] passed. However, he was so driven by desire that it seemed to be only an instant. When the month was over, Prajapati's handsome son,[748] with a face like that of the full moon, arose from his bed. He saw Soma's son there, tormenting

himself in the lake. His arms were raised
up and he was without any support. The
admired for past achievements
king spoke to him. “O illustrious one! With
one who is guided by another impossible to pass through
my followers, I entered this impenetrable
mountain. I cannot see those soldiers.
a friend
Where have my companions gone?” Having
been deprived of his senses,[749] the
a person who is very wise
royal sage said this. Hearing this, he[750]
suggesting future success
replied in auspicious and greatly comforting
words. “Because of a great shower of
a piece of frozen ice
hailstones, your servants have been
brought down. You were scared because of
the storm and the shower and slept in the
a place where one lives alone to make one feel less afraid
hermitage. O fortunate one! Be reassured
fear of what might happen
and do not fear, or have any anxiety. O
feeling no fear to live in a particular place
brave one! Eat roots and fruits and dwell
to a great extent
wherever you wish.” The immensely

illustrious king was comforted by these words, though he was distressed that his servants and companions had been destroyed. He replied in these auspicious words. "With my servants gone, I will abandon my own kingdom. O brahmana! I seek your permission to reside here for some time. O brahmana! My eldest son is immensely illustrious and is devoted to dharma. He is known by the name of Shashabindu. He will receive my kingdom. With my servants and wives gone, I am sad and cannot remain here either. O immensely energetic one! Your words are not agreeable either."[751] When the Indra among kings spoke these supremely extraordinary words, Budha first comforted him and then said, “If it pleases you, dwell here.[752] O Kardama’s immensely strong son! You should not be tormented. If you reside here for a year, I will do what will be beneficial for you.” Budha was unblemished in his deeds and knew about the brahman. Hearing what he had said, he made up his mind to reside there. During the months when she was a woman, the auspicious one incessantly found pleasure with him. During the months when he was a man, he turned his mind towards dharma. In the ninth month, Ila, the one with the beautiful hips, delivered Soma’s son’s son. This was Pururava, who was like his father in energy. As soon as he was born, the one with the beautiful hips

handed him over to his father. Ila's son was
extremely strong and was like Budha in
the natural color of the skin
complexion. The king had assumed the
form of a man and Budha comforted him.
to wash
The one with the cleansed soul delighted
him by telling him accounts that were full
of dharma.'

Chapter 7(81)

Rama told them about this extraordinary birth. The immensely illustrious Lakshmana and Bharata spoke to him again. 'O best among men! Beloved by Soma's son, she resided there for one year. You should tell us the truth about what she did next.' Hearing the sweet words in which he had been asked, Rama started to again recite the account of Prajapati's son. 'After one year, when the brave one had again become a man, the extremely intelligent and extremely pervasive Budha summoned the extremely illustrious Samvarta, Bhrigu's son, Chyavana, the sage Arishtanemi, Pramodana, Modakara and the sage Durvasa. He was accomplished in the use of words and knew about the truth. He summoned all these well-wishers. He controlled himself and patiently told them, "This mighty-armed king is Ila, the son of Kardama. All of you know what happened to him. Therefore, decide what is best for him." While they were conversing in this way, the extremely energetic Kardama came to the hermitage, with many great-souled brahmanas—Pulastya, Kratu, Vashatkara and the immensely energetic Omkara.[753] Those immensely energetic ones came to the hermitage. Since all of them had come, they were

a person who is very wise
to succeed in doing
to get by a special effort
to talk
having or showing a lot of energy
a place where one lives alone
to a great extent

delighted in their minds. Desiring the welfare of the lord of Bahlika, they started to say different things. For the sake of the supreme welfare of his son, Kardama spoke these words. “O brahmanas! Listen to my words. This is what is best for the king. I do not see any medication other than the one with the bull on his banner. There is no sacrifice the great-souled one[754] loves more than a horse sacrifice. Therefore, for the king’s sake, let all of us perform this extremely difficult sacrifice.” After Kardama had said this, the idea appealed to all the bulls among the brahmanas, that they should perform a sacrifice to worship Rudra. Samvarta’s disciple was the royal sage, who was the

one that ruins something
destroyer of enemy cities. He was famous
as Marutta and he made the arrangements
giving up something one wants a place where one lives alone
for the sacrifice. Near Budha's hermitage,
this great sacrifice took place. Those im-
admired for past achievements
mensely illustrious ones sought to greatly
satisfy Rudra. When the sacrifice was over,
Umapati was filled with great delight. He
told all the brahmanas the following about
highest in degree or quality
Ila. "O supreme among brahmanas! I am
a feeling of strong love
delighted with your devotion and this
horse sacrifice. What can I do that is agree-
suggesting future success a name for God
able and auspicious for the lord of Bah-
lika?" When the lord of the gods said this,
the brahmanas controlled themselves and
replied, "Show your favours and let Ila be a
man, as he used to be." Pleased, Rudra
state of being an adult
again conferred manhood on the ex-

tremely energetic Ila and having given him this, he vanished. When the horse sacrifice was over and Hara could no longer be seen, all the far-sighted brahmanas returned to wherever they had come from. The king abandoned Bahlika. In the excellent middle part of the country, he populated the city of Pratishthana,[755] which brought him fame. Shashabindu, the destroyer of enemy cities, was the king of Bahlika. Ila, Prajapati's powerful son, was the king in Pratishthana. In due course, Ila obtained Brahma's supreme world and Ila's son, Pururava, became the king in Pratishthana. O bulls among men! Such are the powers of a horse sacrifice. Someone who was a woman became a man, something that is extremely difficult to achieve.’

Chapter 7(82)

Kakutstha recounted this to his infinitely radiant brothers. He again addressed Lakshmana in words that were filled with dharma. 'O Lakshmana! Vasishtha, Vamadeva, Jabali, Kashyapa and all the other foremost brahmanas—summon them, consult with them and place them at the forefront for a horse sacrifice. I will worship and release a horse that possesses qualities.' Hearing the words spoken by Raghava, the one who was swift in his valour summoned all the brahmanas and made them meet Raghava. Raghava saw

impossible to defeat
those extremely invincible ones, who were
to honor God
like gods. He worshipped at their feet and
a prayer for God's blessing
they pronounced benedictions on him.
a word used to begin a letter
Raghava joined his hands in salutation
before those excellent brahmanas and
giving up something one wants
spoke to them about the horse sacrifice, in
words that were filled with dharma. Those
in the first position
foremost brahmanas heard those extra-
ordinary words about the horse sacrifice
to understand
and were extremely happy. Discerning
their views, Rama told Lakshmana, 'O
mighty-armed one! Send for the great-
having good luck
souled Sugriva. Let the fortunate one
quickly come here with the many great
shelter from danger
apes who seek refuge with him and enjoy
the excellent sacrifice. O mighty-armed
determination in facing danger
one! Let Vibhishana, light in his valour,

come to the horse sacrifice, surrounded by many rakshasas who can travel anywhere at will. O tiger among men! Let the kings who wish to bring me pleasure swiftly come to the sacrificial arena, with their followers. O Lakshmana! There are brahmanas, devoted to dharma, who are in the kingdom.[756] Invite all of them to the horse sacrifice. O mighty-armed one! There are rishis who are stores of austerities and maharshis who are in the kingdom. Invite them, with their wives. O mighty-armed one! Issue instructions for a large sacrificial ground being prepared on the banks of the Gomatee, in the Naimisha forest. That is an exceedingly sacred spot. O immensely strong one! In advance, let one hundred thousand vehicles with beautiful rice[757] and ten thousand vehicles with sesamum and black gram[758] be despatched. Let the immensely intelligent Bharata proceed in advance, with many crores of gold and many hundreds of silver.[759] Let there be shops along all the roads, dancers and actors, merchants, the young and the old, controlled brahmanas, skilled artisans and learned craftsmen. Let all my mothers and the princes who are in the inner quarters leave. For the sake of being consecrated in the sacrifice, let a golden image of my wife be prepared.[760] Let the immensely intelligent Bharata leave in advance.’

Chapter 7(83)

Bharata's elder brother made everyone leave in advance. He then released a black horse that possessed all the qualities. He engaged Lakshmana and the officiating priests to leave with the horse. With his soldiers, Kakutstha followed it towards Naimisha. The mighty-armed one saw the extremely wonderful sacrificial arena. The prosperous one obtained great delight and said, 'Let all the kings reside in Naimisha.' Rama was honoured and honoured back those who had assembled from all the kingdoms. The immensely radiant, best among men, instructed that all those great-souled kings and their followers should be presented with extremely expensive gifts. With Shatrughna,[761] he quickly engaged Bharata to offer food, drinks and garments to those great-souled ones and their followers. With Sugriva, the great-souled apes were engaged in bowing down to all the brahmanas and serving them. Vibhishana was surrounded by many rakshasas wearing garlands. Like a servant, he presented himself before the rishis, fierce in their austerities. In this way, the well-arranged horse sacrifice commenced. Lakshmana was engaged to protect and tend to the horse. At the great-souled one's horse sacrifice, no words

other than the following were heard. ‘Do
one making a search
not stop giving until the seekers are satisfied.’
a type of animal
The apes and rakshasas were seen to
give them everything. At the king’s excellent
giving up something one wants
sacrifice, there was no one who was
to worry or upset one
dirty, distressed, diseased or thin. It was
surrounded by happy and healthy people.
a person who is very wise
There were great-souled sages who had
lived for a long time. They said, ‘We have
not seen a sacrifice like this, with its flood
fancy item made of rare stones
of gifts. Silver, gold, jewels and garments
with determination
are being incessantly given and no end can
be seen to this. We have not seen anything
like this, at sacrifices by Shakra, Soma,
Yama or Varuna.’ This is what the stores
a simple and plain thing
of austerities said. There were apes everywhere.
There were rakshasas everywhere.

loaded heavily
They could be seen, their hands laden with
large amounts of money
garments, riches and objects of desire. The
a large wild cat
sacrifice of the lion among kings was like
this, with all the qualities. Undiminished,
it continued for more than a year.

Chapter 7(84)

While that extremely wonderful sacrifice was being conducted, with his disciples, Valmiki, bull among sages, swiftly arrived there. He saw that sacrifice, which was almost divine and was extraordinary to behold. He went to the secluded spot where the rishis were residing in their auspicious cottages. He told his disciples, 'Both of you[762] control yourselves and go to the place where the sacrifice is being held. Filled with great delight, chant the entire Ramayana *kavya*[763] in the sacred residences of the rishis, the abodes of the

brahmanas, the paths, the royal roads,
the houses of the kings and the gate of
a large and impressive house
Rama's mansion, where the rituals are
being held. In particular, sing it before the
perform duties at a ceremony
officiating priests. There are many kinds
full of liquid
of succulent fruit from the best of moun-
tains. Eat and taste them and then sing.
O children! If you eat those fruit, you will
to tire out completely having a good taste
not be exhausted. Eat the extremely tasty
roots from the city. King Rama is seated
in or into the middle of
amidst the rishis. On hearing the sound, if
an order to appear at a place
he summons you, sing and make him hear
to give an order
it too. Earlier, I have instructed you about
the different segments I have measured
out. Filled with joy, sing twenty *sargas*[764]
wanting more than necessary
every day. You must not be greedy and
good things that are available
desire the slightest bit of riches. What use

have those who live in hermitages, surviving on fruits and roots, for riches?[765] If Kakutstha asks you whose sons you are, tell the king that you are Valmiki's disciples. These strings[766] are extremely melodious and you have been instructed about the positions.[767] Without any worries, sing in extremely melodious and sweet tones. Sing right from the beginning and do not ignore the king. Following dharma, the king is the father of all creatures. Be attentive and cheerful. From tomorrow morning, sing the sweet songs, observing rhythm and metre.' The sage Prachetas[768] instructed them in these and many other ways. After this, the immensely illustrious and extremely powerful Valmiki became

male member of a royal family
silent. Those two princes placed the
suggesting future success to say
wonderful and auspicious words uttered
very excited and interested
by the rishi in their hearts. Eager, they
happily slept during the night, like the two
to give an order
Ashvins instructed by Bhargava's[769] polished teaching.

Chapter 7(85)

When the night was over, those two bathed in the morning and offered oblations to the fire. As the rishi had instructed them earlier, they first sung in those respective places. Kakutstha heard them sing in spots that their preceptor had instructed them about. They sung in those melodious tones and such a recital had never been heard before. It had been composed in many different segments and was full of rhythm and metre. Hearing this from the two children, Raghava was filled with curiosity. In between the tasks, the

a kind of wild animal to order someone to come
king, tiger among men, summoned the
a person who is very wise
great sages, the kings, the learned ones, the
someone who speaks from memory
merchants, the reciters of ancient accounts,
to succeed in doing
those who were accomplished in
the use of sounds and aged brahmanas.
to gather
When all of them had assembled, he
summoned the two singers. The large
number of delighted rishis and the immensely
to a great extent
energetic kings seemed to drink
up the king and the two singers with their
eyes. They told each other, 'All of them are
similar. The two are like Rama and it is as if
they are his mirror images. Had they not
twisted in an ugly way
had matted hair and had they not been
to put on attractive clothes
attired in bark, we would not have discerned
to understand
any difference between the two
singers and Raghava.' Hearing this conver-

sation, which caused delight, the two sons of the sage[770] started to sing. The sweet and superhuman singing, like that of the gandharvas, commenced. The singing was so rich that none of the listeners were content. It started at the beginning, with the first sarga, about the sighting of Narada. They continued singing the other sargas, until twenty had been completed. When it was afternoon, Raghava, devoted to his brother, spoke to Bharata. 'We have heard twenty sargas. O Kakutstha! Quickly give eighteen thousand gold coins to the two great-souled ones. They are children and their efforts should not be in vain.' Kusha and Lava did not accept the gold that was given to them. Surprised, those

two great-souled ones asked, ‘What will
we do with these? We are residents of the
forest and survive on wild roots and fruits.
In the forest, what will we do with gold
and silver?’ When they said this, all the
listeners and Rama were curious and
very excited and interested
extremely surprised. Extremely eager to
a long description or list
hear the learned recital of the kavya, Rama
to a great extent
asked those two immensely energetic sons
a person who is very wise
of a sage. ‘O great-souled ones! How long is
this kavya? How long has it been in existence?
a person who writes music
Who is the composer of this great
a male animal
kavya? Where does that bull among sages
to live in a particular place
dwell?’ When Raghava asked this, the sons
admired for past achievements
of the sage replied, ‘The illustrious Valmiki
to get a thing by effort
is the composer and he obtained this
something that is very special
to give an order
treasure through a sacrifice. He instructed

us, so that we could recite this account to you, in its entirety. O Indra among kings! Including the beginning, it has five hundred sargas. O king! It has all the good and bad things about your birth and life. O king! O maharatha! If your thoughts are inclined towards hearing it, where there are gaps in the sacrifice, hear it from me and my younger brother.'[771] Rama agreed to this. Taking their leave of Raghava, they happily went to the spot where the bull among sages was residing. With the sages and the great-souled kings, Rama heard the sweet singing and went to the arena where the rituals were being performed.

Chapter 7(86)

With the sages, the kings and the apes, Rama heard that extremely wonderful song for several days. Through the song,[772] he got to know that Lava and Kusha were Sita's sons. In the midst of the courtiers, Rama spoke these words.[773] 'Go to the presence of the infinitely illustrious one[774] and tell him my words. If she is pure in conduct and if the great sage imagines her to be devoid of sin, then let her establish her purity. Go and ascertain whether the sage is comfortable with this and also find out Sita's wishes. After this, to assure me, return quickly and tell me. Tomorrow morning, for the sake of purifying herself and me, let Maithilee, Janaka's daughter, take a pledge in the midst of the courtiers.'

Hearing Raghava's extremely extraordinary words, the messengers quickly went to the spot where the bull among sages was residing. The messengers prostrated themselves before the great-souled one, blazing in his infinite splendour. They repeated Rama's gentle and sweet words. Hearing what they said and ascertaining what was in Rama's mind, the extremely energetic sage replied in these words. 'O fortunate ones! It will be that way and Raghava will be satisfied. Sita will do that. For a woman, a husband is the divinity.'

Thus addressed by the sage (a person who is very wise), all of Rama's greatly energetic (having or showing a lot of energy) messengers returned to Raghava, assured him, and told him all the sage's words. On hearing the great-souled one's words, Kakutstha was delighted. He spoke to the rishis and kings who were assembled (to gather) there. 'O illustrious (admired for past achievements) ones! Come with your disciples (one who accepts teachings). O kings! Come with your followers (one who is guided by another). Let all the others who desire it also come and see Sita take the pledge (a serious promise or agreement).' Hearing the words of the great-souled Raghava, there were loud words of praise from all the best among rishis. The great-souled kings applauded (to express approval) Raghava. 'O best among men! Other than you, no one else on earth could have said this.' Having made up his mind about what would someone who causes death

happen the next day, the slayer of enemies gave everyone permission to leave.

Chapter 7(87)

When night was over, the king, Raghava, went to the sacrificial ground and summoned all the immensely energetic rishis. Vasistha, Vamadeva, Jabali, Kashyapa, Vishvamitra, Dirghatapa, the great ascetic Durvasa, Agastya, Bhargava, Shakti, Vamana, Markandeya, the great ascetic Moudgalya, Bhargava Chyavana, Shatananda, who knew about dharma, the energetic Bharadvaja, Suprabha, Agni's son, many other sages who were firm in their vows and all the kings who were tigers among men assembled. Filled with curiosity, the extremely valiant rakshasas and the immensely strong apes—all these great-souled ones also assembled. Kshatriyas, vaishyas and thousands of shudras—all of them also assembled, to see Sita take the pledge. All of them came there and were like mountains made out of stone.

desire to learn or know more
having courage
to a great extent
a type of animal
to gather
a religious term
a serious promise or agreement
to see and identify

They heard the sage coming quickly, accompanied by Sita. With her face cast downwards, Sita followed the rishi at the rear. Her voice choked with tears and in her mind, she joined her hands in salutation before Rama. The beautiful one could be seen to advance, following the brahmana. Sita was behind Valmiki and loud roars of praise arose. There were sounds

a person who is very wise
towards the lower level
to make one stop breathing
a word used to begin a letter
to make a sound like an animal

a situation with upset people
of uproar everywhere. On seeing her
to make one fully involved extreme suffering
immersed in this great misery, they were
a deep sadness
overcome by grief. Some praised Rama.
Others praised Sita. There were yet others
a male animal
who praised both of them. The bull among
a person who is very wise the middle area or part
sages entered in the midst of that crowd
a friend
of people, with Sita as his companion.
Valmiki spoke to Raghava. 'O Dasharatha's
son! This is Sita. She is excellent in
to make a serious promise
her vows and follows dharma. Without
having committed a crime, she was abandoned
a place where one lives alone
near my hermitage. O Rama! O one
a serious promise
who is great in vows! That was because
criticize strongly in public
you were scared about people censuring
you. You should grant your permission,
so that Sita can establish your trust in her.
These twins were born as Janakee's sons.

impossible to defeat
These invincible ones are your sons. I am
someone related to one in the past
telling you this truthfully. O descendant
people from one's family
of the Raghava lineage! I am the tenth son
of Prachetas. I do not remember having
to say a lie or inaccuracy
uttered a falsehood. These are your sons.
a simple and plain thing
I have performed austerities for many
thousands of years. If Maithilee isn't innocent,
to get as a result of action
I will not reap the fruits of those.
O Raghava! Had I not known Sita to be
pure through my five senses and through
my mind as the sixth, I would not have
a place where water falls down
accepted her near that waterfall in the
mountain. She is pure in conduct. She is
an action considered to be bad the state of being a god
devoid of sin. Her husband is her divinity.
However, you are scared because people
to strongly say a thing is bad to gradually cause one to have
condemned you. She will instil confidence
in you.'

Chapter 7(88)

When Valmiki said this, Raghava replied with his hands in salutation, noticing the one with the complexion of a goddess in the midst of the assembly. 'O greatly fortunate one! O one who knows about dharma! It is indeed exactly as you have stated it. O brahmana! I have confidence in your unblemished words. In the presence of the gods, Vaidehi had instilled confidence in me earlier. O brahmana! I know that she is innocent. However, scared because of the condemnation of the people, I abandoned Sita. You should pardon me. I

a word used to begin a letter
the general appearance
a female god
the middle area or part
group that has gathered
having good luck
free from spots and stains
to gradually cause one to have
expression of strong criticism
to leave and never return
used as a polite way to speak

existing as a result of birth
know the twins who have been born, Lava
and Kusha, are my sons. However, I will
be delighted if Maithilee establishes her
the middle area or part
purity in the midst of the world.' Getting
to know about Rama's intention, all the
highest in degree or quality
supreme gods, with the grandfather at
the most important part
the forefront, assembled. The Adityas, the
Vasus, the Rudras, the Vishvadevas, the
large number of Maruts, the Ashvins, the
rishis, the gandharvas, the large number
of apsaras, the Sadhyas, all the gods and all
suggesting future success
the supreme rishis arrived. An auspicious,
relating to religion a gentle wind
sacred and pleasant breeze started to blow,
a pleasant smell
with a divine fragrance, and delighted
the hearts of all the large numbers of best
among the gods. Controlled, the men from
a country ruled by a king
all the kingdoms saw this wonderful and

impossible to imagine
unthinkable event and thought that it was
like during the former krita yuga.

a type of red or yellow soil
Sita was dressed in an ochre garment.
towards the lower level
Her face was cast downwards. On seeing
to gather
that all of them had assembled, she joined
a word used to begin a letter
her hands in salutation and said, 'If I have
not thought of anyone other than Raghava
in my mind, then let the goddess earth
open up a chasm for me.' When Vaidehi
took this pledge, something extraordinary
to guess a special chair for the king
occurred. A divine and excellent throne
arose from the middle of the earth. Infinitely
having courage
valiant serpents held it up on their
cover that protects something relating to heaven
hoods. It was divine, with a celestial form,
to make more attractive
and was ornamented with every kind of
a valuable stone
jewel. The goddess earth was seated on
to flow over and cover
it and engulfed Maithilee in her arms.

Welcoming and honouring her, she made
a special chair for the king
her sit on that throne. Seated on that
a barrier
throne, without any kind of obstruction,
Sita started to enter the earth and a down-
a sudden heavy rain
pour of flowers showered down from the
sky. Suddenly, extremely loud words of
praise arose from among the gods. 'O Sita!
You are to be praised. Such is your good
conduct.' Stationed in the sky, the gods ut-
to say showing happiness
tered many such words. Cheerful in their
hearts on seeing Sita enter, they said this.
a person who is very wisea kind of wild animal
All the sages and the tigers among kings
of giving up something
who were in the sacrificial ground were
greatly surprised. So were all the mobile
unable to move
and immobile objects in the sky and on
to a great extent
earth, the immensely gigantic danavas
a large snake
and the lords of the serpents who were

to make a sound like an animal
in patala. Some roared in joy. Some were
to make one fully involved
immersed in thought. Some glanced towards Rama. The minds of some were on
Sita. For a while, on seeing Sita enter, all
to gather
those assembled ones from the world were
confounded.

Chapter 7(89)

giving up something one wants
When the sacrifice was over, Rama
upset
was extremely distressed. Unable to see
Vaidehi, he thought that the universe
was empty. He was overcome by great
a deep sadness
grief and could not find any peace in his
good things that are available
mind. He gave loads of riches to all the
a type of animal
kings, the bears, the apes, the rakshasas,
the large crowds of people and the best
among brahmanas and gave them leave
to leave a place
to depart. The lotus-eyed Rama gave all
of them leave. With Sita in his heart, he
someone related to one in the past
entered Ayodhya. The descendant of the
people from one's family
Raghu lineage said, 'After Sita, I will not

take another wife.' From one sacrifice to another sacrifice, the golden image of Janakee represented his wife. He performed vajapeya, with ten times as many qualities, and gave away a lot of gold.[775]

giving up something one wants

The prosperous one performed many other great sacrifices—agnishtoma, *atiratra* and *gosava* and gave away a lot of dakshina. In this way, the great-souled Raghava ruled over the kingdom for a very long period of time, carefully ensuring dharma. The bears, apes and rakshasas always obeyed Rama's command. From one day to another day, Raghava delighted all the kings. The rain god showered down at the right time. The directions were clear and sparkled. The city and the

having success by making money

a country ruled by a king

a type of animal

to do a command

to become bright and excited

a rural area
countryside were full of large numbers of
people who were happy and healthy. No
one died at the wrong time. Creatures did
not suffer from disease. As long as Rama
a country ruled by a king
ruled over the kingdom, there were no
acts of adharma. After a long period of
time had passed, surrounded by her sons
admired for past achievements
and grandsons, Rama's illustrious mother
followed the dharma of time. Sumitra
and the illustrious Kaikeyee followed her.
Having performed many acts of dharma,
the place where God lives
they went to heaven. All of them were
established in heaven, with King Dasharatha.
to a great extent having good luck
Those immensely fortunate ones met
to get a thing by effort
him and obtained the fruits of performing
dharma together. Especially addressed
to his mothers, from time to time, Rama

gave away a lot of gifts to brahmanas and
a relative of the past
ascetics. Addressed to his ancestors, he
performed many extremely difficult sac-
giving up something one wants
rifices. Rama, with dharma in his soul, did
to improve the state of being successful
this to enhance the prosperity of the gods
and the ancestors.

Chapter 7(90)

After some time, Yudhajit, the king of Kekaya, sent his own preceptor to the great-souled Raghava. This infinitely radiant brahmana rishi, Gargya, was the son of Angiras. He came with a gift of ten thousand excellent horses, offered as a token of affection. The king also sent Rama blankets, colourful jewels, excellent garments and many ornaments. Raghava heard that maharshi Gargya had come. He was the beloved messenger, of Ashvapati, his maternal uncle.[776] Kakutstha arose and with his followers, advanced one krosha to honour Gargya and accept those riches. He affectionately asked all the relevant questions about the welfare of his maternal uncle. After the immensely fortunate one had seated himself, Rama started to ask, ‘O illustrious one! What are the words spoken by my maternal uncle, as a result of which, you have come here? You are the best among those who know the use of words and you have come here, like Brihaspati himself.’ Hearing the words spoken by Rama, the brahmana rishi started to tell Raghava about the task at hand in detail and it was extraordinary. ‘O mighty-armed one! O bull among men! Your maternal uncle, Yudhajit,[777] has spoken these words. If it appeals to you,

with love
listen to them affectionately. The kingdom
to make more attractive
of the gandharvas is adorned with roots
and fruits. It is an extremely beautiful
country and is located on both sides of
the Sindhu. The gandharvas, armed with
to succeed in doing
weapons and accomplished in fighting,
a large number
protect it. There are three crores of the
to a great extent feeling no fear
immensely strong ones and those brave ones
are the sons of Shailusha. O Kakutstha! O
quality that causes one to like
mighty-armed one! If the idea appeals to
to take control of
you, control yourself, conquer those two
suggesting future success to live in
auspicious gandharva cities and populate
them. There is no one else who can be the
shelter from danger
refuge for those two extremely beautiful
land that one controls
dominions. O mighty-armed one! I am not
telling you a lie.’

Hearing these words, Raghava was pleased with the maharshi and with his maternal uncle. He looked towards Bharata and spoke words of agreement. Delighted, Raghava joined his hands in salutation before the brahmana and said, ‘O brahmana rishi! These two princes will conquer that country. Bharata has two brave sons, Taksha and Pushkala. They will attentively follow dharma and protect my maternal uncle well. Placing Bharata at the forefront, these two princes and their forces and followers will slay the sons of the gandharva and populate those two cities. The one who is extremely devoted to dharma[778] will instate his two sons in those two excellent cities and

related through the mother
a word used to begin a letter
male member of a royal family
to take control of
feeling no fear
thinking or watching with care
the most important part
one who is guided by another
to kill
to live in

again return to my presence.’ Having told
the brahmana rishi this, he commanded
one who is guided by another
Bharata, his forces and his followers, and
to make holy male member of a royal family
consecrated those two princes. At the time
pleasing
of an agreeable nakshatra, they placed
the most important part
the son of Angiras at the forefront. With
the soldiers and the two princes, Bharata
to leave a place
departed. As they left the city, the soldiers
seemed to be led by Shakra. They were
impossible to defeat
invincible to the gods and the asuras and
followed Raghava[779] at some distance.
the soft parts of the body
Creatures that fed on flesh and extremely
large rakshasas also followed Bharata,
feeling a strong desire
thirsty for blood. There were many extremely
terrible creatures at the front,
those that subsisted on flesh. Thousands
of them wished to eat the flesh of the sons

of the gandharva. Many thousands of
a large wild cat a wild dog to go to without a purpose
lions, tigers, jackals and birds that roamed
to happen before something
in the sky preceded the army at the front.
Not suffering from any disease, the army spent one and a half months along the route. They then reached Kekaya, full of happy and healthy people.

Chapter 7(91)

The lord of Kekaya heard that Bharata had come as the commander. With Gargya, Yudhajit was filled with great delight. With a large crowd of people, Yudhajit emerged. He swiftly advanced against the gandharvas, who were like the gods in their forms. Light in their valour, Bharata and Yudhajit met. With their forces and foot soldiers, they reached the city of the gandharvas. Hearing that Bharata had arrived, the immensely brave gandharvas assembled, desiring to fight. They roared in every direction. A tumul-

one who has power and control
an officer of high rank
moving very fast
determination in facing danger
to a great extent
to gather
to make a sound like an animal
loud excited and emotional

tuous battle that made the body hair
to begin
stand up commenced. It was extremely
terrible and continued for seven nights,
but neither side could defeat the other.
There was an extremely terrible weapon
to see and identify
made out of black iron and it was named
to make one very angry
Samvarta. Enraged, Bharata, Rama's
to mention
younger brother, invoked it against the
to suddenly break into pieces
gandharvas. Shattered by Samvarta, they
a loop at the end of a rope
were bound in the nooses of death. In an
a large number
instant, three crores of great-souled ones
the place where God lives
were struck. The residents of heaven could
not remember a strike which was this
terrible. In an instant, those great-souled
ones were reduced to this state. Bharata,
a large number of feeling no fear
Kaikeyee's son, slew those brave ones and
filled with residents having success by making money
populated two excellent and prosperous

cities there. Taksha became the king of
Takshashila and Pushkara[780] of Pushkara-
vata. These were two beautiful cities in
land that one controls
the land of Gandhara, in the dominion of
a large amount
the gandharvas. They were full of heaps
to make more attractive
of jewels and adorned with groves. They
large in size or amount
were extensive in their qualities and
to be as good as someone
sought to rival each other. Both of these
were the best among beautiful places
free from spots and stains
and unblemished in their conduct. There
were well-laid-out shops and filled with
gardens and vehicles. Both these beau-
tiful and excellent cities were large and
rising to a great height
splendid. There were lofty, beautiful and
excellent houses, similar to each other in
the natural color of the skin a building for religion
complexion. There were large temples and
these made the beautiful cities even more

beautiful. Bharata, Raghava's younger brother, resided there for five years. Then Kaikeyee's mighty-armed son returned to Ayodhya again. Bharata greeted the great-souled Raghava, who was like another Dharma, just as Vasava greets the prosperous Brahma. He told him the excellent account about the gandharvas being killed and the populating of that country. Hearing this, Raghava was delighted.

to exist or be present

to meet a new arrival

having success by making money

to live in

Chapter 7(92)

Hearing this, with his brothers, Raghava was delighted. Raghava addressed his brother in these extraordinary words. 'O Soumitri! These two sons of yours, Angada and Chandraketu, are accomplished in dharma. They are firm in wielding bows and deserve kingdoms. I will consecrate them in virtuous and beautiful kingdoms that are appropriate, without any obstructions. Let these two archers find pleasure there. They should not suffer from any other king there. Nor should the hermitages there be destroyed. O amiable one!

Search for such a country, so that we do not commit a crime.’ Thus addressed by Rama, Bharata replied, ‘There is the land of Karapatha. It is beautiful and without any disease. Instate the great-souled Angada in that city. Instate Chandraketu in beautiful Chandrakanta, which is also without disease.’ Raghava accepted the words that Bharata had spoken. He brought that country under his subjugation (state of forcing to submit) and instated Angada there. The beautiful city of Angadiya was populated (to live in) by Angada. It was beautiful and was protected by Rama, who was unblemished (free from spots and stains) in his deeds. Chandraketu populated the Malla kingdom[781] with wrestlers (a type of athlete). It was divine (relating to God), like a city in heaven (the place where God lives) and became famous by

the name of Chandrakanta. Rama, Bharata
and Lakshmana were filled with great
to make holy
delight. They consecrated the princes
and the two of them left with their forces
one who is guided by another
and followers. Angada occupied the terri-
area that belongs to the govt
tory towards the west and Chandraketu
towards the north. Soumitri followed An-
gada and Bharata followed Chandraketu,
the side of something
to help them along the flanks. Lakshmana
to exist or be present
resided in Angadiya for one year. When his
impossible to defeat
invincible son was instated, he returned
again to Ayodhya. Bharata resided there
for more than a year. He then returned to
Ayodhya, near Rama's feet. Both of them,
Soumitri and Bharata, served at Rama's
extremely
feet. Both of them were exceedingly de-
voted to dharma. Though time passed,

because of their affection, they did not discern it. In this way, they spent ten thousand years, attentively pursuing dharma and always engaged in tasks meant for the citizens. Fulfilled in their minds, they spent this time, established along the path of supreme dharma and surrounded by prosperity. The three of them were prosperous and blazed in their energy. They were like three fires at virtuous sacrifices, when oblations had been offered into the fire.

a feeling of liking someone
to understand
very concerned for others
highest in degree or quality
the state of being successful
having success by making money
morally good
act of giving money to church

Chapter 7(93)

Rama was established along the path of dharma. After some time, Time[782] arrived at the king's gate, adopting the form of an ascetic. He addressed the patient and illustrious Lakshmana in these words. 'Go and tell the king that I have come here for an important task. I am the messenger of Atibala, the infinitely energetic maharshi. O immensely strong one! Because of something that needs to be done, I have come here to see Rama.' Hearing his words, Soumitri hurried and went and told Rama what the ascetic had urged. 'O king! O immensely radiant one! Because of your pursuit of dharma, may you be triumphant in both the worlds.[783] An ascetic's messenger, like the sun in radiance, has come here to meet you.' Hearing the words that Lakshmana had uttered, Rama replied, 'O son![784] Let the immensely energetic ascetic messenger, who will convey the words, enter.' Soumitri assented and made the sage enter. He seemed to blaze in his energy and burn down with his rays. Radiant in his own energy, he approached the best among the Raghu lineage. The rishi spoke these sweet words to Raghava. 'May you prosper.' The immensely energetic one was in front of him and Rama worshipped him with arghya. Having given him that,

in an eager manner a government program to help poor
he eagerly started to ask about his welfare.

highest in degree or quality clearly showing feeling
Rama, supreme among eloquent ones,

to a great extent
asked about his welfare. The immensely

admired for past achievements to guess
illustrious one then sat down on a divine

a person who is very wise
and golden seat. Rama said, 'O great sage!

Welcome. Let me know about the message

one who delivers a message
that has brought you here as a messenger.'

a large wild cat
Urged thus by the lion among kings, the

sage spoke the following words. 'This can

to say
only be uttered between the two of us.

Anyone who witnesses these words has to
be killed. O Raghava! Anyone who hears
or sees must be killed. It is only then that
I will tell you about the words of the best

to promise in a formal way
among sages.' Rama pledged this and told

Lakshmana, 'O mighty-armed one! Send

one who guards a door
the doorkeeper away and remain at the

door. O Soumitri! Anyone who hears or sees the conversation between the two of us, me and the rishi, will be killed.' Thus, Kakutstha engaged Lakshmana at the door. Raghava then told the very wise sage, 'Speak. Attentively, tell me about the words spoken by the learned one. Do not worry. It will remain only in my heart.'

Chapter 7(94)

'O Rama! O mighty-armed one! Hear the reason why I have come here. O immensely strong one! I have been sent by the grandfather of the gods. O destroyer of enemy cities! O brave one! I am your eldest son, created out of your own maya. I am the Destroyer who gathers up everything. O mighty-armed one! The illustrious grandfather, the lord and master of all the worlds, has said that it is time for you to protect your own world. "In earlier times, when all the worlds were drawn in, you used your own maya to lie down on the great ocean.[785] In those ancient times, I was born from you. You used your maya to generate the handsome serpent Ananta who lies down in the water and two extremely strong creatures. They were Madhu and Kaitabha and their bones covered everything and constituted mountains. The earth was formed from their fat. I was also born from a divine lotus, as resplendent as the sun, originating in your navel. You said that creation was my task and invested everything in me. O lord of the universe! Having taken up the burden invested on me, I worshipped you. Because you are more energetic than me, I asked you to protect creatures. Since that time, for the sake of protecting all creatures, you gave given up your eternal and invincible form and assumed the form of Vishnu. Having been born as Aditya's valiant son, you delighted your brothers[786] and helped them and the worlds in every possible way. O supreme in the universe! Terrified and desiring Ravana's death, they came to you and you made up your mind to become human. You have resided here for eleven thousand years. Now destiny requires you to return to your own ancient city. It is only because of your mental powers that you became the son of a human and have spent a full lifespan. O best among excellent men! It is time for you to return to our presence." O great king! O brave one! O fortunate one! If you still desire to rule over the subjects, reside here. I have conveyed the grandfather's words. O Raghava! Alternatively, conquer that wish and become Vishnu, the protector of the world of the gods. Let the gods be devoid of their anxiety.' He heard the words spoken by the grandfather, as repeated by Time. Raghava laughed and addressed the one who destroys everything in the following words. 'I have heard the extremely wonderful words of the god of the gods. I am greatly delighted that you have happened to come here. O fortunate one! I will go where you have come from. There is nothing to think about, since the thought had already occurred to me. I am under the control of the gods and I must do everything that they want. O one who destroys everything! What the grandfather has mentioned, will happen.’

Chapter 7(95)

While the two were conversing in this way, the illustrious rishi, Durvasa, arrived at the royal gate, desiring to see Rama. The excellent rishi approached Soumitri and said, 'Before my purpose is defeated, quickly make me see Rama.' Hearing the sage's words, Lakshmana, the slayer of enemy heroes, greeted the great-souled one and addressed him in these words. 'O illustrious one! Tell me about the task. What is the purpose? What can I do? O brahmana! Raghava will eagerly do it. Please wait for a while.' Hearing these

a kind of wild animal
words, the tiger among rishis became
being made dirty
polluted with rage. As if burning him
down his eyes, he addressed Lakshmana
in these words. ‘O Soumitri! Present me
done without delay
before Rama this very instant. Otherwise,
a cause of trouble or bad luck
I will curse the kingdom, the city, you
and Raghava. O Soumitri! I will not spare
not able to do something
Bharata’s sons and yours. I am incapable
to keep under control
of restraining the rage in my heart any
longer.’ The great-souled one’s words were
terrible. He thought about those words in
to make a decision
his mind and determined what he should
do. ‘Let all creatures not be destroyed.
better than other people
One person’s death is superior.’ Having
decided this, he went and told Raghava.
Hearing Lakshmana’s words, Rama gave
moving very fast
Time permission to leave. The king swiftly

emerged and saw Atri's son. He greeted the great-souled one, who seemed to blaze in his energy. Kakutstha joined his hands in salutation and asked, 'What needs to be done?' The lord, best among sages, heard the words Raghava had spoken. Durvasa replied, 'O Rama! O one who is devoted to dharma! Listen. O Raghava! My one thousand years are over today.[787] O unblemished one! Therefore, I wish to eat whatever has been cooked by you.' Hearing his words, Rama was filled with great delight. He offered the best among sages whatever had been cooked. The best among sages ate the food, which was like amrita. 'O Rama! This is virtuous.' Having said this, he returned to his own hermit-

to a great extent
age. When the immensely energetic one
had gone, Raghava was pleased in his
mind. However, remembering the words
to say a feeling of being sad
uttered by Time, he was filled with sorrow.
Remembering those terrible words, he
to cause to feel extreme pain
was greatly tormented by grief. He was
upset
distressed in his mind. With his face cast
towards the lower level not able to do something
downwards, he was incapable of saying
anything. Raghava thought about the
words spoken by Time. The immensely il-
admired for past achievements
lustrious one said, ‘There is no other way’,
and was silent.

Chapter 7(96)

Lakshmana saw that the miserable Raghava's face was cast downwards, like the moon when it is eclipsed. He cheerfully addressed him in sweet words. 'O mighty-armed one! You should not be tormented on my account. The progress of destiny is like this and has been ordained earlier. O amiable one! Slay me without hesitation and fulfil your pledge. O Kakutstha! Men who do not keep their promises go to hell. O great king! O Raghava! If you are pleased with me and if you are favourably disposed towards

to kill uncertain in speech or action
me, slay me without any hesitation. Make
an exciting piece of music
dharma flourish.’ When Lakshmana said
a confused mental state
this, Rama’s senses were in a whirl. He
to order someone to come leader of a religious ceremony
summoned his ministers and his priest.
used to say one is of a group to tell one about
In their midst, the lord of men recounted
a serious promise or agreement
what had happened—the pledge before
leading a strict simple life
the ascetic and Durvasa’s arrival. Hearing
this, all the ministers looked towards the
a teacher having or showing a lot of energy
preceptor. The greatly energetic Vasishtha
spoke these words. ‘O mighty-armed one!
to be aware of a future event
I had already foreseen this incident that
makes the body hair stand up. O Rama!
to a great extent
You will be separated from the immensely
admired for past achievements what happens in the future
illustrious Lakshmana. Destiny is powerful. Do not make your pledge false. If
pledges are destroyed, dharma also heads
towards destruction. When dharma is

destroyed, there is no doubt that everything
in the three worlds, mobile and
unable to move
immobile objects and gods and rishis, are
a kind of wild animal
also destroyed. O tiger among men! For
the benefit of one
the sake of protecting the three worlds, kill
Lakshmana today and make the universe
the middle area or part group that has gathered
safe.’ In the midst of that assembly of
a member of a royal court
courtiers, Rama heard these words, which
were full of dharma and artha. He told
Lakshmana, ‘O Soumitri! Let there not be
a terrible disaster
a catastrophe. Therefore, I am casting you
morally good to order in an official way
away. Virtuous ones have decreed that
to leave and never return to think of in a certain way
killing and abandoning are both regarded
as the same.’ Rama spoke these words, his
to be completely filled
eyes overflowing with tears. Lakshmana
the place where someone lives
quickly left and entered his own residence.
He went to the Sarayu, joined his hands

in salutation and touched the water. He controlled all the flows in his body and did not release his breaths. When he stopped breathing, Shakra, large numbers of apsaras, the gods and large numbers of rishis showered down flowers. Unseen by all men, Shakra seized the immensely strong Lakshmana and made him enter heaven in his physical body. The supreme among the gods were delighted that Vishnu's fourth part had arrived. Happy and full of joy, with the rishis, they worshipped him.

a word used to begin a letter
not seen or able to be seen
to take quickly
to a great extent
the place where God lives
highest in degree or quality
to honor God

Chapter 7(97)

Having let Lakshmana go, Rama was overwhelmed by sorrow and grief. He told the priest, the ministers and the merchants, ‘Today, I will consecrate Bharata, who is devoted to dharma, in the kingdom. Let the brave one be the lord of Ayodhya. After that, I will leave for the forest. Before time passes, let all the arrangements be made. Today, I will go to the destination that Lakshmana has gone to.’ Hearing the words spoken by Raghava, all the ordinary subjects were severely afflicted. They bowed their heads down on the ground. It

to affect very strongly
a feeling of being sad
leader of a religious ceremony
one who buys and sells items
to make holy
a country ruled by a king
one who has power and control
place where one is going
to cause pain to
to bend to greet or show respect

was as if they had lost their lives. On hearing what Rama had said, Bharata also lost his senses. He condemned the kingdom and told Raghava, 'O king! O descendant of the Raghu lineage! I am taking a pledge on the truth. Without you, I do not desire the world of heaven, or the kingdom. O king! O lord of men! Instate Kusha and Lava. Let the brave Kusha rule Kosala and Lava rule the north.[788] Let messengers who are swift in their valour go to Shatrughna. Let them tell him about our imminent departure for heaven and ask him to come here.' Hearing what Bharata had said, all the citizens were miserable and tormented. Their faces were downcast. On seeing this, Vasishtha spoke these words. 'O Rama! O child! Behold the people on earth. They are overcome by ordinary sentiments. Knowing what they desire, you should not do something that is disagreeable to them.' Hearing Vasishtha's words, he made those ordinary people rise up. Kakutstha asked all of them, 'What shall I do?' All the ordinary people addressed Rama in these words. 'O Rama! We will go wherever you go. This is our supreme delight. In our view, this is our supreme dharma. We are firm in following you. Our hearts will always be satisfied at that. O Kakutstha! If you have affection for the citizens and if you are extremely fond of them, let them proceed along the same virtuous path as you, with their sons and

a name for God
wives. O lord! If you do not wish to abandon
to leave and never return
us, take us with you, to the forest for
a type of religious belief
asceticism, to impenetrable places, to
rivers and to oceans.' Hearing their determination,
the quality of being committed
he considered what should be
a feeling of strong love
done. Since the devotion of the citizens
with determination
was firm, he told them that he agreed.
Having decided this, on that very day,
Raghava instated the brave Kusha in
Kosala and Lava in the north. The great-souled
to make holy
one consecrated Kusha and Lava.
He gave each of them one thousand
a vehicle pulled by horses
chariots, thirty thousand elephants, ten
large amounts of money
thousand horses and riches. They were
fancy item made of rare stones
surrounded by many jewels and riches and
happy and healthy people. Having been
feeling no fear
consecrated, those two brave ones left for

their own cities. The great-souled one then sent a messenger to Shatrughna.

one who delivers a message

Chapter 7(98)

Urged by Rama's words, the messenger, light in his valour, swiftly left for Madhura and did not spend any nights during the journey.[789] He reached Madhura in three days and nights and told Shatrughna everything about what had transpired—the abandonment of Lakshmana, Raghava's pledge, the consecration of the two sons and the decision of the citizens to follow. The intelligent Rama had created a beautiful city for Kusha to the north of the Vindhya mountains and it was named Kushavati. The beautiful city that was referred to as Shravati[790] was for Lava. Leaving Ayodhya empty, Bharata intended to follow Raghava. He reported all this to the great-souled Shatrughna. The messenger stopped and added, ‘O king! Hurry.’ The news was terrible and the destruction of the lineage was nigh. Hearing this, the descendant of the Raghu lineage summoned the ordinary people and the priest, Kanchana, and told all of them about what had happened. He also said that with his brothers, he too would be destroyed.[791] Therefore, the valiant lord of men instated his two sons. Subahu obtained Madhura and Shatrughati obtained Vaidisha. He divided the forces in Madhura among the two sons. With riches and grain, he established these two kings. He took his leave from the king of Vaidisha, Shatrughati.[792] Alone on a chariot, Raghava left for Ayodhya.

He saw the great-souled one,[793] blazing like a fire. He was attired in a thin silken garment, with the undecaying sages. He controlled his senses, joined his hands in salutation and greeted Rama. The one who knew about dharma thought about dharma and spoke these words. 'I have instated my two sons, the warriors of the Raghava lineage. O king! Know that I have made up my mind about following you. Since your command is impossible to cross, please do not say anything contrary. O brave one! You should not abandon me, especially because I am devoted to you.'

The descendant of the Raghu lineage realized that he had firmly made up his mind. Agreeing with Shatrughna, Rama spoke words of agreement. When he had finished speaking, innumerable apes, who could assume any form at will, bears and large numbers of rakshasas assembled. Knowing that Rama was about to be destroyed, all the sons of the gods, the sons of the rishis and the sons of the gandharvas also assembled. All of them assembled and greeted Rama. 'O king! O immensely illustrious one! We have come to follow you. O Rama! O bull among men! If you go without taking us, it will be as if you have raised Yama's staff and brought us down.'

someone related to one in the past
people from one's family
too many to be counted
to gather
to meet a new arrival
to a great extent
admired for past achievements
a male animal

Hearing the words of the bears, apes and rakshasas, he spoke these sweet and gentle words to Vibhishana. 'O Vibhishana! O Indra among rakshasas! O immensely valiant one! As long as there are subjects, please hold up Lanka.[794] Follow dharma and protect the subjects. Do not say anything back in reply.' After this, Kakutstha spoke to Hanumat. 'You have already made up your mind to remain alive. Do not make that pledge of yours come false. O lord of the apes! As long as my account is spoken about in the world, till then, remain alive and follow your pledge.' Kakutstha Raghava then told all the apes and bears, 'Come with me.'

Chapter 7(99)

When night was over and it was morning, the broad-chested, immensely illustrious and lotus-eyed Rama spoke to the priest. 'Let the fires of agnihotra and vajapeya sacrifices proceed in front, with the flames blazing because of clarified butter and decorating the large road.' The energetic Vasishtha looked towards everything and ensured that all the rituals connected with the great journey[795] were properly observed. Wearing a silken garment and to the chanting of the name of the brahman, he[796] proceeded along the decorated road, holding some kusha grass in his hand. He said nothing. He did not try to avoid the difficult stretches along the path.[797] Like the blazing sun, he emerged from his house. Extremely controlled, Padma Shri[798] was on Rama's left. The large-eyed Hri[799] was to his right, stationed slightly ahead. Many kinds of arrows and the bow that was used in battles followed Kakutstha. All of these were in embodied form. The Vedas, Savitree, the protector of everything, Omkara, Vashatkara—all of these followed Rama, in the form of brahmanas. The great-souled rishis and all the brahmanas followed Kakutstha and reached the gate to heaven. All the women from the inner

quarters followed them, the aged and
young female servants and the servants
man with his sex parts removed
who were eunuchs. Bharata and Shatrughna also proceeded, with those from
their inner quarters. With Rama having
a serious promise
taken that vow, they also took the same
vow as Raghava. All the controlled and
great-souled brahmanas were with the
agnihotra fire. With their sons and wives,
to a great extent
they followed the immensely intelligent
in a happy manner
Kakutstha. Cheerfully, all the ministers
a large group of things
and the array of servants, with their
sons and relatives, followed Raghava. All
the ordinary people, happy and healthy,
surrounded them. Delighted with his
qualities, they followed Raghava as he
highest in degree or quality
proceeded. All of them were supreme in

their happiness and health, and bathed.
to make a serious promise
As all of them followed Rama's vow, a
a state of loud confusion
proud tumult arose. No one there was
very sad
miserable. No one there was ashamed or
sad. All of them were happy and delighted.
It was extremely extraordinary. The in-
one that lives in a place a rural area
habitants of the countryside wished to see
to rise from a hidden place to cause to feel extreme pain
the king emerge. They were tormented
to see him and all of them followed him.
a type of animal
Extremely controlled, the bears, the apes,
the rakshasas and the residents of the city
followed him at the rear, filled with great
devotion.

Chapter 7(100)

Sarayu, with the sacred waters, flowed in a westward direction. After having travelled for more than half a yojana, the descendant of the Raghu lineage saw the river. At that instant, surrounded by all the gods and the great-souled rishis, Brahma, the grandfather of the worlds, arrived at the spot where Kakutstha had presented himself at the gate to heaven. All of them came to the spot where Kakutstha had presented himself before heaven. They arrived on one hundred crores of celestial vimanas. Flowers showered down. A strong wind started to blow. Hundreds of trumpets blared and gandharvas and apsaras assembled. On foot, Rama approached the waters of the Sarayu. From the sky, the grandfather spoke these words. ‘O Vishnu! O fortunate one! O Raghava! Come. It is good fortune that I have met you. Enter with your brothers and with the gods, in your own bodies. Enter your own eternal and great Vaishnavi energy, which is like the sky. O god! You are the refuge of the world. O large-eyed one! With the exception of your own maya, which you have resorted to earlier, there is no one who is capable of knowing you. You cannot be thought of. You are the great being. You are without

to make a loud sound
to gather
having good luck
a lucky state
lasting forever
shelter from danger

decay and accumulate everything. O immensely energetic one! As you wish, enter your own body.' Hearing the grandfather's words, the immensely intelligent one made up his mind. In his own body and with his younger brothers, he entered his Vaishnava energy. When the god assumed his form of Vishnu, the gods, the Sadhyas and the large number of Maruts, with Indra and Agni at the forefront, worshipped him. So did the large number of divine rishis, the gandharvas, the apsaras, the birds, the serpents, the yakshas, the daityas, the danavas and the rakshasas. All of them were happy and delighted. All their wishes had come true. Uttering words of praise and without any blemishes, all of them went to heaven.

The immensely energetic Vishnu spoke to the grandfather. 'O one who is good in vows! You should also grant these large numbers of people.[800] All of these spirited ones have followed me, out of affection. They are devoted and you should honour them. For my sake, they have given up their bodies.' Hearing Vishnu's words, Brahma, the lord and preceptor of the worlds, said that all the assembled people could go to the world known as Santanika. 'O Rama! If anyone born as inferior species thinks of you and gives up his life out of devotion, that person will also reside in Santanika. It possesses all the qualities

and is only next to Brahma’s world. The
a type of animal whatever one out of a group
apes will return to whichever gods they
had been born from and so will the bears.
a large snake
The rishis, the serpents and the yakshas
to get again
will also regain their own portions.’ When
a name for God
the lord of the gods said this, they reached
the place from where they would leave the
earth. Their eyes filled with tears of joy
the condition of being tired
and without any lassitude, they went to
the Sarayu. Full of joy, all those creatures
to go under water
submerged themselves in the water. They
to stop having or doing
gave up their bodies as humans and ascended
to go up of less importance
vimanas. Those born as inferior
group of similar living things
species also approached the waters of the
relating to God
Sarayu. Their forms became divine and
relating to heaven having an attractive quality
celestial. They were as radiant as gods. All
unable to move
mobile and immobile objects also went

to the waters of the Sarayu. From those
free from spots and stains
unblemished waters, they went to the
a type of animal
world of the gods. There were apes, bears
and rakshasas that had been born from the
to stop having or doing
portions of the gods. All of them gave up
their bodies in the water and entered their
a teacher
own portions. The preceptor of the worlds
the place where God lives
and heaven thus ensured that all of them
to get a thing by effort
after that
obtained heaven. Thereafter, with the
to a great extent
happy and delighted gods, the immensely
able to easily learn or understand
intelligent one also went to heaven. The
to honor God
Uttara Kanda account, worshipped by
Brahma, ends here. It is part of the famous
and excellent Ramayana composed by
Valmiki.

This ends the Uttara Kanda.

This ends the Valmiki Ramayana.

relating to the moon

[1] The solar and the lunar dynasty, respectively.

[2] Epic.

the act of going down

[3] Incarnation, or descent.

[4] Fish.

[5] Turtle.

[6] Boar.

[7] Half-man, half-lion.

[8] Dwarf.

[9] Eras.

[10] Constellations/stars and planets.

[11] Lifespan of a Manu.

[12] Curlew.

[13] *Nishada*.

the way a word is spoken

[14] Articulation and pronunciation.

[15] Prosody.

[16] Grammar.

[17] Etymology.

[18] Astronomy.

[19] Rituals.

[20] *Land of the Seven Rivers: A Brief History of India's Geography*, Sanjeev Sanyal, Penguin, 2012.

[21] *The Ramayana of Valmiki, translated into English verse,* Ralph T.H. Griffith, E.Z. Lazarus and Company, London, 1895.

[22] *Valmiki Ramayana*, Manmatha Nath Dutt, R.K. Bhatia, Calcutta, 1891–92. Manmatha Nath Dutt (Shastri) was one of India's greatest translators (in English). He also translated the Mahabharata and several Puranas.

[23] *The Ramayana of Valmiki*, Hari Prasad Shastri, Shanti Sadan, London, 1952.

[24] This is net based, on the site http://www.valmikiramayan.net/ and leaves out ‘Uttara Kanda’.

[25] *The Ramayana of Valmiki*: *An Epic of Ancient India*, Robert P. Goldman, Princeton University Press, 1984 to 2016.

[26] *The Mahabharata*, Bibek Debroy, Penguin (India), 10 volumes, 2010–2014, boxed set 2015.

[27] Demons.

[1] Demons.

group of similar living things
[2] Yakshas are semi-divine species, described
a friend
as companions of Kubera, the
large amounts of money
lord of riches.

[3] Semi-divine species, companions of Kubera,
relating to heaven
celestial musicians.

[4] Demons.

an ancient weapon

[5] Like catapults.

[6] A shataghni is a weapon that can kill one hundred at one stroke.

[7] Chariots, horses, elephants and foot soldiers.

[8] *Ayuta* is ten thousand, *niyuta* is one hundred thousand, *prayuta* is one million and *arbuda* is one hundred million.

an evil spirit

[9] A yatudhana is an evil spirit or demon.

[10] There are twenty-seven nakshatras, which are stars/constellations.

[11] Indra.

[12] The comparison is with Kubera, Kubera's elephant being named Sarvabhouma.

[13] Hanumat and Angada.

[14] Jupiter and Venus.

[15] Meaning Shukra (Venus).

[16] The *saptarshi*s are the seven great sages. The list varies, but the standard one is Marichi, Atri, Angira, Pulastya, Pulaha, Kratu and Vasishtha. In the sky, the saptarshis are identified with the constellation of Ursa Major (Great Bear). The saptarshis were Brahma's mental sons. Dhruva is the Pole Star.

[17] Trishanku was born in the solar dynasty and his priest (Vishvamitra) gave him the boon that he would be in the sky, after Trishanku started to fall down from heaven. Astronomically, Trishanku is identified as the Southern Cross. Depending on the location in India, this can usually be seen on the southern horizon between April and June.

[18] Demons.

[19] This means the comet.

[20] Famous battle between the gods and the demons. It took place after Chandra, the moon, abducted Tara, Brihaspati’s wife.

[21] The five-leaved chaste tree (*Vitex negunda*), but this should read *sindhuvaraka.*

[22] A drona is a wooden vessel, as well as an unit of measurement.

[23] A means of crossing the ocean.

to destroy completely
[24] Timingila is a fish that devours whales (*timi*).

based on an untrue story
[25] Mythical aquatic creatures, which can be
without regard to details a type of large animal
loosely translated as sharks or crocodiles.

located toward the bottom
[26] One of the seven nether regions.

events occurring at once
[27] Sandhya is any conjunction of day and
the time when sun rises the time of sunset
night. Hence, it is dawn, as well as dusk.

[28] The word chaitya has several meanings—sacrificial shed, temple, altar, sanctuary and a tree that grows along the road.

a small storage building

a place where one is protected

[29] Kubera.

[30] Pushpaka.

[31] Mandodari.

[32] Kumbhinasa was Ravana’s sister, married to Madhu.

[33] One of the seven nether regions.

[34] Throughout the translation, we have generally used serpents for nagas and snakes for *sarpas*. Nagas are not quite snakes. They are semi-divine, can assume human forms and live in specific regions.

having a desire to cause harm

[35] Malevolent beings.

a crime of capturing by force

[36] Sita's abduction.

[37] Hanumat.

alcohol

[38] Forms of liquor.

[39] The word used is *tata*, which can be translated as either father or son, depending on whom Vibhishana is addressing. Since words are primarily addressed to Ravana, we have translated it as father.

[40] That is, use *danda* only if *sama, dana* and *bheda* do not work.

[41] It is not clear from the text where the
a cited expression
elephant quote ends. This seems to be the
right place. Wild elephants are referring
converted for use at home
to domesticated elephants being used to
trap and capture them.

[42] There were four other rakshasas.

[43] Rakshasa lady.

[44] From Ravana to Rama.

[45] Of the rakshasas.

[46] This is a story from the Mahabharata.

A fowler captured a she-pigeon or she-dove. Since the fowler was hungry and a guest, the he-pigeon or he-dove offered his body to the fowler as food.

one who hunt wild birds

suffering from lack of food

[47] Praising Rama.

a relative of the past
[48] Sagara was Rama’s ancestor.

to have a lot of a quality

[49] In personified form.

[50] Elephants in the water.

to have a lot of a quality

[51] The personified form of the ocean.

[52] Meaning, not just the path of Svati nakshatra, but the entire Milky Way.

a person who is very wise

[53] Successful sages.

[54] Sugriva.

relating to heaven

[55] Celestial bards.

[56] Sarana.

to move around
[57] Those who wander around.

[58] The mountain, also known as Dardura.

[59] Parnasha is identified with the river Banas, in Rajasthan. That is, Vinata used
to exist or be present
to reside in that region earlier.

[60] This is a continuation of Sarana speaking.

the act of not stopping

[61] Jambavat's soldiers.

[62] Kubera.

[63] Kinnara, also known as *kimpurusha*, is a semi-divine species, described as Kubera's companions.

group of similar living things

a friend

[64] With a tail like that of a cow, langur.

a type of animal

[65] The mountain's.

[66] The Indian fig tree.

[67] These numbers are explained later.

[68] An elephant in musth.

[69] Vayu.

[70] Keeping it simple, agama is a class of sacred texts that are outside the mainstream.

[71] An atiratha is a great warrior, greater than a *maharatha.*

[72] Brahma's weapon.

[73] Rama's.

[74] By Rama.

[75] The Critical Edition excises shlokas where one hundred thousand shankus are said to be a *mahashanku* and one hundred thousand mahashankus are said to be a vrinda.

[76] The dexterity in valour refers to the apes. The Critical Edition excises shlokas where Rama orders for the release of the spies.

[77] That is, outside the city.

[78] A vyuha is a battle formation, this one shaped in the form of Garuda.

[79] Sugriva.

[80] Shatakratu's preceptor is Brihasapati and Brihaspati's son is Kesari. Hanumat is Kesari's son.

[81] Meaning Yama.

[82] Yama.

[83] As a gift from Rama, when Rama consecrated Vibhishana as the king of Lanka.

[84] Vidyut-Jihva.

[85] Respectively Vidyujjihva and Ravana.

[86] The word chakra is mentioned twice.

[87] Jewel worn on the top of the head.

[88] Thus the destruction.

[89] Presumably, by not leaving a descendant.

of giving up something — to give in order to help

[90] Sacrificial fee. These were donated symbolically.

a religious act

[91] As funeral rites.

[92] Sarama is believed to have been Vibhishana's wife, although nothing like that is clearly stated.

[93] Indra.

[94] Ravana.

[95] Meru.

[96] Ravana’s.

[97] Sarama.

[98] It is possible to interpret and translate this as Shri separated from the lotus on which she is seated.

[99] Ravana’s mother was Kaikasi.

[100] The destruction of the rakshasas.

[101] Of Lanka and Sita.

[102] There are four yugas—krita (*satya*), *treta, dvapara* and *kali.* As one progressively moves from krita yuga to kali yuga, dharma declines. Tishya yuga is another name for kali yuga.

[103] The bird *Turdus salica.*

[104] Rama.

a type of animal

105 The apes.

106 Sugriva.

[107] Flowering tree, the text uses the word *nagamala.*

a type of tree

[108] Variety of palm.

[109] *Bignonia suaveolens.*

[110] Clearly having descended from Suvela.

the place where God lives

[111] Between heaven and earth.

[112] Rama.

[113] The fire god.

[114] Angada.

[115] An akshouhini is an army, consisting
a vehicle pulled by horses
of 21,870 chariots, 21,870 elephants,
a person who rides something
65,610 horse riders and 109,350 foot
soldiers.

[116] Rama.

[117] The rakshasas.

[118] Shiva.

[119] Also known as Shatrughna. Indeed, Shatrughna is a more appropriate name. One slays the enemy (*shatru*), not one's friends (*mitra*).

[120] Yama's.

[121] This should probably be Shatrughna.

[122] The powers of rakshasas increase at night.

[123] Indrajit's.

a flower of a fruit tree
[124] Tree with red blossoms.

a long pointed weapon
[125] A naracha is an iron arrow.

[126] Arrows with broad heads.

[127] Arrows with heads shaped like crescents.

a very young cow
[128] Arrows with heads shaped like a calf's tooth.

a large wild cat
[129] Arrows with heads shaped like a lion's tooth.

[130] Kshura or *kshurapra* is an arrow with a sharp edge.

[131] The image is of Indra withdrawing after showering down.

[132] Indrajit.

[133] A yama is a period of three hours. Since it is made up of three yamas, the night is known as *triyama.*

[134] Because clouds don't rain during the autumn.

one who fights in battles

[135] Great warrior, more specifically, a maharatha is someone who can single-handedly fight ten thousand warriors.

[136] The rakshasas who had been killed.

one who tells the future
[137] Astrologers, soothsayers.

a part of the foot
[138] Ten toes and two soles.

[139] No space between the fingers and the toes.

[140] The text uses the word *goshpada*. This
used to emphasize a statement
literally means the mark of a cow's foot
a small pool on the ground
in the soil and the small puddle of water
that fills up such a mark, that is, a trifle.

[141] This is not very clear. It probably means
one who fights in battles
that the other warriors do not stand
around, but do something instead.

[142] The text uses the word *panchatva*. This simply means death, that is, when the body is separated into the five elements.

[143] Kartavirya Arjuna.

[144] Son by extension.

[145] Because they took him to be Indrajit.

[146] Sanjivakarani means something that
to give
imparts life, vishalya means something
a pointed stick or post
that removes stakes.

[147] In the ocean.

[148] Rama and Lakshmana.

a long pointed stick
149 Catapults or javelins that are like blow-

a tube that directs air
pipes, with arrows shot through them.

a vehicle pulled by horses
150 The chariots.

a sign of a future event
151 These were ominous portents.

[152] Rakshasas.

a statement that tells about
[153] A description of the rakshasas.

a long piece of wood or metal
[154] Kubara is the pole for attaching the
a bar attached to animals
yoke to the chariot.

a sign of a future event

155 Ominous portents.

[156] The sense seems to be the following.

If the rakshasas wait for the attack, the
not certain
danger is uncertain. If the rakshasas at-
tack, the danger is certain.

[157] Ravana's.

not showing a successful future
[158] Regarded as inauspicious.

driver of a vehicle driven by horse a poet
[159] The sutas were charioteers and bards.

[160] Rakshasas.

[161] Madhava is a name for the month of Magha (January–February). Palasha trees have red flowers.

[162] Along the banks.

[163] Nila.

[164] Nila.

[165] Prahasta.

[166] *Bhutas*.

quality of not changing

[167] Unless there was more than one Akampana, there is a consistency problem. Akampana has already been killed by Hanumat.

to get a thing by effort
something helpful

[168] Alternatively, one who has obtained an excellent boon.

extremely

[169] *Kaya* means body and *ati* means exceedingly.

[170] As in, Ravana's servant.

[171] Since Rama killed Trishira in Janasthana, there may be another consistency problem.

[172] Narantaka has already been killed by Dvivida.

[173] Bhutas.

[174] Sugriva.

[175] Kartikeya shattered Mount Krouncha with his spear.

[176] Mango trees.

[177] Nila.

[178] Ravana’s standard.

[179] Kshurapras (kshuras) are arrows with sharp edges, ardhachandras are in the shape of a half-moon, karnis are barbed and bhallas have broad heads.

[180] The Critical Edition excises a few shlokas where Ravana tries to pick up the unconscious Lakshmana with his arms.

[181] Bali.

[182] The use of the word wives is odd. Non-Critical versions say grandsons instead.

one who lives in a village

[183] Literally, the pleasures of villagers.

[184] So that they would make a noise.

a type of animal

[185] This refers to those along the road. Presumably, there were apes among them too, not just rakshasas.

[186] Rama. The allusion is to Vishnu's *vamana* (dwarf) incarnation.

[187] Yama.

[188] Vidyadharas are semi-divine, occupying the region between heaven and earth.

[189] That is, Vishravasa.

[190] Brahma.

191 The three kinds of acts are seeking peace through an alliance, surrendering and swearing allegiance and fighting. The five kinds of modes are starting an act, ensuring the means to accomplish it, deciding on the time and place for the action, guarding against failure and ensuring the chances of success.

192 Either one pursues dharma, artha and kama together, or dharma and artha, dharma and kama, or artha and kama. The idea is not to pursue one to the exclusion of the other two.

193 Respectively, dana, sama, bheda and danda.

194 The text uses the word *arthashastra*.

[195] Mahodara’s arguments are difficult to understand and we have taken some
freedom
liberties.

a union between groups
[196] Of alliances and relationships.

[197] The reverse of artha.

[198] Of kama.

[199] In a battle.

[200] The word used is tata,

[201] Kumbhakarna.

to stir or mix with force

[202] A reference to the churning of the ocean.

[203] A reference to Vishnu’s vamana incarnation.

counterclockwise

[204] The anticlockwise direction is inauspicious.

[205] Kumbhakarna.

[206] Yama.

[207] The suggestion is that the terror is an imagined one and even that Kumbhakarna is a mechanical contrivance.

a very strong feeling of fear
relating to machines
a smart plan

[208] Hanumat.

to remove by cutting

[209] Inexplicably, the Critical Edition excises a shloka where he struck Gandhamadana with his feet.

grown too large

[210] Overgrown with trees.

[211] A sahasra is a measure of weight.

[212] Sugriva.

[213] Sugriva.

[214] Kumbhakarna's.

[215] He also ate up those who were on his own side.

[216] The Critical Edition excises a shloka where his other weapons also fell down.

[217] Four (sometimes eight) elephants are believed to hold up the four (or eight) directions.

being separated by cutting

[218] The foot had been severed, he still possessed his thighs.

part of the leg above the knee

main part of the human body

[219] The torso fell into the ocean.

a person who is very wise

[220] Divine sages.

group of similar living things

[221] Semi-divine species, companions of Kubera.

[222] All four were Ravana’s sons. Mahodara and Mahaparshva were Ravana’s brothers.

[223] The text uses the word tata. Literally, my father in the middle.

[224] Literally, Trishira means one with three heads. The three diadems make it clear that he did possess three heads.

a crown worn by royal people

[225] This is probably a reference to Mount Mandara.

[226] Of chests.

[227] Of the apes.

a type of animal

[228] Angada.

[229] The same as Trishira.

[230] Meaning Mahaparshva.

[231] The same as Devantaka.

[232] The context makes it clear that this was Devantaka's elephant, not Mahodara's.

[233] It died.

[234] Trishira possessed three heads.

[235] Indra killed Trishira (a different Trishira) or Vishvarupa, the son of Tvashtri/Tvashtra/Tvashta.

[236] There are eight elephants who guard the eight directions—Airavata, Pundareeka, Vamana, Kumuda, Anjana, Pushpadanta, Sarvabhouma and Suprateeka. Airavata is also regarded as the king of elephants and is Indra's

mount. Mahapadma is another name for Pundareeka.

[237] Javelin is only partly correct. The text uses the word *rathashakti*. While *shakti* is a javelin, rathashakti is the pole that holds up the standard in a chariot. Hence, these were special kinds of javelins.

a long pointed stick
a long piece of wood or metal
a vehicle pulled by horses

[238] The rainbow.

[239] The text doesn't clearly state what is four cubits long, the handle or the scabbard.

a former unit of length

[240] A nakshatra is not a star, but can be a constellation too. Punarvasu is the constellation of Gemini (Mithuna), with the two stars, Gemini and Pollux.

group of stars with a pattern

[241] Kubera.

[242] Dhanyamali/Dhanyamalini has been mentioned before. At that time, we weren't told that she was Ravana's wife.

[243] Varuna.

[244] Probably meaning Shiva.

[245] The blow made him bend down and he
a vehicle pulled by horses
probably got off the chariot.

relating to God
[246] Divine weapon named after the sun
words with the same meaning
god. Suryastra is a synonym.

[247] Yama.

to guess · to mention
[248] Another divine weapon, invoked on
a single piece of grass
a blade of grass and associated with Tvashta.

[249] Named after Yama.

[250] Named after Vayu.

a mistake in text
[251] Plough (*hala*) is probably a typo and
a long pointed weapon
should be arrow.

[252] Agni.

[253] The fire.

a kind of tree
[254] A kind of myrobalan.

[255] Shakrajit is the same as Indrajit.

[256] Indrajit.

something helpful
[257] The boon granted by Brahma.

[258] Vibhishana.

[259] A day of twelve hours was divided
into five parts, each consisting of 144
minutes. This incident occurred in the
in the number five position
fifth segment, the last part of the day.

[260] Jambavat.

[261] Vibhishana.

[262] Rama and Lakshmana.

[263] The word used is tata.

[264] Mritasanjivani brings the dead back to
interest or share in a business
life, vishalyakarani removes stakes and
to make one healthy again
heals wounds, souvarnakarani restores
the natural color of the skin
the original complexion of the body and
sandhani repairs broken bones.

[265] That is, the wind.

[266] Trikuta.

[267] Pressed down with his feet.

[268] Garuda.

[269] Alternatively, Brahma's abode.

[270] Interpreted as Kailasa, Shiva's abode.

[271] Horse-faced, place where Vishnu is worshipped in his form of Hayagriva (horse-necked).

[272] There are stories about Rudra having severed Brahma's fifth head (shira).

[273] Probably meaning Yama.

[274] Kubera.

[275] Surya (the sun god) was excessively brilliant and Vishvakarma shaved off a part of this brilliance. The place where Surya was bound down, for this task to be done, is known as Suryanibandhana.

[276] This is the spot through where one enters the nether regions.
located toward the bottom

one who delivers a message
[277] Vayu is Indra's messenger.

[278] Vayu.

[279] Trikuta.

[280] He returned it to the Himalayas.

[281] Shiva.

to be a sign of
[282] Signifying the violation of the rules of
total confusion and disorder
war and the chaos.

[283] Kumbha.

with a leg on each side of
[284] There is a double image of Indra astride
to have and use
Airavata, wielding his bow, and of the
curved line of colors in the sky
rainbow as Indra's bow.

[285] Towards rakshasas.

[286] Indra.

[287] Ravana.

understood but not stated
[288] Because of the blood, with an implicit
comparison with the evening sky.

[289] Meaning Alakapuri, Kubera’s capital.

[290] Nikumbha’s.

[291] Makaraksha.

a stick to make an animal move

[292] That is, claws like goads.

relating to God

[293] Divine weapon named after Pavaka, the fire god. Therefore, pavakastra is a synonym for agneyastra.

words with the same meaning

[294] Indrajit seems to have offered the live
animal related to the sheep
goat as an offering into the fire.

to have a lot of a quality
[295] In personified form.

one who survives by asking
[296] In the sense that a true mendicant has
no use for weapons.

[294] Indrajit seems to have offered the live goat as an offering into the fire.

animal related to the sheep

[295] In personified form.

to have a lot of a quality

[296] In the sense that a true mendicant has no use for weapons.

one who survives by asking

[297] Indrajit.

a person who is very wise
[298] A sage with knowledge of the supreme being (brahman).

a person's parents
[299] A reference to Ravana’s parentage.

relating to religion
[300] The sacred thread slopes down from the left shoulder towards the right.
in a crosswise way
Hence, Sita was diagonally sliced from left to right.

301 The $\overbrace{\text{sacrificial}}^{\text{of giving up something}}$ ground.

[302] Dharma and adharma.

[303] Dharma.

[304] By not instating Rama as the heir apparent.

a person who is very wise
[305] Indra killed a sage named Vishvarupa.
to make up for a mistake
This was adharma, but he atoned for it
giving up something one wants
by performing a sacrifice.

[306] The word used is tata.

[307] In strength.

[308] The sense seems to be that it would have been impossible for Indrajit to bring Sita out in public.

[309] The word used is tata.

[310] The sacrifice.

[311] This is what Brahma told Indrajit.

[312] Lakshmana.

[313] Vibhishana.

[314] Indrajit.

[315] That is, Indra and Vritra.

[316] Goshpada.

[317] Though Indrajit is his brother’s son, he is like a son.

a type of animal

[318] The four apes.

[319] Indrajit.

[320] Lakshmana.

[321] By excising shlokas, the Critical Edition breaks continuity. Indrajit's horses have already been killed. In the excised shlokas, Indrajit returns to Lanka and comes back with another chariot and horses. While fighting against Lakshmana, he then attacks Vibhishana. Those shlokas have also been excised.

[322] This is addressed to the arrow.

[323] Vishnu.

[324] Sushena.

[325] Yama.

[326] Rama.

[327] These are Sita's thoughts.

an act of removing faults

[328] Bathing is an act of purification, performed after concluding a period of studies.

[329] The day of the new moon is amavasya, that is, the next day.

[330] Divine weapon named after gandharvas.

[331] Three hours.

[332] The text uses both the words astra and shastra. Both mean weapons. Broadly, an astra is hurled, while a shastra is held in the hand. Shastra is typically used for a human weapon, while astra is a term also used for a divine weapon, such as one invoked on an arrow.

[333] The god of love.

[334] Of Rama's powers.

[335] The text actually uses the singular, since the women are lamenting individually.

[336] Mahodara and Mahaparshva have already been killed. However, Ravana may have been confused. There is also the hedge that the rakshasas couldn't clearly make out what he said. But since Mahodara and Mahaparshva are killed again, there is a clear case of inconsistency.

[337] Ravana.

[338] Sushena.

a funny way of using a word

badly formed

[339] There is a pun. The word *virupaksha* means one with malformed or disfigured eyes. Virupaksha’s eyes became more malformed.

a type of animal

[340] Sugriva. Apes using weapons is rare, suggesting that this incident about Mahodara doesn’t belong, Mahodara having already been killed.

[341] Sugriva.

[342] The use of a weapon suggests the same interpolation about the Mahaparshva incident.

a message that is introduced

[343] Meaning darkness.

impossible to defeat

[344] Because of his invincible armour.

one who designs buildings an evil spirit
[345] The architect of the demons.

a long pointed stick
[346] Ravana decided not to throw the javelin at Vibhishana.

[347] Vasuki.

[348] Rama.

[349] The text uses the expression ‘attains panchatva’.

[350] Referred to earlier as sandhani.

[351] On return, Hanumat is addressing Sushena. Because the Critical Edition has excised some shlokas, there is a break in continuity.

[352] Of killing Ravana.

[353] Because of excision of shlokas, the Critical Edition breaks the continuity. The 'he' is Matali, Indra's charioteer, who has been asked by Indra to bring Indra's chariot to Rama and act as Rama's charioteer.

[354] The older name for Rohini used to be Prajapati. As such, Rohini is presided over by Prajapati.

[355] Mercury.

[356] Angaraka is Mangala (Mars).

[357] In sarcasm.

[358] The rainbow.

[359] Ravana.

[360] Rama.

[361] Counterclockwise, therefore, inauspicious.

a vehicle pulled by horses

[362] Ravana’s chariot.

[363] The *japa* flower.

unable to move

[364] That is, they were rendered immobile.

a type of bird that is brown with a spotted breast

[365] A sarika bird is a kind of thrush, *Turdus salica.*

a fight between two people

366 They were spectators to the duel.

[367] That is, the adversary’s horse.

[368] Kshana is a measurement of time, with differing interpretations. A second or an instant is accurate enough. Muhurta is forty-eight minutes.

[369] Meaning Dasharatha.

[370] There were Ravana’s wives and there were the wives of other rakshasas too.

[371] Vasishtha’s wife.

[372] Vibhishana.

[373] Sita.

[374] Mandodari’s grandfather was Sumali.

[375] The city of Lanka.

[376] Vibhishana’s four advisers.

[377] Brought Vibhishana.

seeds that are used as food

[378] *Akshata*, unhusked grain.

[379] *Modaka.*

[380] *Laja.*

[381] These are Rama’s words, being stated by Hanumat. Hence, we have put them
a cited expression
within quotes.

[382] This is probably a reference to Hanumat. But since the subject isn’t
able to be imagined
mentioned, it is conceivable that Rama meant Vibhishana.

a kind of wild animal
[383] The story is as follows. A tiger pursued
one who chases animals
a hunter. The hunter climbed a tree on
to sit on something high
which a bear was perched. The hunter and the bear agreed that they would not push each other down. The tiger asked the bear to push the hunter down, but he refused. When the tiger asked the hunter to push down the bear, he tried, but wasn’t successful. The tiger repeated the
act of doing a thing against law
request to the bear, citing violation of the

a serious promise or agreement

pledge. However, the bear refused and

to say many times in a pattern

chanted the shloka.

[384] When Hanumat visited her in Ashokavana.

[385] The Critical Edition excises a shloka where we are told that Vibhishana tells Sita this, after greeting her.

[386] *Kanchuka*, this can also be translated as jacket, upper garment, or armour.

[387] When a maiden chooses her own husband.

[388] Within themselves, not publicly.

to take someone by force

[389] While Sita was being abducted.

sharp part on an animal's back

390 Perhaps from the quills of a porcupine,

though that is not necessary.

[391] There are eight Vasus. The names vary, though Ritadhama is not a name in the standard lists. Ritadhama means one whose abode is the truth.

[392] There are eleven Rudras. Since the names vary in different lists, the eighth Rudra cannot be given a specific name.

[393] There is no unambiguous number of Sadhyas, but a number of twelve is sometimes given.

[394] Of the universe.

[395] Vishnu's name, meaning one whose soldiers can go everywhere.

[396] The supreme being.

[397] The excellent being.

[398] One with a lotus in his navel.

399 Vashatkara is the exclamation *'vashat'* made at the time of offering an oblation.

400 The sound of *'om'/'aum'*.

401 Shesha.

402 The moon.

403 Vishnu bears the srivatsa mark (or curl) on his chest. This is the place where Lakshmi resides.

[404] Used in the plural.

[405] Ashtavakra's story is told in the Mahabharata. The brahmana in question is Kahoda, Ashtavakra's father. Kahoda had been imprisoned, but Ashtavakra saved him.

[406] These are addressed to Lakshmana.

[407] Meaning Dasharatha.

[408] The word used is tata.

[409] Of the moon.

[410] Vibhishana spoke to Rama.

[411] Tirtha means a place of pilgrimage. But etymologically, it means a place where one descends into the water. In this context, the latter meaning is appropriate.

[412] *Setu* means bridge, the bridge being named after Nala.

[413] Mainaka.

[414] Atri's wife, Anasuya.

[415] *Panchami* in *shukla paksha.*

having success by making money
[416] If the city is prosperous, there will be
gifts given to the poor
plenty of alms to be distributed.

[417] Lakshmana was the second.

[418] Objects always offered to a guest—*padya* (water to wash the feet), *achamaniya* (water to wash the mouth/face),
a manner of sitting
arghya (a gift) and *asana* (a seat).

419 Conveying the news that day, instead of waiting for the next day.

420 The nishadas were hunters who dwelt in mountains and forests.

421 Towards Ayodhya.

422 The sky, the path followed by Vayu.

423 Parashurama’s.

424 One krosha is two miles, however, the definition was not standardized.

425 Bharata.

426 Bharata.

[427] The Critical Edition has the wrong sequence of events. Non-Critical versions preserve the right sequence.

[428] Hanumat had been used as a messenger before Rama and Sugriva actually met. That must be the explanation for this statement.

[429] To Sugriva.

[430] Who had been revived.

[431] As they were returning from Lanka to Ayodhya in the Pushpaka vimana, the Critical Edition excises some shlokas. In those excised shlokas, they stopped in Kishkindha to pick up the wives of the apes, who also came to Ayodhya to join in the festivities. With those shlokas

to remove by cutting

excised, this reference to Kishkindha is unnecessary.

[432] The word 'temple' should not convey the wrong impression. A better translation is 'houses of the gods'. In all probability, these were in individual residences and were not collective places of worship.

[433] Dasharatha's wives.

[434] Since these are flowers, this probably means red, blue, white, yellow and pink.

[435] A shreni is like a guild, it is an association of traders or artisans who follow the same line of business. The word means a rank or line.

[436] Bharata.

[437] Vasishtha.

[438] Vasishtha.

[439] The analogy probably means that Bharata has planted the tree. But now that the tree has grown up, it requires Rama to look after it.

[440] The wheel of time.

[441] Barbers.

[442] Presumably meaning Shatrughna.

[443] The wives of the other three brothers.

[444] The citizens.

[445] A svastika is a kind of musical instrument.

[446] There is an obvious inconsistency in the names of the four apes who went to the four oceans.

[447] Camphor.

[448] That is, Hanumat.

[449] Golden coins.

[450] Probably not the one Rama had just given her.

[451] Rama.

[452] That is, the young did not die before the old.

something that is suggested
453 By implication, from the northern direction.

one who guards a gate
454 The pratihara is the gatekeeper or door-
one who guards a door
keeper. They waited for the gatekeeper to announce their arrival to Rama.

[455] Agastya’s name.

[456] Brahma.

[457] Meaning Trinavindu.

[458] From *vishruta* (heard). The son’s name was Vishrava. Poulastya means Pulastya’s son. Therefore, he was also Poulastya.

[459] The same as Vishravasa.

[460] Pulastya.

good things that are available

[461] The lord of riches, *dhana* + *isha*, Kubera.

[462] Brahma.

[463] The three fires, *garhapatya, ahavaniya* and *dakshinagni.*

[464] The lotus in Vishnu's navel, Vishnu resting in the waters.

[465] That is, Brahma.

[466] These are Brahma's words. 'We shall protect' is *rakshama*. Hence, rakshasas. 'We shall be swift' is *yakshama*. Hence, yakshas.

[467] Demons killed by Vishnu.

[468] Kala means time, destiny, death.

[469] Sandhya's daughter.

[470] Agni's son means Skanda. There are different stories about the birth of Skanda, Kartikeya or Kumara. In some of these, Ganga figures.

[471] Shiva.

[472] A vimana that was like a city.

[473] Vidyutkesha’s son.

[474] The king of the gandharvas.

[475] This is still Agastya speaking.

[476] There is an allusion to Daksha marrying off his daughters to Dharma. Though the names of the daughters married to Dharma varies, Shri/Lakshmi typically figures in the list.

[477] One of the dishagajas.

[478] Mantras associated with the Rig Veda, Sama Veda and Yajur Veda.

[479] *Vata*, *pitta* and *kapha*. These can be loosely translated as wind, bile and phlegm. In Ayurveda, these are the three *dosha*s or humours in the body and they are always striving against each other.

[480] Brahma.

[481] Invited them to ask for boons.

the place where someone lives

[482] The residence, that is, the city.

[483] Gandharva lady.

one who has a lot of a quality

something that is done

[484] Hri is the personification of modesty and Kirti is the personification of deeds.

[485] The gandharvi is being described as a rakshasi.

the state of being a god

relating to marriage

[486] Each nakshatra has an associated divinity, which is often the original Vedic name of the nakshatra. Bhaga is the divinity for Uttara Phalguni nakshatra and Bhaga is also the god for marital prosperity.

[487] Since *sundari* means beautiful, there is a pun.

[488] Yaksha lady.

[489] Earlier, these names have been given as Anala, Sharabha, Sampati and Praghasa.

[490] The enemy (*ari*) of Kama (the god of love). Since Shiva burnt down Kama, this means Shiva.

[491] The enemy (ari) of Tripura, meaning Shiva.

[492] There is a reason for the use of this
suggesting future success
expression. *Shiva* means auspicious and
not showing a successful future
the word used for inauspicious is *ashiva.*

a period of seven days
[493] Kapardi and Nilalohita are Shiva's names.

[494] Mahadeva.

complete and total
[495] Humkara means to utter the sound
to make a low continuous sound
'hum', a sound believed to possess special powers.

an evil spirit
[496] Shiva killed a demon named Andhaka.

[497] The word used in the text translates as the two sons of the sun god. The Ashvins are sons of the sun god.

[498] Alternatively, Jrimbha. These are names of famous demons.

[499] A srimara is a kind of animal that is found in marshy places, similar to deer. A chamara is a yak.

[500] Yoga has eight elements—*yama* (restraint), *niyama* (rituals), *asana* (posture), pranayama (control of the breath), *pratyahara* (withdrawal), *dharana* (retention), *dhyana* (meditation) and *samadhi* (liberation).

[501] One of Vishnu's names.

[502] A sharabha is a mythical animal and the concept has evolved over time. A sharabha has eight legs, lives in the mountains, slays lions and lives on raw flesh.

[503] Vishnu.

[504] Shiva.

[505] Indra is the one with tawny horses and Vishnu is Indra's younger brother.

to remove by cutting

[506] The Critical Edition excises a shloka where Vishnu looks angrily at Garuda.

[507] Vishnu.

[508] This is a reference to Vishnu's *narasimha* (half-man, half-lion) incarnation. In that form, Vishnu killed Hiranyakashipu.

one who represents a quality

a piece of farm tool

[509] A plough is typically Balarama's weapon.

a type of flowering plant

[510] Vishnu, the one with the lotus in his navel.

word form to show multiples

[511] The text uses the plural.

a weapon with a sharp tip

[512] The wielder of the spear is Kartikeya. That is, Vishnu is loved by Kartikeya.

[513] That is, he lost his senses.

[514] There is no indication that Malyavat had been killed.

a man who is getting married

[515] Searching for an appropriate groom.

According to dharma, the daughter has to be given away to someone in marriage.

[516] The evening.

[517] Four fires in four directions and the sun
above one's head
overhead.

specific position of the body
[518] Literally, posture of a hero. A seated position used by ascetics.

[519] The four ashramas of *brahmacharya, garhasthya, vanaprastha* and *sannyasa.*

[520] Entered Kumbhakarna's tongue.

[521] This is Brahma speaking.

a type of fruit
[522] The Assyrian plum, *Cordia myxa.*

a feeling of extreme dislike

[523] Of enmity with a brother.

a mistake in text
a male animal

[524] There seems to be a typo in the Critical Edition. Kubera is referred to as a bull among the nairittas.

[525] Vidyut-jihva.

[526] The word used is tata.

[527] By Hema.

[528] Probably meaning the father's and the mother's.

[529] On Ravana, by Vishrava.

[530] Vairochana is Bali. Vajrajvala was Bali's daughter's daughter.

to come from

[531] Derived from *sara/sarasa* (lake) and *ma* (do not).

nothing

[532] One whose roar (*nada*) is like that of a cloud (*megha*).

one who delivers a message

533 The messenger.

534 Kubera's.

535 Mahadeva.

536 Since Kubera looked at Shiva and
desire for others' things
Parvati with envy, his eye was destroyed.
Subsequently, this lost eye was replaced
with a yellow eye. This is the standard
very small in degree or amount
story, with a slight variation given here.

537 Kubera.

538 The yakshas who were there.

something that is very special

539 The lord of treasures, Kubera.

closely set together one who watches

540 It was dense with spectators.

541 Brahma.

542 Manibhadra is the same as Manichara.

543 Meaning, one whose crown leans towards one side.

544 Kubera is accompanied by treasures (*nidhi*) named Padma and Shamkha, in personified form. Padma emerges from a *padma* (lotus) and Shamkha emerges from a *shamkha* (conch shell). Manibhadra is usually Kubera's general. Proshthapada is a nakshatra. More accurately, it is a collective name for two nakshatras, Purva Bhadrapada and Uttara Bhadrapada. Presumably, this nakshatra and Shukra (Venus) were with Kubera, in embodied form.

545 Kubera, the lord of treasures, the one who grants treasures.

[546] Mahasena is Kartika. As a child, he was left in a clump of reeds.

[547] Often known simply as Nandi.

[548] The text uses the word *vanara*. Nandi doesn't have the face of an ape. He has the face of a bull, with a human body. Therefore, vanara should not be translated as ape. Vanara actually means a special kind of man. This explains our translation.

[549] The word used is Gopati. *Go* means cattle, as well as the earth. Gopati can therefore be translated both as lord of the earth and lord of cattle.

[550] The Critical Edition excises shlokas and breaks the continuity. Ravana prayed to

Mahadeva. That is the reason Mahadeva was pleased.

[551] The word *rava* means shriek/yell. Hence, Ravana can be interpreted in two ways—someone who himself shrieks, or someone who makes the worlds shriek.

instead
552 Alternatively, speech has been born to
him as a daughter.

to remove by cutting
553 The Critical Edition excises a shloka
that says one of her hands had turned
a type of weapon
into a sword.

to use rude words
554 Any act of cursing reduces the accumu-
to gather slowly a simple and plain thing
lated merits of austerities.

[555] This is described as a mountain and as a place where King Marutta performed a sacrifice.

[556] Ravana's adviser.

[557] Ravana.

[558] Varuna's body is the water.

[559] Yama.

[560] Yama’s servants.

[561] Yama’s soldiers.

[562] Which would eat the dead bodies.

a verbal punishment
563 Yama’s rod of chastisement.

564 Yama.

words with the same meaning
565 Mrityu (Death) is usually a synonym for
not together
Yama, but is being described separately
here.

[566] They had run away earlier.

[567] The capital city of the nagas.

[568] *Ashma* means made of stone.

[569] An ocean whose water is made out of milk.

[570] The moon, the moon god.

[571] Phenapas are sages who survive on foam.

[572] A kind of liquor.

[573] Gou and Pushkara are the names of two of Varuna's commanders.

[574] Varuna's sons.

[575] Because Varuna's sons were also on chariots travelling through the sky.

[576] They did not fall down on the ground.

the quality of changing
577 There is an inconsistency, since we have earlier been told that Varuna had
to rise from a hidden place
emerged to fight.

578 The gandharvas were going to sing in Brahma’s presence.

in a correct way
[579] More accurately, Ushanas
to use rude words
(Shukracharya) had cursed Danda, from
people from one's family
the lineage of the Ikshvakus, that he
to decide in advance
would be destined to live in this way.

[580] Ashvamedha is a horse sacrifice, rajasuya is a royal sacrifice. A cow is sacrificed in gomedha, bahusuvarnaka means that a lot of gold is donated.

[581] Dashagriva is speaking to Meghanada, not to Shukracharya.

[582] From Pushpaka.

[583] Ravana's.

[584] Meaning father's elder brother.

[585] Vibhishana is implying that Madhu's act is the consequence of Ravana's wicked deeds.

[586] Madhu's city.

[587] Madhu.

[588] The wild croton tree. Alternatively, this can be taken to be the honey tree, or the ashoka.

[589] The imagery is of the moon rising.

[590] By extension.

[591] Flung the water up into the air as part of the ritual of invoking a curse.

[592] For his strength.

[593] This word is being used for Vishnu.

[594] The names of the eight Vasus vary from text to text. The one referred to as Savitra is more commonly known as Prabhasa.

[595] The gods.

driver of a vehicle driven by horse

[596] Matali is Indra's charioteer and Matali's son is Jayanta's charioteer.

[597] Jayanta's.

[598] Ravana asked Meghanada not to fight against Indra.

[599] He withdrew from the battle.

[600] However, the words are directed more towards the charioteer.

driver of a vehicle driven by horse

[601] Lord of the earth or lord of cattle. Here, it means Shiva.

one who has power and control

[602] Lanka.

[603] Because Ravana was descended from Brahma.

to defeat completely

[604] Someone who has vanquished Indra.

to dig into or break up

make or mark with cuts or folds

a fact that brings less respect

[605] The word *ahalya* means without being ploughed, without being furrowed. Therefore, it means one without blemish. That is the reason she was known as Ahalya.

to persuade one to do

[606] Adopting Goutama's appearance, Indra seduced her.

[607] Meaning Maheshvara.

a country ruled by a king
[608] The capital of the Chedi kingdom,
close or near
adjacent to Avanti. In today's Madhya Pradesh.

[609] Vasuretas is the name of the fire god.

a visible line of light
[610] The sun's rays are cool and not hot.

[611] Shiva.

[612] Maricha, Shuka, Sarana, Mahodara and Dhumraksha are obviously five of these. The other two are probably Mahaparshva and Prahasta.

[613] Shiva linga.

[614] Prepared by Ravana.

[615] This is a reference to Mount Meru.

[616] The word used is tata.

[617] Indra.

[618] Madhuparka is a mixture comprising of honey, customarily offered to a guest.

[619] Maheshvara.

[620] Meaning whether sacrifices were being properly conducted.

[621] Pulastya.

[622] By Arjuna.

[623] Ravana.

[624] The male ape is Tara and is the father of Taraa, Vali's wife.

[625] The evening rituals.

[626] To perform sandhya, Vali had to progressively go to the four oceans.

[627] The text of the Critical Edition causes a problem of translation here. Non-Critical editions use the word *mounam*. This simply means Vali waited silently. The Critical Edition uses the word *karnam* instead, meaning ear. We have hence interpreted it as Vali listening with his ears, since his eyes were closed. But the word also means diagonal or the diameter of a circle. It is possible that as part of the sandhya rituals, Vali had drawn auspicious signs on the ground.

[628] Garuda.

[629] The sun.

[630] Vali.

[631] Sugriva.

[632] *Shalishuka*, a variety of rice.

[633] Meaning Kartikeya.

[634] The red hibiscus.

[635] Rahu was seized by Hanumat.

[636] Rahu.

[637] For an eclipse.

[638] Airavata.

[639] Hanumat.

[640] Rahu is only a mouth, the body having been chopped off by Vishnu at the time of the churning of the ocean, when Rahu disguised himself as a god and had a bit of the amrita.

[641] That is, he struck him a mild blow.

act of giving money to church
[642] *Svadha* is an oblation offered to the
ancestors.

place babies develop
[643] Those born from wombs, those born
from eggs, plants and those born from
a liquid formed on the skin a small thin animal
sweat (insects and worms).

[644] Vayu.

[645] Vayu.

[646] Brahma.

[647] Because he suddenly stood up.

[648] Vayu.

[649] *Tridasha* is an expression used for the gods in general. Tridasha means thirty and refers to twelve Adityas, eleven Rudras and eight Vasus, adding up to thirty-one. *Triyugma* means three pairs, that is, one possessing the three pairs. The three pairs are *yasha* (fame) and *virya* (valour); *aishvarshya* (prosperity) and *shri* (riches); and *jnana* (knowledge) and *vairagya* (detachment). *Trikaku* means one with three peaks and is used to signify that a person possesses thrice the usual excellence. *Tridhama* means someone who is glorified in the three worlds.

[650] Literally, the one with the jaw.

[651] Surya, the sun god.

[652] The Critical Edition uses the expression Varada, one who grants boons. Non-Critical Editions say Dhanada, Kubera. In any event, this boon is being conferred by Kubera.

[653] Maruta is a specific term for Vayu, not to be confused with Marut. Maruti means Maruta's son.

[654] Brahmadanda means Brahma's staff (*danda*). But it also means punishment and curses levied by brahmanas.

[655] Sugriva was instated as the heir apparent.

[656] Hanumat's.

[657] This hangs loose. It is not clear what Pratardana has helped Bharata about. (It is not clear from non-Critical Editions either.) The interpretation is that Pratardana had offered (Bharata) that he would help Rama fight against Ravana.

an explanation

instead

[658] Madhu. Therefore, alternatively, honey.

[659] However, the kings had already left.

[660] Shishira is winter, the months of Magha and Phalguna.

[661] To state the obvious, this is not the Ashokavana in Lanka.

[662] Tree with red flowers, *Mallotus phillippensis.*

having a pleasant smell

[663] A kind of fragrant wood.

to rise from a hidden place

[664] He emerged from the inner quarters.

one who guards a gate

665 The gatekeeper.

666 Rama.

[667] The fire.

[668] For the night.

[669] Shiva.

to wash oneself

[670] That is, Lakshmana wants to bathe in the Ganga.

[671] I am ignoring them. I have forgotten them.

[672] Because I was with Rama.

[673] The text doesn't suggest any reason for this part to be put within quotes. Sita might have directed these words at Lakshmana too. But it seems as if this is a message to Rama, to be conveyed by Lakshmana. Therefore, we have put it within quotes.

[674] This could mean either Rama or Lakshmana.

675 Obviously, Valmiki had gone to meet
a place where one lives alone
Sita from his own hermitage. The other
a person who is very wise
sages, in their respective hermitages, had
not met him for some time.

676 He left Sita with the other ascetics.

[677] Dasharatha.

[678] Dasharatha.

[679] Vasishtha.

[680] Durvasa.

to remove by cutting

[681] The Critical Edition excises a shloka where Durvasa said Rama would have two sons.

[682] Lakshmana.

[683] Sumantra.

[684] The enemy.

a weapon with three points

[685] For housing the trident.

[686] Shatrughna.

[687] The brother in the middle.

political disorder

[688] To prevent anarchy, a king is needed. Therefore, a person who kills an existing king must ensure that there is a subsequent king.

land that one controls

[689] As the king of Madhu's dominion.

[690] In the dual, addressing Lakshmana and Bharata.

[691] Vishnu.

[692] Lavana.

[693] When he is hunting for food outside the city, he doesn’t have the trident with him.

[694] The one with the blue throat, Shiva.

[695] Take those with you.

[696] Shatrughna.

[697] Sudasa’s son, Mitrasaha.

[698] Where the rakshasa had been killed.

[699] *Havishya.*

[700] Soudasa.

[701] The rakshasa.

[702] Soudasa’s name. He was thus known as
Kalmashapada, because his feet (*pada*)
a mark not wanted on a surface
had a blemish (*kalmasha*). The story has
to tell one about
been recounted earlier.

[703] Shatrughna.

the liquid rock from a volcano

704 The word *lava* means to cut off.

705 Valmiki.

706 The sages.

707 Shatrughna.

[708] The trident.

[709] Mandhata.

[710] Madhu's city.

someone who causes death

[711] Since *shatrughna* means a slayer of enemies, there is a play on words.

[712] Lavanasura's mother was Kumbhini, Madhu's wife. Kumbhini was Ravana's sister.

[713] Vishnu.

[714] Identified with Mathura.

feeling no fear

[715] Literally, *shurasena*s mean brave soldiers.

[716] Madhupura or Mathura.

[717] Shatrughna.

[718] In krita yuga, there were those who did not possess bodies.

something that is suggested

[719] By implication, there were no kshatriyas in krita yuga.

of high quality

[720] The kshatriyas were superior to the brahmanas who had been born in krita yuga.

[721] The brahmanas and kshatriyas of treta yuga.

[722] Dharma declines as one goes down the cycle of four yugas. Dharma has four feet in krita yuga, three in treta yuga, two in dvapara yuga and one in kali yuga.

a type of plant

[723] A peak in the Vindhyas.

[724] Agastya’s name.

[725] He washed his hands and mouth.

[726] The word used is tata.

a straight thin stick or bar

[727] The word danda means both rod and punishment.

[728] March–April.

[729] Shukracharya.

[730] The god of love.

[731] Danda's/Dandaka's forest (*aranya*).

to exist or be present

[732] Literally, place where people reside.

giving up something one wants

[733] That is, he wants to perform a sacrifice.

[734] If they do not accept Rama’s overlordship, they will have to fight and will be killed.

the position of one in charge

[735] Vritra was the son of a brahmana.

[736] Indra.

[737] Indra.

[738] During the $\overbrace{\text{menstrual}}^{\text{of the monthly flow of blood}}$ cycle.

739 Kartikeya.

a name for God
740 Uma’s lord, Uma’s husband, Shiva.

a period of seven days
741 Shitikantha and Kapardi are Shiva’s
names, Kapardi meaning the one with
twisted in an ugly way
matted hair.

742 Shiva.

743 Ila as man and Ilaa as woman.

[744] In the singular, though it should be dual, since both Bharata and Lakshmana are being spoken to.

[745] The brahmana means Budha. Avartani means a crucible, a place where things are whirled around. Specifically, it is a kind of learning that facilitates memory retention.

[746] Also known as kinnaras, semi-divine species described as Kubera’s companions.

[747] The month of Magha.

[748] Ila, in the form of a man.

[749] Having lost his memory.

[750] Budha.

to live in a particular place

[751] Of residing there.

[752] For some time.

[753] Here, both Vashatkara and Omkara are proper names.

[754] Shiva.

[755] Identified as Jhusi, near Prayaga.

[756] This requires explanation. There are ascetics who have left for the forest. Technically, those are outside the kingdom. Those who are in the kingdom are thus in the householder stage (garhasthya).

[757] Beautiful in the sense of being whole and not having cracked.

[758] *Mudga.*

[759] Meaning coins.

[760] A sacred task must always be performed with one’s wife.

[761] Shatrughna naturally returned for the sacrifice.

[762] Lava and Kusha.

[763] A long poem.

to decide by reasoning

[764] A sarga is a section. Since we are later told that the Valmiki Ramayana has 500 sargas, one can deduce that a sarga has roughly fifty shlokas. Therefore, sarga roughly corresponds to a chapter (*adhyaya*).

good things that are available

[765] Do not accept any riches as a reward for the singing.

[766] Of the musical instruments, the veena.

a group of musical notes

[767] Of the chords.

[768] Valmiki was the son of Prachetas, one of the Prajapatis.

[769] Shukracharya's.

[770] Lava and Kusha.

[771] Thus, this reply is by Kusha.

[772] The ‘Uttara Kanda’ part.

one who delivers a message

[773] To messengers.

[774] Valmiki.

giving up something one wants

[775] The vajapeya sacrifice has ten times the qualities of an ashvamedha sacrifice.

[776] Bharata's maternal uncle was Ashvapati, by extension, Rama's maternal uncle. Yudhajit was Ashvapati's son.

[777] Since Yudhajit is not the maternal uncle, this is a misstatement.

[778] Meaning Bharata.

[779] Bharata.

[780] Pushkara is the same as Pushkala.

a country ruled by a king

[781] The Malla kingdom was in between Kosala and Videha. The word *malla* means

a type of athlete

wrestler or boxer.

[782] *Kala*, also Death or Destiny.

after this

[783] This world and the world hereafter.

[784] The word used is tata.

[785] These are Brahma’s words, being repeated.

[786] The Adityas, the gods.

a serious promise

[787] Durvasa had taken a vow not to eat for one thousand years.

[788] That is, North Kosala.

[789] That is, did not waste any time in resting along the way.

[790] Alternatively, Shravasti.

[791] Would die.

[792] Non-Critical versions also mention Subahu of Madhura. In the Critical version, this is left implicit.

understood but not stated

[793] Rama.

[794] That is, rule over Lanka.

[795] *Mahaprasthana*, death.

[796] Rama.

[797] He did not try to avoid stones etc. and seek out the most comfortable stretch of the path.

[798] In embodied form. Padma is another name for Lakshmi/Shri, since she is on a lotus.

[799] The embodied form of modesty.

800 Entry into $\overbrace{\text{heaven}}^{\text{the place where God lives}}$.

Acknowledgements

This journey, with Penguin, started more than a decade ago. It is a journey of translating Sanskrit texts into English, in unabridged form. It commenced with the Bhagavad Gita in 2006, followed by the Mahabharata (2010 to 2014) and the Harivamsha (2016). It continues with the Valmiki Ramayana and will be followed by the Puranas. To the best of my knowledge, the great translator, Manmatha Nath Dutt (1855–1912), is the only other person who has accomplished the 'double' of unabridged translations of both the Valmiki

a period of ten years
not made shorter
to begin
one who translates languages
to succeed in doing
translated words

Ramayana and the Mahabharata in English. In this journey with Penguin, special thanks to Meru Gokhale, Ambar Sahil Chatterjee and Paloma Dutta. All three have made this journey easier to traverse.

My wife, Suparna Banerjee (Debroy), has not only been *patni*, she has been *grihini* and *sahadharmini* too. Had she not provided an enabling and conducive environment, juggling professional commitments and carving out the time required for translating would have been impossible. य: तया सह स स्वर्गो निरयो यस्त्वया विना (2.27.16).

This translation is based on the Critical Edition brought out (between 1951 and 1975) by the Oriental Institute, now part of Maharaja Sayajirao University, Bar-

to be in the process of making
oda. When I started work on translating
the Mahabharata in 2009, there was a
unclear in thought or meaning
thought, however hazy, of attempting the
Valmiki Ramayana too. Therefore, one had
to prepare and produce
to acquire the seven published volumes
of the Critical Edition. Those who have
to talk and answer questions
tried this acquisition will testify this is no
method used to send something
mean task. Multiple channels and multiple
a person from eastern Asia
efforts failed. The Oriental Institute is not
the act of giving something
known for its marketing and distribution
conditions around an event
successes. The context changed in 2015,
because I joined the government. By then,
I had still not been able to get copies of the
Critical Edition. What with joining the
government, which made finding time
lack of ability
difficult, and an inability to get the text, I
what happens in the future
remarked to my wife that destiny willed

otherwise. A few months later, on a flight, I found myself seated next to Shailendra Mehta, economist, scholar, friend, and currently president, director and distinguished professor at MICA, Ahmedabad. ‘What next, after the Mahabharata?’ asked Shailendra and I described my frustration. A few weeks down the line, Shailendra Mehta walked into my office, lugging a trolley bag, with all seven volumes in them. ‘All yours,’ he said. What destiny willed was clear enough. The dedication of this three volume set to Shailendra is a paltry attempt to say thank you.

‘What next, after the Valmiki Ramayana?’ Life moves on to the Puranas, beginning with the Bhagavata Purana. At

translated words
one point, the Mahabharata translation
very large
seemed like a mammoth task, stretching
quality of having no limits
to infinity. With the major Puranas collectively
combined
amounting to four times the size
of the Mahabharata, they are more monumental
very great · a type of ancient animal
than the mammoth. But as always,
what happens in the future
if it so wills, destiny finds a way.

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